AN

HISTORICAL, GEOGRAPHICAL,

AND

PHILOSOPHICAL

VIEW

OF THE

CHINESE EMPIRE;

COMPREHENDING

A DESCRIPTION OF THE FIFTEEN PROVINCES OF CHINA, CHINESE TARTARY, TRIBUTARY STATES; NATURAL HISTORY OF CHINA; GOVERNMENT, RELIGION, LAWS, MANNERS AND CUSTOMS, LITERATURE, ARTS, SCIENCES, MANUFACTURES, &c.

BY

W. WINTERBOTHAM.

K. K. LYCEAL BIBLIOTHEK ZU LAIBACH

To which is added,

A COPIOUS ACCOUNT

OF

LORD MACARTNEY's EMBASSY,

COMPILED FROM ORIGINAL COMMUNICATIONS.

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ADVERTISEMENT.

FROM the expenſive preparations made for the late Embaſſy to China, the Britiſh nation was certainly led to expect that a commercial intercourſe would have been opened between the two nations, which might have proved of the utmoſt importance to both. Theſe hopes have, however, been fruſtrated and diſappointed for the preſent, but the Embaſſy has given riſe to a laudable ſpirit of inquiry with reſpect to the Chineſe empire, which we have no doubt will ultimately prove advantageous to Britiſh commerce. To aid the inquirer in his purſuit, and to furniſh the public at large with the means of obtaining a general knowledge of China, as well as to gratify their curioſity with reſpect to the Embaſſy itſelf, this volume was compiled.

The propriety of blending theſe two objects will be readily admitted, when it is conſidered, that whatever may have been the abilities of the perſons who attended the embaſſy, or however copious the accounts given of it by them, it was impoſſible for them to obtain any proper idea, or furniſh any information of the Chineſe empire, in general, from their own obſervation. This, their ſituation abſolutely precluded, having, to uſe the language of Mr. Anderſon in his account of that Embaſſy, "entered it like paupers, remained in it like priſoners, and quitted it like vagrants."

The Editor has only to add, that in compiling this work, he has inveſtigated different accounts with impartiality, ſtripped the accounts of viſionary miſſionaries of their abſurdities; and by collecting facts reſpecting the natural hiſtory, population, government, laws, cuſtoms, religion, literature, ſciences, manufactures, &c. of the Chineſe empire, he hopes he has enabled the reader to form a pretty correct opinion of a nation, in many inſtances the moſt aſtoniſhing of any recorded in the page of hiſtory.

With reſpect to the account of the Embaſſy, he has only to ſay, the materials from which it was compiled, were furniſhed to the publiſher by one who formed a part of the ſuite attendant on the Embaſſy, and has every proof that the author was an attentive obſerver.

The map is laid down from the Jeſuits maps, made from actual ſurveys, and includes the whole of China, Chineſe Tartary, and the tributary kingdoms.

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GENERAL HISTORY

OF

CHINA.

THE origin of all nations is involved in obſcurity and fable; but that of the Chineſe perhaps much more ſo than any other. Every nation is inclined to aſſume too high an antiquity to itſelf, but the Chineſe carry theirs beyond all bounds. Indeed, though no people on earth are more exact in keeping records of every memorable tranſaction, yet ſuch is the genius of the Chineſe for ſuperſtition and fable, that the firſt part of their hiſtory is deſervedly contemned by every rational perſon. What contributes more to this uncertainty of the Chineſe hiſtory is, that neither we, nor they themſelves, have any thing but fragments of their ancient hiſtorical books; for about two hundred and thirteen years before the Chriſtian æra, the reigning emperor Si-hoang-ti cauſed all the books in the empire to be burned, except thoſe written by lawyers and phyſicians. Nay, the more effectually to deſtroy the memory of every thing contained in them, he commanded a great number of learned men to be buried alive, leſt, from their memories, they ſhould commit to writing ſomething of the true memoirs of the empire. The inaccuracy of the Chineſe annals is complained of even by their moſt reſpected author Confucius himſelf; who alſo affirms, that before his time many of the oldeſt materials for writing ſuch annals had been deſtroyed.

According to the Chineſe hiſtories, the firſt monarch of the whole univerſe (that is, of China), was called PUON-KU, or PUEN-CU. This, according to ſome, was the firſt man; but according to Bayer and Menzelius, two of the greateſt critics in Chineſe literature that have hitherto appeared, the word ſignifies *the higheſt antiquity*. PUON-KU was ſucceeded by TIENE-HOANG, which ſignifies *the emperor of heaven*. They call him alſo the intelligent heaven, the ſupreme king of the middle heaven, &c. According to ſome of their hiſtorians, he was the inventor of letters, and of the Cyclic characters by which they determine the place of the year, &c. Tiene-hoang was ſucceeded by TI-HOANG, *the emperor of the earth*, who divided the day and night, appointing thirty days to make one moon, and fixed the winter ſolſtice to the eleventh moon. Ti-hoang was ſucceeded by GINE-HOANG, *ſovereign of men*, who with his nine brothers ſhared the government among them. They built cities, and ſurrounded them with walls; made a diſtinction between the ſovereign and ſubjects; inſtituted marriage, &c.

The reigns of theſe four emperors make up one of what the Chineſe called *ki*, "ages," or "periods," of which there were nine before FO-HI, whom the moſt ſenſible writers acknowledge as the founder of their empire.

The hiſtory of the ſecond *ki* contradicts almoſt every thing ſaid of the firſt; for though we have but juſt now been told that Gine-hoang and his brethren built cities ſurrounded with walls; yet, in the ſucceeding age, the people dwelt in caves, or perched upon trees as it were in neſts. Of the third *ki* we hear nothing; and in the fourth, it ſeems matters had been ſtill worſe, as we are told that men were then only taught to retire into the hollows of rocks. Of the fifth and ſixth we have no accounts. Theſe ſix periods, according to ſome writers, contained ninety thouſand years; according to others, one million one hundred thouſand ſeven hundred and fifty.

In the ſeventh and eighth *ki*, they tell us over again what they had ſaid of the firſt; namely, that men began to leave their caves and dwell in houſes, and were taught to prepare clothes, *&c.* TCHINE-FANG, the firſt monarch of the eighth *ki*, taught his ſubjects to take off the hair from ſkins with rollers of wood, and cover themſelves with the ſkins ſo prepared. He taught them alſo to make a kind of web of their hair, to ſerve as a covering to their heads againſt rain. They obeyed his orders with joy, and he called his ſubjects *people clothed with ſkins.* His reign is ſaid to have laſted three hundred and fifty years; that of one of his ſucceſſors, alſo, named YEOU-TSAO-CHI, laſted more than three hundred; and his family continued for twelve or eighteen thouſand years. But what is very ſurpriſing, all theſe thouſands and millions of years had elapſed without mankind's having any knowledge of fire. This was not diſcovered till towards the cloſe of this period, by one SOUIGINE. After ſo uſeful a diſcovery, he taught the people to dreſs their victuals; whereas before, they had devoured the fleſh of animals quite raw, drunk their blood, and ſwallowed even their hair and feathers. He is alſo ſaid to have been the inventor of fiſhing, letters, *&c.*

In the ninth period we find the invention, or at leaſt the origin of letters, attributed to one TSANG-HIE, who received them from a divine tortoiſe that carried them on his ſhell, and delivered them into the hands of TSANG-HIE. During this period alſo, muſic, money, carriages, merchandize, commerce, *&c.* were invented. There are various calculations of the length of theſe *ki* or periods. Some make the time from Puan-ku to Confucius, who flouriſhed about four hundred and ſeventy-nine years before Chriſt, to contain two hundred and ſeventy-nine thouſand years; others, two millions two hundred and ſeventy-ſix thouſand; ſome, two millions ſeven hundred and fifty-nine thouſand eight hundred and ſixty years; others, three millions, two hundred and ſeventy-ſix thouſand; and ſome

no leſs than ninety-ſix millions nine hundred and ſixty-one thouſand, ſeven hundred and forty years.

Theſe extravagant accounts are by ſome thought to contain obſcure and imperfect hints concerning the coſmogony and creation of the world, &c. Puon-ku, the firſt emperor, they think, repreſents eternity preceding the duration of the world. The ſucceeding ones, Tiene-hoang, Ti-hoang, and Gine-hoang, they imagine ſignify the creation of the heavens and earth, and the formation of man. The ten *ki*, or ages, nine of which preceded Fo-hi, mean the ten generations preceding Noah.

What we have now related, contains the ſubſtance of that part of the Chineſe hiſtory which is entirely fabulous. After the nine *ki* or "ages" already taken notice of, the tenth commenced with FO-HI; and the hiſtory, though ſtill dark, obſcure, and fabulous, begins to grow ſomewhat more conſiſtent and intelligible. Fo-hi is ſaid to have been born in the province of Shenſi. His mother, walking upon the bank of a lake in that province, ſaw a very large print of a man's foot in the ſand there; and, being ſurrounded by an iris or rainbow, became impregnated. The child was named Fo-hi; and, when he grew up, was by his countrymen elected king, on account of his ſuperior merit, and ſtyled TYENT-TSE, that is "*the ſon of heaven.*" He is ſaid to have invented the eight *qua*, or ſymbols, conſiſting of three lines each, which, differently combined, formed ſixty-four characters that were made uſe of to expreſs every thing. To give theſe the greater credit, he pretended that he had ſeen them inſcribed on the back of a dragon-horſe, an animal ſhaped like a horſe, with the wings and ſcales of a dragon, which aroſe from the bottom of a lake. Having gained great reputation among his countrymen by this prodigy, he is ſaid to have created mandarines or officers, under the name of *dragons*. Hence we may aſſign a reaſon why the emperors of China always carry a dragon in their banners. He alſo inſtituted marri-

age, invented muſic, regulated the dreſs of the ſexes, &c. Having eſtabliſhed a prime miniſter, he divided the government of his dominions among four mandarines, and died after a reign of one hundred and fifteen years.

After Fo-hi followed a ſucceſſion of emperors, of whom nothing remarkable is recorded, except that in the reign of YAU, the ſeventh after Fo-hi, the ſun did not ſet for ten days, ſo that the Chineſe were afraid of a general conflagration. This event the compilers of the Univerſal Hiſtory take to be the ſame with that mentioned in the book of Joſhua, when the ſun and moon ſtood ſtill for about the ſpace of a day. Fo-hi they will have to be the ſame with Noah. They imagine, that after the deluge this patriarch remained ſome time with his deſcendants; but on their wicked combination to build the tower of Babel, he ſeparated himſelf from them, with as many as he could perſuade to go along with him; and that, ſtill travelling eaſtward, he at laſt entered the fertile country of China, and laid the foundation of that vaſt empire—But, leaving theſe fabulous and conjectural times, we ſhall proceed to give ſome account of that part of the Chineſe hiſtory which may be more certainly depended on.

As the Chineſe, contrary to the practice of almoſt all nations, have never ſought to conquer other countries, but rather to improve and content themſelves with their own, their hiſtory for many ages furniſhes nothing remarkable. The whole of their emperors, abſtracting from thoſe who are ſaid to have reigned in the fabulous times, are comprehended in twenty-two dynaſties, mentioned in the following table.

	Emperors.	Before Chriſt.
1. *Hya*, containing -	17	2207.
2. *Shang*, or *Ing*, - -	28	1766.
3. *Chew*, - - -	35	1122.
4. *Tſin*, - - -	4	248.
5. *Han*, - - -	25	206.

Emperors.		After Chriſt.
6. *Hew-han*,	2	220.
7. *Tſin*,	15	465.
8. *Song*,	8	220.
9. *Tſi*,	5	479.
10. *Lyang*,	4	502.
11. *Chin*,	4	557.
12. *Swi*,	3	
13. *Twang*,	20	618.
14. *Hew-lyang*,	2	907.
15. *Hew-tang*,	4	923.
16. *Hew-tſin*.	2	936.
17. *Hew-han*,	2	947.
18. *Hew-chew*,	3	951.
19. *Song*,	18	960.
20. *Iwen*,	9	1280.
21. *Ming*,	16	1368.
22. *Tſing*,		1645.

This table is formed according to the accounts of the Jeſuit Du Halde, and is commonly reckoned to be the moſt authentic; but according to the above mentioned hypotheſis of the compilers of the Univerſal Hiſtory, who make *Yau* cotemporary with Joſhua, the dynaſty of *Hya* did not commence till the year before Chriſt 1357; and to accommodate the hiſtory to their hypotheſis, great alterations muſt be made in the duration of the dynaſties.

The moſt intereſting particulars of the Chineſe hiſtory relate only to the incurſions of the Tartars, who at laſt conquered the whole empire, and who ſtill continue to hold the ſovereignty; though by transferring the ſeat of the empire to Pe-kin, and adopting the Chineſe language, manners, &c. Tartary would ſeem rather to have been conquered by China, than China by Tartary. Theſe incurſions are ſaid to have begun very

early; even in the time of the emperor SHUN, ſucceſſor to Yau above mentioned, in whoſe reign the miraculous ſolſtice happened. At this time, the Tartars were repulſed, and obliged to retire into their own territories. From time to time, however, they continued to threaten the empire with invaſions, and the northern provinces were often actually ravaged by the Tartars in the neighbourhood. About two hundred and thirteen years before the Chriſtian æra, SHI-HOANG-TI, having fully ſubdued all the princes, or kings as they were called, of the different provinces, became emperor of China with unlimited power. He divided the whole empire into thirty ſix provinces; and finding the northern part of his dominions much incommoded by the invaſions of the neighbouring barbarians, he ſent a formidable army againſt them, which drove them far beyond the boundaries of China, and to prevent their return, he built the famous wall which ſeparates China from Tartary. After this, being elated with his own exploits, he formed the deſign of making poſterity believe that he himſelf had been the firſt Chineſe emperor that ever ſat on the throne; and for this purpoſe, ordered all the hiſtorical writings to be burnt, and cauſed many of the learned to be put to death, as already mentioned.

What effect the great wall for ſome time had in preventing the invaſions of the Tartars, we are not told; but in the tenth century of the Chriſtian æra, thoſe of Kitan or Lyan got a footing in China. The Kitan were a people of weſtern Tartary, who dwelt to the north and north-eaſt of the province of Pecheli in China, particularly in that of Layu-tong lying without the great wall. Theſe people having ſubdued the country between Korea and Kaſhgar, became much more troubleſome to the Chineſe than all the other Tartars. Their empire commenced about the year 916, in the fourth year of MO-TI-KYAN-TI, ſecond emperor of the 14th Chineſe dynaſty called HEW-LYANG.

In 946, MINGT-SONG, ſecond emperor of the fifteenth dynaſty, being dead, Sheking-tang, his ſon-in-law, rebelled againſt Mingt-ſong, his ſon and ſucceſſor, whom he deprived of his crown and life. This he accompliſhed by means of an army of fifty thouſand men furniſhed by the Kitan. Fi-ti, the ſon of Mingt-ſong, being unable to reſiſt the uſurper, fled to the city Ghey-chew; where ſhutting himſelf up with his family and all his valuable effects, he ſet fire to the palace and was burnt to aſhes. On his death, SHE-KING-TANG aſſumed the title of emperor; founded the ſixteenth dynaſty; and changed his name to that of *Kaut-ſu*. But the Kitan general refuſing to acknowledge him, he was obliged to purchaſe a peace by yielding up to the Tartars ſixteen cities in the province of Peche-li, beſides a yearly preſent of three hundred thouſand pieces of ſilk.

This ſubmiſſion ſerved only to inflame the avarice and ambition of the Kitan. In 959, they broke the treaty when leaſt expected, and invaded the empire afreſh. TSI-VANG, the emperor at that time, oppoſed them with a formidable army; but through the treachery of his general Lyew-chi-ywen, the Tartars were allowed to take him priſoner. On this, Tſi-vang was glad to recover his liberty, by accepting of a ſmall principality; while the traitor became emperor of all China, and, changing his name to KAUT-SU, founded the 17th dynaſty. The Tartars, in the mean time, ravaged all the northern provinces without oppoſition, and then marched into the ſouthern. But being here ſtopped by ſome bodies of Chineſe troops, the general thought proper to retire with his booty into Tartary. In 962, Kaut-ſu dying was ſucceeded by his ſon IN-TI. The youth of this prince gave an opportunity to the eunuchs to raiſe commotions; eſpecially as the army was employed at a diſtance in repelling the invaſions of the Tartars. This army was commanded

by Ko-ghey, who defeated the enemy in ſeveral battles, and thus reſtored peace to the northern provinces. In the mean time, In-ti was ſlain by his eunuchs, and the empreſs placed his brother on the throne: but Ko-ghey returning in triumph, was ſaluted emperor by his victorious army; and the empreſs being unable to ſupport the rights of her ſon, was obliged to ſubmit, while Ko-ghey, aſſuming the name of TAY-TSU, founded the eighteenth dynaſty. Nine years after this, however, the grandees of the empire, ſetting aſide Kong-ti, the third in ſucceſſion from Tay-tſu, on account of his non-age, proclaimed his guardian, named *Chau-quang-yu*, emperor; who aſſuming the name of KAU-TSU, founded the nineteenth dynaſty, called *Song* or *Tſong*.

Under this monarch the empire began to recover itſelf; but the Kitan ſtill continued their incurſions. The ſucceſſors of Kau-tſu oppoſed them with various ſucceſs; but at laſt, in 978, the barbarians became ſo ſtrong as to lay ſiege to a conſiderable city. TAY-TSONG, ſucceſſor to Kau-tſu, detached three hundred ſoldiers, each carrying a light in his hand, againſt them in the night time, with orders to approach as near as poſſible to the Tartar camp. The barbarians, imagining, by the number of lights, that the whole Chineſe army was at hand, immediately fled, and, falling into the ambuſcades laid for them by the Chineſe general, were almoſt all cut to pieces.

This check, however, did not long put a ſtop to the ravages of the Kitan. In the year 999, they laid ſiege to acity in the province of Peche-li; but CHING-TSONG, ſucceſſor to Tay-tſong, came upon them with his army ſo ſuddenly, that they betook themſelves to flight. The emperor was adviſed to take advantage of their conſternation, and recover the country which had been yielded to them; but inſtead of purſuing his victory, he bought a peace, by conſenting to pay annually one hundred thouſand tael, about thirty four thouſand pounds, and two hundred

thouſand pieces of ſilk. The youth and pacific diſpoſition of JIN-TSONG, ſucceſſor to Ching-tſong, revived the courage of the Kitan; and, in 1035, war would have been renewed, had not the emperor condeſcended to as ſhameful a treaty as that concluded by his father. Two years after, the Tartars demanded reſtitution of ten cities in the province of Peche-li, which had been taken by Ko-ghey, founder of the eighteenth dynaſty; upon which Jin-tſong engaged to pay them an annual tribute of two hundred thouſand taels of ſilver, and three hundred thouſand pieces of ſilk, in lieu of theſe cities.

From this time the Kitan remained in peaceable poſſeſſion of their Chineſe dominions till the year 1117. Whey-tſong, at that time emperor, being able neither to bear their ravages, nor by himſelf to put a ſtop to them, reſolved upon a remedy which at laſt proved worſe than the diſeaſe. This was to call in the Nu-che, Nyu-che, or Eaſtern Tartars, to deſtroy the kingdom of the Kitan. From this he was diſſuaded by the king of Korea, and moſt of his own miniſters; but, diſregarding their ſalutary advice, he joined his forces to thoſe of the Nu-che. The Kitan were then every where defeated; and at laſt reduced to ſuch extremity, that thoſe who remained were forced to leave their country, and fly to the mountains of the weſt.

Thus the empire of the Kitan was totally deſtroyed, but nothing to the advantage of the Chineſe; for the Tartar general, elated with his conqueſt, gave the name of KIN to his new dominion, aſſumed the title of emperor, and began to think of aggrandizing himſelf and enlarging his empire. For this purpoſe, he immediately broke the treaties concluded with the Chineſe emperor; and, invading the provinces of Peche-li and Shen-ſi, made himſelf maſter of the greater part of them. Whey-tſong, finding himſelf in danger of loſing his dominions, made

ſeveral advantageous propoſals to the Tartar; who, ſeeming to comply with them, invited him to come and ſettle matters by a perſonal conference. The Chineſe monarch complied: but, on his return, the terms agreed on ſeemed ſo intolerable to his miniſters, that they told him the treaty could not ſubſiſt, and that the moſt cruel war was preferable to ſuch an ignominious peace. The Kin monarch, being informed of all that paſſed, had recourſe to arms, and took ſeveral cities. Whey-tſong was weak enough to go in perſon to hold a ſecond conference; but, on his arrival, was immediately ſeized by the Tartar. He was kept priſoner under a ſtrong guard during the remaining part of his life; and ended his days in 1126, in the deſert of Shamo, having nominated his eldeſt ſon Kin-tſong to ſucceed him.

KIN-TSONG began his reign with putting to death ſix miniſters of ſtate, who had betrayed his father into the hands of the Kin Tartars. The barbarians in the mean time purſued their conqueſts without oppoſition. They croſſed the Hoang-ho, or Yellow River, which an handful of troops might have prevented; and marching directly towards the imperial city, took and plundered it. Then ſeizing the emperor and his conſort, they carried them away captives: but many of the principal lords, and ſeveral of the miniſters, preferring death to an ignominious bondage, killed themſelves. The Kin being informed by the empreſs *Meng* that ſhe had been divorced, they left her behind. This proved the means of ſaving the empire; for by her wiſdom and prudence ſhe got the crown placed on the head of Kau-tſong, ninth ſon of the emperor Whey-tſong by his divorced empreſs.

KAU-TSONG fixed his court at Nankin, the capital of Kyang-nan; but ſoon after was obliged to remove it to Kang-chew in Che-kyang. He made ſeveral efforts to recover ſome of his provinces from the Kin, but without effect. ILI-TSONG *the Kin monarch*, in the mean time,

endeavoured to gain the eſteem of his Chineſe ſubjects by paying a regard to their learning and learned men, and honouring the memory of Confucius. Some time after, he advanced to Nankin, from whence Kau-tſong had retired, and took it: but, receiving advice that Yo-ſi, general of the Song, or ſouthern Chineſe, was advancing by long marches to the relief of that city, they ſet fire to the palace and retired northward. However, Yo-ſi arrived time enough to fall upon their rear-guard, which ſuffered very much; and from this time the Kin never dared to croſs the river Kyang. In a few years afterwards the Chineſe emperor ſubmitted to become tributary to the Kin, and concluded a peace with them upon very diſhonourable terms. This ſubmiſſion, however, was of little avail: for, in 1163, the Tartars broke the peace; and, invading the ſouthern province with a formidable army, took the city of Yang-chew. The king, having approached the river Kyang, near its mouth, where it is wideſt as well as moſt rapid, commanded his troops to croſs it, threatening with his drawn ſword to kill thoſe who refuſed. On receiving ſuch an unreaſonable command, the whole army mutinied; and the king being killed in the beginning of the tumult, the army immediately retired.

From this time to the year 1210, nothing remarkable occurs in the Chineſe hiſtory; this year, JENGHIZ-KHAN, chief of the weſtern Tartars, *Moguls* or *Mungls*, quarrelled with Yong-tſi, emperor of the Kin; and at the ſame time the king of Hya, diſguſted at being refuſed aſſiſtance againſt Jenghiz-khan, threatened him with an invaſion on the weſt ſide. Yong-tſi prepared for his defence; but in 1211, receiving news that Jenghiz-khan was advancing ſouthward with his whole army, he was ſeized with fear, and made propoſals of peace, which were rejected. In 1212, the Mogul generals forced the great wall, or, according to ſome writers, had one of the gates treacherouſly opened to them, to the north of Shen-ſi; and made incurſions

as far as Pekin, the capital of the Kin empire. At the ſame time the province of Lyau-tong was almoſt totally reduced by ſeveral Kitan lords who had joined Jenghiz-khan; ſeveral ſtrong places were taken, and an army of three hundred thouſand Kin defeated by the Moguls. In autumn they laid ſiege to the city of Tay-tong-fou; where, although the governor Hujaku fled, yet Jenghiz-khan met with conſiderable reſiſtance. Having loſt a vaſt number of men, and being himſelf wounded by an arrow, he was obliged to raiſe the ſiege and retire into Tartary; after which the Kin retook ſeveral cities. The next year, however, Jenghiz-khan reentered China, retook the cities which the Kin had reduced the year before, and overthrew their armies in two bloody battles, in one of which the ground was ſtrewed with dead bodies for upwards of four leagues.

The ſame year Yong-tſi was ſlain by his general Hujaku; and Sun, a prince of the blood, advanced in his room. After this the Moguls, attacking the empire with four armies at once, laid waſte the provinces of Shen-ſi, Ho-nan, Peche-li, and Shan-tong. In 1214 Jenghiz-khan ſat down before Pekin; but inſtead of aſſaulting the city, offered terms of peace, which were accepted, and the Moguls retired into Tartary. After their departure, the emperor, leaving his ſon at Pekin, removed his court to Pyen-lyang near Kay-ſong-fou, the capital of Ho-nan. At this Jenghiz-khan being offended, immediately ſent troops to beſiege Pekin. The city held out to the fifth month of the year 1215, and then ſurrendered. At the ſame time the Moguls finiſhed the conqueſt of Lyau-tong; and the Song refuſed to pay the uſual tribute to the Kin.

In 1216, Jenghiz-khan returned to purſue his conqueſt in the weſt of Aſia, where he ſtaid ſeven years; during which time his general MUHULI made great progreſs in China againſt the Kin emperor. He was greatly aſſiſted by the motions of NING-TSONG, emperor of the Song, or ſouthern China; who, incenſed by the frequent perfidies

of the Kin, had declared war againſt them, and would hearken to no terms of peace, though very advantageous propoſals were made. Notwithſtanding this, however, in 1220, the Kin, exerting themſelves, raiſed two great armies, one in Shen-ſi, and the other in Shang-ton. The former baffled the attempts of the Song and king of Hya, who had united againſt them; but the latter, though no fewer than two hundred thouſand, were entirely defeated by Muhuli. In 1221, that officer paſſed the Hoang-ho, and died after conquering ſeveral cities.

In 1224, the Kin emperor died; and was ſucceeded by his ſon Tſhew, who made peace with the king of Hya: but next year, that kingdom was entirely deſtroyed by Jenghiz-khan. In 1226, Oktay, ſon to Jenghiz-khan, marched into Ho-nan, and beſieged Kayſong-fou, capital of the Kin empire; but was obliged to withdraw into Shen-ſi, where he took ſeveral cities, and cut in pieces an army of thirty thouſand men. In 1227 Jenghiz-khan died, after having deſired his ſons to demand a paſſage for their army through the dominions of the Song, without which he ſaid they could not eaſily vanquiſh the Kin.

After the death of that great conqueror, the war was carried on with various ſucceſs; but though the Moguls took above ſixty important poſts in the province of Shen-ſi, they found it impoſſible to force Ton-quan, which it behoved them to do in order to penetrate effectually into Ho-nan. In April 1231 they took the capital of Shen-ſi, and defeated the Kin army which came to its relief. Here one of the officers deſired prince Toley to demand a paſſage from the Song through the country of Han-chong-fou. This propoſal Toley communicated to his brother Oktay, who approved of it as being conformable to the dying advice of Jenghiz-khan. Hereupon Toley, having aſſembled all his forces, ſent a meſſenger to the Song generals to demand a paſſage through their territories. This, how-

ever, they not only refuſed, but put the meſſenger to death; which ſo enraged Toley that he ſwore to make them repent of it, and was ſoon as good as his word. He decamped in Auguſt 1231; and having forced the paſſages, put to the ſword the inhabitants of Hoa-yang and Fong-chew, two cities in the diſtrict of Han-chong-fou. Then having cut down rocks to fill up deep abyſſes, and made roads through places almoſt inacceſſible, he came and beſieged the city of Han-chong-fou itſelf. The miſerable inhabitants fled to the mountains on his approach, and more than one hundred thouſand of them periſhed. After this, Toley divided his forces, conſiſting of thirty thouſand horſe, into two bodies. One of theſe went weſtward to Myen-chew: from thence, after opening the paſſages of the mountains, they arrived at the river Kyaling, which runs into the great Kyang. This they croſſed on rafts made of the wood of demoliſhed houſes; and then, marching along its banks, ſeized many important poſts. At laſt, having deſtroyed more than one hundred and forty cities, towns, or fortreſſes, they returned to the army. The ſecond detachment ſeized an important poſt in the mountains, called Tau-tong, ſix or ſeven leagues to the eaſtward of Han-chong-fou. On the other ſide Oktay advanced, in October, towards Pu-chew, a city of Shan-ſi; which being taken after a vigorous defence, he prepared to paſs the Hoang-ho. Toley, after ſurmounting incredible difficulties, arrived in December on the borders of Ho-nan, and made a ſhew as if he deſigned to attack the capital of the Kin empire. On his firſt appearance in Ho-nan through a paſſage ſo little ſuſpected, every body was filled with terror and aſtoniſhment, ſo that he proceeded for ſome time without oppoſition. At laſt the emperor ordered his generals, Hota, Ilapua, and others, to march againſt the enemy. Toley boldly attacked them; but was obliged to retire, which he did in good order. Hota was

for purſuing him, ſaying that the Mogul army did not exceed thirty thouſand men, and that they ſeemed not to have eaten any thing for two or three days. Ilapua, however, was of opinion that there was no occaſion for being ſo haſty, as the Moguls were incloſed between the rivers Han and Hoang-ho, ſo that they could not eſcape. This negligence they ſoon had occaſion to repent of: for Toley, by a ſtratagem, made himſelf maſter of their heavy baggage; which accident obliged them to retire to Tang-chew. From thence they ſent a meſſenger to acquaint the emperor that they had gained the battle, but concealed the loſs of their baggage. This good news filled the court with joy; and the people who had retired into the capital for its defence, left it again, and went into the country: but, in a few days after, the vanguard of the Moguls, who had been ſent by the emperor Oktay, appeared in the field, and carried off a great number of thoſe that had quitted the city.

In January, 1232, Oktay paſſing the Hoang-ho, encamped in the diſtrict of Kay-fong-fou, capital of the Kin empire, and ſent his general Suputay to beſiege the city. At that time the place was near thirty miles in circumference: but having only forty thouſand ſoldiers to defend it, as many more from the neighbouring cities, and twenty thouſand peaſants, were ordered into it; while the emperor publiſhed an affecting declaration, animating the people to defend it to the laſt extremity. Oktay, having heard with joy of Toley's entrance into Ho-nan, ordered him to ſend ſuccours to Suputay. On the other hand, the Kin generals advanced with one hundred and fifty thouſand men to relieve the city; but being obliged to divide their forces in order to avoid in part the great road which Toley had obſtructed with trees, they were attacked by that prince at a diſadvantage, and, after a faint reſiſtance, defeated with great ſlaughter, and the loſs of both their

generals, one killed and the other taken. The emperor now ordered the army at Tong-quan and other fortified places to march to the relief of Kay-fong-fou. They aſſembled accordingly, to the number of one hundred and ten thouſand foot and fifteen thouſand horſe; and were followed by vaſt numbers of people, who expected by their means to be protected from the enemy. But many of theſe troops having deſerted, and the reſt being enfeebled by the fatigues of their march, they diſperſed on the approach of their purſuers, who killed all they found in the highways. After this the Moguls took Tong-quan and ſome other conſiderable poſts; but were obliged to raiſe the ſieges of Quey-te-fou and Loy-ang by the bravery of the governors. Kyang-ſhin, governor of Loy-ang, had only three or four thouſand ſoldiers under him, while his enemies were thirty thouſand ſtrong. He placed his worſt ſoldiers on the walls, putting himſelf at the head of four hundred brave men; whom he ordered to go naked, and whom he led to all dangerous attacks. He invented engines to caſt large ſtones, which required but few hands to play them, and aimed ſo true as to hit at an hundred paces diſtance. When their arrows failed, he cut thoſe ſhot by the enemy into four pieces; pointed them with pieces of braſs coin; and diſcharged them from wooden tubes with as much force as bullets are from a muſket. Thus he harraſſed the Moguls for three months ſo grievouſly, that they were obliged, notwithſtanding their numbers, to abandon the enterprize.

Oktay, at laſt, notwithſtanding his ſucceſſes, reſolved to return to Tartary; and offered the Kin emperor peace, provided he became tributary, and delivered up to him twenty-ſeven families which he named. Theſe offers were very agreeable to the emperor; but Suputay, taking no notice of the treaty, puſhed on the ſiege of the capital with more vigour than ever. By the help of the Chineſe ſlaves in his army, the Mogul general ſoon filled the ditch;

but all his efforts ſeemed only to inſpire the beſieged with new vigour. The Moguls at that time made uſe of artillery, but were unable to make the leaſt impreſſion upon the city walls. They raiſed walls round thoſe they beſieged, which they fortified with ditches, towers, and battlements. They proceeded alſo to ſap the walls of the city; but were very much annoyed by the artillery of the beſieged, eſpecially by their bombs, which ſinking into the galleries, and burſting under ground, made great havock among the miners. For ſixteen days and nights the attack continued without intermiſſion; during which time an incredible number of men periſhed on both ſides; at length, Suputay, finding that he could not take the city, withdrew his troops, under pretence of conferences being on foot. Soon after the plague began in Kay-ſong-fou; and raged with ſuch violence, that, in fifty days, nine hundred thouſand biers were carried out, beſides a vaſt multitude of the poorer ſort who could not afford any.

In a ſhort time, two unlucky accidents occaſioned a renewal of the war; which now put an end to the empire of the Kin. Gan-young, a young Mogul lord, having aſſumed the government of ſome cities in Kyang-nan, and killed the officer ſent to take poſſeſſion of them, declared for the Kin. The emperor unwarily took Gan-young into his ſervice, and gave him the title of Prince. Upon this Oktay ſent an envoy, attended by thirty other perſons, to enquire into the affair; but the Kin officers killed them all, without being puniſhed by the emperor. Suputay, having informed his maſter of all theſe proceedings, was ordered to continue the war in Ho-nan. Shew-fu now commanded his officers to unite their troops for the defence of the capital; but before his orders could be obeyed, they were attacked and defeated, one after another, by the Moguls. This obliged him to raiſe ſoldiers from among the peaſants, for whoſe ſubſiſtence the people

were taxed three tenths of the rice they poſſeſſed. The city began now to be diſtreſſed for want of proviſions; and as it was but in a bad poſture of defence, the emperor marched with an army againſt the Moguls. His expedition proved unfortunate; for, ſending part of his army to beſiege a city called Wy-chew, it was totally cut in pieces, and Suputay a ſecond time ſat down before the capital.

On hearing this news, the emperor repaſſed the Hoang-ho, and retired to Quey-te-fou. Here he had not been long before the capital was delivered up by treachery, and Suputay put all the males of the imperial race to death; but, by the expreſs command of Oktay, ſpared the inhabitants, who are ſaid to have amounted to one million and four hundred thouſand families. After this diſaſter the unhappy monarch left his troops at Quey-te-fou, and retired to Juning-fou, a city in the ſouthern part of Ho-nan, attended only by four hundred perſons. Here the diſtance of the Moguls made him think of living at eaſe; but while he flattered himſelf with theſe vain hopes, the enemy's army arrived before the city and inveſted it. The garriſon were terrified at their approach; but were encouraged by the emperor, and his brave general Hu-ſye-hu, to hold out to the laſt. As there were not in the city a ſufficient number of men, the women, dreſſed in mens clothes, were employed to carry wood, ſtones, and other neceſſary materials to the walls. All their efforts, however, were ineffectual. They were reduced to ſuch extremities, that for three months they fed on human fleſh; killing the old and feeble, as well as many priſoners, for food. This being known to the Moguls, they made a general aſſault in January 1234. The attack continued from morning till night; but at laſt the aſſailants were repulſed. In this action, however, the Kin loſt all their beſt officers; upon which the emperor reſigned the crown to Cheng-lin a prince of the blood. Next morning, while

the ceremony of inveſting the new emperor was performing, the enemy mounted the ſouth walls, which were defended only by two hundred men; and the ſouth gate being at the ſame time abandoned, the whole army broke in. They were oppoſed, however, by Hu-ſye-hu; who, with a thouſand ſoldiers, continued to fight with amazing intrepidity. In the mean time Shew-fu, ſeeing every thing irreparably loſt, lodged the ſeal of the empire in a houſe; and then cauſing ſheaves of ſtraw to be ſet round it, ordered it to be ſet on fire as ſoon as he was dead. After giving this order he hanged himſelf, and his commands were executed by his domeſtics. Hu-ſye-hu, who ſtill continued fighting with great bravery, no ſooner heard of the tragical death of the emperor, than he drowned himſelf in the river Ju; as did alſo five hundred of his moſt reſolute ſoldiers. The ſame day the new emperor, Cheng-lin, was ſlain in a tumult; and thus an end was put to the dominion of the Kin Tartars in China.

The empire of China was now to be ſhared between the Song, or ſouthern Chineſe, and the Moguls. It had been agreed upon, that the province of Ho-nan ſhould be delivered up to the Song as ſoon as the war was finiſhed. But they, without waiting for the expiration of the term, or giving Oktay notice of their proceedings, introduced their troops into Kay-fong-fou, Lo-yang, and other conſiderable cities. On this the Mogul general reſolved to attack them; and repaſſing the Hoang-ho, cut in pieces part of the garriſon of Lo-yang, while they were out in ſearch of proviſions. The garriſon of Kay-fong-fou likewiſe abandoned that place; and the Song emperor degraded the officers who had been guilty of thoſe irregularities, ſending ambaſſadors to Oktay, at the ſame time, to deſire a continuance of the peace. What Oktay's anſwer was we are not told, but the event ſhowed that he was not ſatisfied; for in 1235, he ordered his ſecond

ſon prince Kotovan, and his general Chahay, to attack the Song in Se-chwen, while others marched towards the borders of Kyang-nan.

In 1236, the Moguls made great progreſs in the province of Hu-quang, where they took ſeveral cities, and put vaſt numbers to the ſword. This year they introduced paper or ſilk money, which had formerly been uſed by Chang-tſong, ſixth emperor of the Kin. Prince Kotovan forced the paſſages into the diſtrict of Hang-chong-fou in the province of Shen-ſi, which he entered with an army of five hundred thouſand men. Here a terrible battle was fought between the vaſt army of the Moguls and the Chineſe troops, who had been driven from the paſſages they defended. The latter conſiſted only of ten thouſand horſe and foot, who were almoſt entirely cut off; and the Moguls loſt ſuch a number of men, that the blood is ſaid to have run for two leagues together. After this victory the Moguls entered Se-chwen, which they almoſt entirely reduced, committing ſuch barbarities, that, in one city, forty thouſand people choſe rather to put an end to their own lives than ſubmit to ſuch cruel conquerors.

In 1237, the Moguls received a conſiderable check before the city of Gantong in Kyang-nan, the ſiege of which they were obliged to raiſe with loſs. In 1238 they beſieged Lu-chew, another city in the ſame province. They ſurrounded it with a rampart of earth and a double ditch; but the Chineſe general ordered their intrenchments to be filled with immenſe quantities of herbs ſteeped in oil, and then ſet on fire, while he ſhot ſtones upon them from a tower ſeven ſtories high. At the ſame time a vigorous ſally was made; and the Mogul army being thrown into the utmoſt diſorder, were obliged finally to abandon the ſiege, and retire northwards.

In 1239, theſe barbarians were oppoſed by a general called Meng-kong, with great ſucceſs; who, this and the

following year, gained great honour by his exploits. While he lived, the Moguls were never able to make any conſiderable progreſs; but his death, in 1246, proved of the greateſt detriment to the Chineſe affairs; and ſoon after the Tartars renewed the war with more vigour and ſucceſs than ever. In 1255, they re-entered the province of Se-chwen; but ſtill met with vigorous oppoſition in this quarter, becauſe the Chineſe took care to have Se-chwen furniſhed with good troops and generals. Though they were always beaten, being greatly inferior in number to their enemies, yet they generally retook the cities the Moguls had reduced, as the latter were commonly obliged to withdraw for want of proviſions and forage. In 1259 they undertook the ſiege of Ho-chew, a ſtrong city to the weſt of Pe-kin, defended by Vang-kyen, a very able officer, who commanded a numerous garriſon. The ſiege continued from the month of February till Auguſt: during which time the Moguls loſt an immenſe number of men. On the 10th of Auguſt they made a general aſſault in the night. They mounted the walls before the governor had intelligence; but were ſoon attacked by him with the utmoſt fury. The Mogul emperor Meng-ko, himſelf came to the ſcalade; but his preſence was not ſufficient to overcome the valour of Vang-kyen. At the ſame time the ſcaling-ladders of the Moguls were blown down by a ſtorm; upon which a terrible ſlaughter enſued, and amongſt the reſt fell the emperor himſelf. Upon this diſaſter the Mogul generals agreed to raiſe the ſiege, and retire towards Shen-ſi.

On the death of Meng-ko, Hupilay, or Kublay Khan, who ſucceeded him, laid ſiege to Vu-chang-fou, a city not far diſtant from the capital of the Song empire.

At this the emperor being greatly alarmed, diſtributed immenſe ſums among his troops; and, having raiſed a formidable army, marched to the relief of Vu-chang-fou.

Unfortunately the command of this army was committed to the care of Kya-tſe tau, a man without either courage or experience in war. He was beſides very vain and vindictive in his temper; often uſing the beſt officers ill, and entirely overlooking their merit, which cauſed many of them to go over to the Moguls. The ſiege of Vu-chang-fou was commenced, and had continued a conſiderable time, when Kya-tſe-tau, afraid of its being loſt, and at the ſame time not daring to take any effectual ſtep for its relief, made propoſals of peace. A treaty was accordingly concluded, by which Kya-tſe-tau engaged for the emperor to pay an annual tribute of about fifty thouſand pounds in ſilver and as much in ſilk; acknowledging likewiſe theſovereignty of the Moguls over the Song empire. In conſequence of this treaty, the Moguls retreated after the boundaries of the two empires had been fixed, and repaſſed the Ky-ang; but one hundred and ſeventy of them having ſtaid on the other ſide of the river, were put to death by Kya-tſe-tau.

This miniſter totally concealed from the emperor his having made ſuch a ſhameful treaty with the Moguls; and the hundred and ſeventy ſoldiers maſſacred by his order, gave occaſion to report that the enemy had been defeated; ſo that the Song court believed that they had been compelled to retreat by the ſuperior valour and wiſdom of Kya-tſe-tau. This proved the ruin of the empire; for, in 1260, the Mogul emperor ſent an officer to the Chineſe court to execute the treaty according to the terms agreed on with Kya-tſe-tau. The miniſter dreading the arrival of this envoy, impriſoned him near Nankin; and took all poſſible care that neither Hupilay, nor Li-tſong the Chineſe emperor, ſhould ever hear any thing of him.

It was impoſſible ſuch unparalleled conduct could fail to produce a new war. Hupilay's courtiers inceſſantly

preſſed him to revenge himſelf on the Song for their treacherous behaviour; and he ſoon publiſhed a manifeſto againſt them, which was followed by a renewal of hoſtilities in 1268. The Mogul army amounted to three hundred thouſand men; but notwithſtanding their numbers, little progreſs was made till the year 1271. Syan-yang and Fan-ching, cities in the province of Se-chew, had been beſieged for a long time ineffectually; but this year an *Igur* lord adviſed Hupilay to ſend for ſeveral of thoſe engineers out of the weſt, who knew how to caſt ſtones of an hundred and fifty pounds weight out of their engines which made holes of ſeven or eight feet wide in the ſtrongeſt walls. Two of theſe engineers were accordingly ſent for; and after giving a ſpecimen of their art before Hupilay, were ſent to the army in 1272. In the beginning of 1273 they planted their engines againſt the city of Fan-ching, and preſently made a breach in the walls. After a bloody conflict the ſuburbs were taken; and ſoon after the Moguls made themſelves maſters of the walls and gates of the city. Nevertheleſs, a Chineſe officer, with only an hundred ſoldiers, reſolved to fight from ſtreet to ſtreet. This he did for a long time with the greateſt obſtinacy, killing vaſt numbers of the Moguls; and both parties are ſaid to have been ſo much overcome with thirſt, that they drank human blood to quench it. The Chineſe ſet fire to the houſes, that the great beams, falling down, might embarraſs the way of their purſuers; but at laſt being quite wearied out, and filled with deſpair, they put an end to their own lives. After the taking of Fan-ching, all the materials which had ſerved at the ſiege were tranſported to Seyen-yang. The two engineers poſted themſelves againſt a wooden retrenchment raiſed on the ramparts. This they quickly demoliſhed; and the beſieged were ſo intimidated by the noiſe and havock made by the ſtones caſt from theſe terrible engines, that they immediately ſurrendered.

In 1247, Pe-yen, an officer of great valour, and endowed with many other good qualities, was promoted to the command of the Mogul army. His firſt exploits were the taking of two ſtrong cities: after which he paſſed the great river Ky-ang, defeated the Song army, and laid ſiege to Vu-chang-fou. This city was ſoon intimidated into a ſurrender; and Pe-yen, by reſtraining the barbarity of his ſoldiers, whom he would not allow to injure any one, ſoon gained the hearts of the Chineſe ſo much, that ſeveral cities ſurrendered to him on the firſt ſummons. In the mean time the treacherous Kya-tſe-tau, who was ſent to oppoſe Pe-yen, was not aſhamed to propoſe peace on the terms he had formerly concluded with Hupilay; but theſe being rejected, he was obliged at length to come to an engagement. In this he was defeated, and Pe-yen continued his conqueſts with great rapidity. Having taken the city of Nankin, and ſome others, he marched towards Hang-chew-fou, the capital of the Song empire. Peace was now again propoſed, but rejected by the Mogul general; and at laſt the empreſs was conſtrained to put herſelf, with her ſon, then an infant, into the hands of Pe-yen, who immediately ſent them to Hupilay.

The ſubmiſſion of the empreſs did not yet put an end to the war. Many of the chief officers ſwore to do their utmoſt to reſcue her from the hands of her enemies. In conſequence of this reſolution they diſtributed their money among the ſoldiers, and ſoon got together an army of forty thouſand men. This army attacked the city where the young emperor Kong-tſong was lodged, but without ſucceſs; after which, and ſeveral other vain attempts, they raiſed one of his brothers to the throne, who then took upon him the name of TWON-TSONG. He was but nine years of age when he was raiſed to the imperial dignity, and enjoyed it but a very ſhort time. In 1277 he was in greater danger of periſhing, by reaſon of the ſhip on board which he then was being caſt away. A great part of his

troops periſhed at that time, and he ſoon after made offers of ſubmiſſion to Hupilay. Theſe, however, were not accepted; for, in 1278, the unhappy Twon-tſong was obliged to retire into a little deſert iſland on the coaſt of Quan-tong, where he died in the eleventh year of his age.

Notwithſtanding the progreſs of the Moguls, vaſt territories ſtill remained to be ſubdued before they could become maſters of all the Chineſe empire. On the death of Twon-tſong, therefore, the mandarins raiſed to the throne his brother, named TE-PING, at that time but eight years of age. His army conſiſted of no fewer than two hundred thouſand men, but being utterly void of diſcipline, and entirely ignorant of the art of war, they were defeated by twenty thouſand Mogul troops. Nor was the fleet more ſucceſsful; for being put in confuſion by that of the Moguls, and the emperor in danger of falling into their hands, one of the officers taking him on his ſhoulders, jumped with him into the ſea, where they were both drowned. Moſt of the mandarins followed this example, as did alſo the miniſter, all the ladies and maids of honour, and multitudes of others, inſomuch that one hundred thouſand people are thought to have periſhed on that day. Thus ended the Chineſe race of emperors; and the Mogul dynaſty, known by the name of *Ywen*, commenced.

Though no race of men that ever exiſted were in general more remarkable for cruelty and barbarity than the Moguls; yet it doth not appear that the emperors of the Ywen dynaſty were in any reſpect worſe than their predeceſſors. On the contrary, HUPILAY, by the Chineſe called SHI-TSU, found the way of reconciling the people to his government, and even of endearing himſelf to them ſo much, that the reign of his family is to this day ſtyled by the Chineſe *the wiſe government*. This he accompliſhed by keeping as cloſe as poſſible to their ancient laws and cuſtoms, by his mild and juſt government, and by his regard for their learned men. He was indeed aſhamed of the igno-

rance and barbarity of his Mogul ſubjects, when compared with the Chineſe. The whole knowledge of the former was ſummed up in their ſkill in managing their arms and horſes, being perfectly deſtitute of every art or ſcience, or even of the knowledge of letters. In 1269, he had cauſed the Mogul characters to be contrived. In 1280, he cauſed ſome mathematicians to ſearch for the ſource of the river Hoang-ho, which at that time was unknown to the Chineſe themſelves. In four months time they arrived in the country where it riſes, and formed a map of it, which they preſented to his majeſty. The ſame year a treatiſe on aſtronomy was publiſhed by his order; and, in 1282, he ordered the learned men to repair from all parts of the empire to examine the ſtate of literature, and take meaſures for its advancement.

At his firſt acceſſion to the crown he fixed his reſidence at Tay-ywen-fou, the capital of Shen-ſi; but thought proper afterwards to remove it to Pe-kin. Here, being informed that the barks which brought to court the tribute of the ſouthern provinces, or carried on the trade of the empire, were obliged to come by ſea, and often ſuffered ſhipwreck, he cauſed that celebrated canal to be made, which is at preſent one of the wonders of the Chineſe empire, being three hundred leagues in length. By this canal above nine thouſand imperial barks tranſport with eaſe, and at ſmall expence, the tribute of grain, rice, ſilks, *&c.* which is annually paid to the court. In the third year of his reign Shi-tſu formed a deſign of reducing the iſlands of Japan, and the kingdoms of Tonquin and Cochin-china. Both theſe enterpriſes ended unfortunately, but the firſt remarkably ſo; for of one hundred thouſand perſons employed in it, only four or five eſcaped with the melancholy news of the deſtruction of the reſt, who all periſhed by ſhipwreck. Shi-tſu reigned fifteen years, died in the eightieth year of his age, and was ſucceeded by his grandſon. The throne continued in the Ywen family till

the year 1367, when SHUN-TI, the laſt of that dynaſty, was driven out by a Chineſe named CHU. During the above period the Tartars had become enervated by long proſperity; and the Chineſe had been rouſed into valour by their ſubjection. Shun-ti, the reigning prince, was quite ſunk in ſloth and debauchery, and the empire was oppreſſed by a tyrannic miniſter named Ama. In June 1355, Chu, a Chineſe of mean extraction, and head of a ſmall party, ſet out from How-chew, paſſed the Kyang, and took Tay-ping. He then aſſociated himſelf with ſome other mal-contents, at the head of whom he reduced the town of Tu-chew, in Kyang-nan. Soon after he made himſelf maſter of Nankin, having defeated the Moguls who came to its relief. In December 1356, he was able to raiſe an hundred thouſand men, at the head of whom he took the city of U-chew, in the eaſt borders of Quang-ſi; and here, aſſembling his generals, it was reſolved neither to commit ſlaughters nor to plunder. The moſt formidable enemy he had to deal with was *Chen-yew-lyang*, ſtyled "emperor of the Han." This man being grieved at the progreſs made by Chu, equipped a fleet, and raiſed a formidable army, in order to reduce Nan-chang-fou, a city of Kyang-ſi, which his antagoniſt had made himſelf maſter of. The governor, however, found means to inform Chu of his danger; upon which that chief cauſed a fleet to be fitted out at Nankin, in which he embarked two hundred thouſand ſoldiers. As ſoon as Chen-yew-ylang was informed of his enemy's approach, he raiſed the ſiege of Nan-chang-fou, and gave orders for attacking Chu's naval force. An engagement enſued between a part of the fleets, in which Chu proved victorious; and next day, all the ſquadrons having joined in order to come to a general engagement, Chu gained a ſecond victory, and burnt an hundred of the enemy's veſſels. A third and fourth engagement happened, in which Chu was victorious; and in the laſt, Chen-yew-lyang himſelf was

killed, his ſon taken priſoner, and his generals obliged to ſurrender themſelves, with all their forces and veſſels.

In January 1364, Chu's generals propoſed to have him proclaimed emperor; but this he declined, and at firſt contented himſelf with the title of king of *U*. In February he made himſelf maſter of Vu-chang-fou, capital of Hu-quang; where with his uſual humanity, he relieved thoſe in diſtreſs, encouraged the literati, and would allow his troops neither to plunder nor deſtroy. This wiſe conduct procured him an eaſy conqueſt both of Kyang-ſi and Hu-quang. The Chineſe ſubmitted to him in crowds, and profeſſed the greateſt veneration and reſpect for his perſon and government.

All this time Shun-ti, with an unaccountable negligence, never thought of exerting himſelf againſt Chu, but continued to employ his forces againſt the rebels who had taken up arms in various parts of the empire; ſo that Chu found himſelf in a condition to aſſume the title of emperor. This he choſe to do at Nankin on the firſt day of the year 1368. After this his troops entered the province of Ho-nan, which they preſently reduced. In the third month, Chu, who had now taken the title of *Hong-vou*, or *Tay-tſu*, reduced the fortreſs of Tong-quan; after which his troops entered Pe-cheli from Ho-nan on the one ſide, and Shan-tong on the other. Here his generals defeated and killed one of Shun-ti's officers; after which they took the city of Tong-chew, and then prepared to attack the capital, from which they were now but twelve miles diſtant. On their approach the emperor fled with all his family beyond the great wall, and thus put an end to the dynaſty of Ywen. In 1370 he died, and was ſucceeded by his ſon, whom the ſucceſſor of Hong-vou drove beyond the Kobi or Great Deſert, which ſeparates China from Tartary. They continued their incurſions, however, for many years; nor did they ceaſe their attempts till 1583, when vaſt numbers of them were cut in pieces by the Chineſe troops.

The twenty-firſt dynaſty of Chineſe emperors, founded in 1368 by Chu, continued till the year 1644, when they were again expelled by the Tartars. The laſt Chineſe emperor was named Whay-tſong, and aſcended the throne in 1628. He was a great lover of the ſciences, and a favourer of the Chriſtians; though much addicted to the ſuperſtitions of the Bonzes. He found himſelf engaged in a war with the Tartars, and a number of rebels in different provinces. That he might more effectually ſuppreſs the latter, he reſolved to make peace with the former; and for that end ſent one of his generals, named Ywen, into Tartary, at the head of an army, with full power to negociate a peace; but that traitor made one upon ſuch ſhameful terms, that the emperor refuſed to ratify it. Ywen, in order to oblige his maſter to comply with the terms made by himſelf, poiſoned his beſt and moſt faithful general, named Mau-ven-long: and then deſired the Tartars to march directly to Pe-kin, by a road different from that which he took with his army. This they accordingly did, and laid ſiege to the capital. Ywen was ordered to come to its relief; but, on his arrival, was put to the torture and ſtrangled; of which the Tartars were no ſooner informed, than they raiſed the ſiege, and returned to their own country. In 1636 the rebels above-mentioned compoſed four great armies, commanded by as many generals; which, however, were ſoon reduced to two, commanded by Li and Chang. Theſe agreed to divide the empire between them; Chang taking the weſtern provinces, and Li the eaſtern ones. The latter ſeized on part of Shen-ſi, and then of Ho-nan, whoſe capital, named Kay-fong-fou, he laid ſiege to, but was repulſed with loſs. He renewed it ſix months after, but without ſucceſs; the beſieged chooſing rather to feed on human fleſh than ſurrender. The imperial forces coming ſoon after to its aſſiſtance, the general made no doubt of being able to deſtroy the rebels at once, by breaking down the banks of the Yellow River; but unfortunately

the rebels eſcaped to the mountains, while the city was quite overflowed, and three hundred thouſand of the inhabitants periſhed.

After this diſaſter, Li marched into the provinces of Shen-ſi and Ho-nan; where he put to death all the mandarines, exacted great ſums from the officers in place, and ſhowed no favour to any but the populace, whom he freed from all taxes: by this means he drew ſo many to his intereſt, that he thought himſelf ſtrong enough to aſſume the title of emperor. He next advanced towards the capital, which, though well garriſoned, was divided into factions. Li had taken care to introduce before hand a number of his men in diſguiſe; and by theſe the gates were opened to him the third day after his arrival. He entered the city in triumph at the head of three hundred thouſand men; whilſt the emperor kept himſelf ſhut up in his palace, buſied only with his ſuperſtitions. It was not long, however, before he found himſelf betrayed: and, under the greateſt conſternation, made an effort to get out of the palace, attended by about ſix hundred of his guards. He was ſtill more ſurpriſed to ſee himſelf treacherouſly abandoned by them, and deprived of all hopes of eſcaping the inſults of his ſubjects. Upon this, preferring death to falling alive into their hands, he immediately retired with his empreſs, whom he tenderly loved, and the princeſs her daughter, into a private part of the garden. His grief was ſo great that he was not able to utter a word; but ſhe ſoon underſtood his meaning, and, after a few ſilent embraces, hanged herſelf on a tree in a ſilken ſtring. Her huſband ſtaid only to write theſe words on the border of his veſt: "I have been baſely deſerted by my ſubjects; do "what you will with me, but ſpare my people." He then cut off the young princeſs's head with one ſtroke of his ſcymitar, and hanged himſelf on another tree, in the ſeventeenth year of his reign, and thirty-ſixth of his age. His prime miniſter, queens, and eunuchs, followed his example;

and thus ended the Chineſe monarchy, to give place to that of the Tartars, which hath continued ever ſince.

It was ſome time before the body of the unfortunate monarch was found. At laſt it was brought before the rebel Li, and by him treated with the utmoſt indignity; after which he cauſed two of Whey-tſong's ſons, and all his miniſters, to be beheaded; but his eldeſt ſon happily eſcaped by flight. The whole empire ſubmitted peaceably to the uſurper, except prince U-ſan-ghey, who commanded the imperial forces in the province of Lyau-tong. This brave prince, finding himſelf unable to cope with the uſurper, invited the Tartars to his aſſiſtance; and Tſong-te, their king, immediately joined him with an army of eighty thouſand men. Upon this the uſurper marched directly to Pe-kin; but not thinking himſelf ſafe there, plundered and burnt the palace, and then fled with the immenſe treaſure he had got. What became of him afterwards we are not told; but the young Tartar monarch was immediately declared emperor of China, his father Tſong-te having died almoſt as ſoon as he ſet his foot in that empire.

The new emperor, named SHUN-CHI, or XUN-CHI, began his reign with rewarding U-ſan-ghey, by conferring upon him the title of King; and aſſigned him the city of Si-gnan-fu, capital of Shen-ſi, for his reſidence. This, however, did not hinder U-ſan-ghey from repenting of his error in calling in the Tartars, or, as he himſelf uſed to phraſe it, "in ſending for lions to drive away dogs." In 1674, he formed a very ſtrong alliance againſt them, and had probably prevailed if his allies had been faithful; but they treacherouſly deſerted him one after another: which ſo affected him, that he died ſoon after. In 1681 Hong-wha, ſon to U-ſan-ghey, who continued his efforts againſt the Tartars, was reduced to ſuch ſtraits that he put an end to his own life.

During this ſpace, there had been ſome reſiſtance made to the Tartars in many of the provinces. Two princes of Chineſe extraction had at different times been proclaimed emperors; but both of them were overcome and put to death. In 1682, the whole fifteen provinces were ſo effectually ſubdued, that the emperor KANG-HI, ſucceſſor to Shun-chi, determined on a viſit to his native dominions of Tartary. He was accompanied by an army of ſeventy thouſand men, and continued for ſome months taking the diverſion of hunting. This he continued to do for ſome years; and in his journeys took father Verbeiſt along with him; by which means we have a better deſcription of theſe countries than could poſſibly have been otherwiſe obtained. This prince was a great encourager of learning and of the Chriſtian religion; in favour of which laſt he publiſhed a decree, dated in 1692. In 1716, however, he revived ſome obſolete laws againſt the Chriſtians; nor could the Jeſuits with all their art preſerve the footing they had got in China. The cauſes of this alteration in the emperor are, by the miſſionaries, ſaid to have been the ſlanders of the mandarins; but from the known character of the Jeſuits, it will readily be believed, that there were other cauſes for this conduct. This emperor died in 1722, and was ſucceeded by his ſon Yonching; who not only gave no encouragement to the miſſionaries, but perſecuted all Chriſtians of whatever denomination, not excepting even thoſe of the imperial race. At the beginning of his reign he baniſhed all the Jeſuits into the city of Canton, and in 1732 they were baniſhed from thence into Ma-kau, a little iſland inhabited by the Portugueſe, but ſubject to China.

He died in 1736, and was ſucceeded, by the preſent emperor, from whom the Jeſuits flattered themſelves with meeting with different treatment, but we believe, they have not yet had their expectations realized, nor does it appear probable that they will.

Having thus ſketched the moſt material tranſactions recorded in the Chineſe Hiſtory, we ſhall proceed to deſcribe the preſent ſtate of the empire; its dependencies, and inhabitants, according to the beſt and lateſt accounts we are in poſſeſſion of.

GENERAL DESCRIPTION

OF THE

CHINESE EMPIRE.

IN attempting a general deſcription of this vaſt empire, we ſhall purſue the following arrangement. 1. CHINA PROPER—2. CHINESE TARTARY—3. THE STATES TRIBUTARY TO CHINA.

CHINA PROPER.

ORIGIN OF ITS NAME.

The weſtern Moguls call this kingdom CATAY—the Mantchew Tartars call it NICAN-COURANE;—the Japaneſe THAU, and the people of Cochin-china, and Siam CIN. From this latter appellation it is moſt probable the name CHINA is derived, for according to the Chineſe hiſtory, the firſt imperial family that carried their arms toward the weſt, aſſumed the name of *Tſin*, or *Tai-ſin*. And the armament, ſent by the Emperor Tſin-chi-hoang as far as Bengal, muſt have brought the people of India acquainted with the name of Tſin, whoſe formidable power had been ſo ſeverely felt. This name paſſing from India, perhaps to Perſia, or Egypt, might lay the ground for *China*: this is the opinion of Du Halde, and Groſier,

But according to Navarrette, the name has its origin in India, or Perſia, from a ſpecies of ſilk called Chin, from whence it was brought to Europe by the Portugueſe. The Chineſe themſelves, however, call it TCHONG-KOUE, or CHONG-QUA, that is the middle kingdom, for till their intercourſe with Europeans had rectified their geography, they imagined that their country was ſituated in the centre of the earth, and that all other kingdoms lay ſcattered around it.

EXTENT, BOUNDARIES, &c.

China, properly ſo called, according to Groſier and Du-Halde, comprehends from north to ſouth eighteen degrees; its extent from eaſt to weſt being ſomewhat leſs. The adjacent countries ſubjected to the Chineſe government, ſuch as the iſlands of Hainan and Formoſa, Tartary, &c. are not included in this eſtimation; for, reckoning from the moſt ſouthern point of the iſland of Hainan to the northern extremity of Tartary which is under the dominion of China, we ſhall find that the territories of this emperor are more than nine hundred leagues in extent from north to ſouth, and about fifteen hundred from eaſt to weſt, reckoning from the eaſtern ſea as far as the country of *Caſgar*, conquered by the Chineſe in 1759. According to Guthrie, China is ſituated between 20° and 42° N. latitude, and 98° and 123 E. longitude. It is bounded on the north by Tartary, from which it is ſeparated by a wall five hundred leagues in length; on the eaſt by the ſea; on the weſt by lofty mountains and deſarts; and towards the ſouth by the ocean, the kingdoms of Tong-king, Laos, and Cochin-china. It is divided into fifteen provinces; the northern are CHEN-SI, CHAN-SI and PE-TCHELI. CHAN-TONG KIANG-NAN, TCHE-KIANG and FO-KIEN extend along the ſhore of the eaſtern ſea. The provinces of QUANG-TONG QUANG-SI, YUN-NAN and SE-THUEN terminate the empire on the ſouth and north. HO-NAN, HOU-QUANG,

KOEI-TCHOU and KIANG-SI occupy the middle ſpace. Of each of theſe provinces we ſhall now proceed to give a general account.

PROVINCE OF PE-TCHELI.

Pe-tcheli, T-cheli, or Li-pa-ſou, is the principal province of the whole empire; and its capital, Pe-king or Pekin, is become the ordinary reſidence of the imperial court. It approaches the form of a right-angled triangle, and is bounded on the north by the great wall and part of Tartary; on the eaſt by the ſea; on the ſouth by the provinces of Chang-tong and Ho-nan; and towards the weſt by the mountains of Chan-ſi.

This province contains nine counties, each of which has a city of the firſt claſs, which have ſeveral others under their juriſdiction; theſe are about forty in number, leſs conſiderable indeed, but all ſurrounded with walls and ditches, beſides numerous boroughs and villages without walls.

PE-KIN.

Pe-kin is the capital of the empire, is ſituated in a very fertile plain, twenty leagues diſtant from the great wall; this name, which ſignifies the *Northern Court*, was given to diſtinguiſh it from another conſiderable city called Nan-king, or the *Southern Court*. The emperor formerly reſided in the latter, till the Tartars, a reſtleſs and warlike people, obliged him to remove his court to the northern provinces, that he might more effectually repel the incurſions of thoſe barbarians.

This capital forms an exact ſquare, and is divided into two cities; the firſt, where the emperor's palace is built, is called SIN-CHING, or the New City, and is inhabited chiefly by Tartars, and therefore called alſo the Tartar City. The ſecond is called LAU-CHING, or the Old City, and inhabited chiefly by Chineſe. Theſe two cities, without including the ſuburbs, are eighteen miles in circum-

ference, according to the moſt accurate meaſurement made by the expreſs order of the emperor.

The height and enormous thickneſs of the walls of the Tartar city excite admiration; twelve horſemen might eaſily ride abreaſt upon them; they have ſpacious towers raiſed at intervals, a bow-ſhot diſtant from one another, and large enough to contain bodies of reſerve in caſe of neceſſity.

The city has nine gates, which are lofty and well arched; over them are large pavilion-roofed towers divided into nine ſtories, each having ſeveral apertures or port-holes; the lower ſtory forms a hall for the uſe of the ſoldiers and officers who quit guard, and thoſe appointed to relieve them. Before each gate a ſpace is left of more than three hundred and ſixty feet; this is a kind of place of arms, encloſed by a ſemicircular wall equal in height and thickneſs to that ſurrounding the city. The great road, which ends here, is commanded by a pavilion-roofed tower like the firſt, in ſuch a manner, that, as the cannon of the former can batter the houſes of the city, thoſe of the latter can ſweep the adjacent country.

The ſtreets of Pe-kin are ſtraight, about an hundred and twenty feet wide, a full league in length, and bordered with ſhops, but the houſes being low make a mean appearance. An immenſe concourſe of people continually fill the ſtreets, and the confuſion cauſed by the number of horſes, camels, mules and carriages, which croſs or meet each other is prodigious. Beſides this inconvenience, paſſengers are every now and then ſtopped by crowds who ſtand liſtening to fortune-tellers, jugglers, ballad ſingers, and a thouſand other mountebanks and buffoons, who read and relate ſtories calculated to promote mirth and laughter, or diſtribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them.

People of diſtinction oblige all their dependants to follow them. A mandarin of the firſt rank is always accompanied in his walks by his whole tribunal, and to augment his equipage, each of the inferior mandarins in his ſuit is generally attended by ſeveral domeſtics. The nobility of the court, and princes of the blood, never appear in public without being ſurrounded by a large body of cavalry; and as their preſence is required at the palace every day, their train alone is ſufficient to create confuſion in the city. In all this prodigious concourſe, no women are ever ſeen: hence we may judge how great the population of China muſt be, ſince the number of females in this country, as well as every where elſe, is ſuperior to that of the other ſex.

As there is a continual influx of the riches and merchandiſe of the whole empire into this city, the number of ſtrangers that reſort to it is immenſe; they are carried in chairs, or ride on horſeback always attended by a guide acquainted with the ſtreets, and who knows the houſes of the nobility and principal people of the city. They are alſo provided with a book containing an account of the different quarters, ſquares, remarkable places, and of the reſidence of thoſe in public offices. In ſummer there are to be ſeen ſmall temporary ſhops where people are ſerved with water cooled by means of ice; and every where eating-houſes, with refreſhments of tea and fruits are found. Each kind of proviſion has a certain day and place appointed for its being expoſed to ſale.

The governor of Pe-kin, who is a Mantchew Tartar, is ſtyled Governor of the Nine Gates; his juriſdiction extends not only over the ſoldiers, but alſo over the people in every thing that concerns the police. No police can be more active. It is rare, in a number of years, to hear of houſes being robbed, or people aſſaſſinated; all the principal ſtreets have guard-rooms, and ſoldiers

patrole night and day, each having a ſabre hanging from his girdle, and a whip in his hand, to correct, without diſtinction, thoſe who excite quarrels or cauſe diſorder.

The lanes are guarded in the ſame manner, and have latticed gates which do not prevent thoſe from being ſeen who walk in them; they are always kept ſhut during the night, and ſeldom opened even to thoſe who are known: if they are, the perſon to whom this indulgence is granted muſt carry a lanthorn, and give a ſufficient reaſon for his going out.

In the evening, as ſoon as the ſoldiers are warned to their quarters by beat of drum, two ſentinels go and come from one guard-room to another, making a continual noiſe with a kind of caſtanet, to ſhew that they are not aſleep. They permit no one to walk abroad in the night time. They even examine thoſe whom the emperor diſpatches on buſineſs, and if their reply gives the leaſt cauſe of ſuſpicion, they have a right to convey them to the guard-room. The ſoldiers in each of the guard-rooms are obliged to anſwer every time the ſentinels on duty call out.

It is by theſe regulations, obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the whole city. The governor is alſo obliged to go the round; and the officers ſtationed on the walls and in the towers over the gates, in which are kept large kettle-drums, that are beat every time the guard is relieved, are continually diſpatching ſubalterns to examine the quarters belonging to the gates where they are poſted. The leaſt neglect is puniſhed next morning, and the officer who was on guard is caſhiered. This police, which prevents nocturnal aſſemblies, would appear no doubt extraordinary in Europe, and, in all probability, would not be much reliſhed by our young men of fortune and ladies of quality. But the Chineſe think juſtly; they conſider it to be the duty of the magiſtrates of a city, to prefer good order and public tranquillity, to vain amuſements, which generally oc-

caſion many attempts againſt the lives and property of the citizens. It is true, the ſupport of this police coſts the emperor a great deal; part of the ſoldiers we have mentioned being maintained for this purpoſe only. They are all infantry, and their pay is generally very high; their employment conſiſts not only in watching for thoſe who may occaſion diſturbance in the day time, or walk abroad during the night; they muſt alſo take care that the ſtreets are kept clean and ſwept every day; that they are watered morning and evening in time of dry weather; and that every nuiſance is removed; they have orders alſo to aſſiſt in this labour themſelves, and to clear the kennels, that the water may have a free courſe.

The emperor's palace ſtands in the middle of the Tartar city. It preſents a prodigious aſſemblage of vaſt buildings, extenſive courts and magnificent gardens, and is ſhut up on all ſides by a double wall, the intervening ſpace being occupied by houſes belonging to the officers of the court, eunuchs, and different tribunals. To ſome of theſe is aſſigned the care of providing neceſſaries for the uſe of the emperor; others are for determining diſputes, and puniſhing faults committed by the domeſtics of the imperial family. The exterior circumference of this immenſe palace is reckoned at about ſeven Engliſh miles.

The imperial palace of Pe-kin does not fail to ſtrike beholders by its extent, grandeur, and the regular diſpoſition of its apartments, and by the ſingular ſtructure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards; theſe roofs are covered with varniſhed tiles of ſo beautiful a yellow colour, that, at a diſtance, they make as ſplendid an appearance as if they were gilded. Below the upper roof, there is another of equal brilliancy, which hangs ſloping from the wall, ſupported by a great number of beams, daubed over with green varniſh, and interſperſed with gilt figures. This ſecond roof, with

the projection of the firſt, forms a kind of crown to the whole edifice, and gives it a good effect.

The palace is a ſmall diſtance from the ſouth gate of the Tartar city; the entrance to it is through a ſpacious court, to which there is a deſcent by a marble ſtaircaſe, ornamented with two large copper lions, and a baluſtrade of white marble. This baluſtrade runs in the form of a horſe-ſhoe, along the banks of a rivulet, that winds acroſs the palace with a ſerpentine courſe, the bridges over which are of marble. At the bottom of this firſt court ariſes a façade with three doors; that in the middle is for the emperor only; the mandarins and nobles paſs through thoſe on each ſide. Theſe doors conduct to a ſecond court, which is the largeſt of the palace; it is about three hundred feet in length, and fifty in breadth; an immenſe gallery runs round it, containing the rich effects, which belong to the emperor as his private property; for the public treaſure is entruſted to a ſovereign tribunal, called *Hou-pou*.

The royal hall, called Tai-hotien, or the *Hall of the Grand Union*, is in this ſecond court; it is built upon a terrace about eighteen feet in height, incruſted with white marble, and ornamented with baluſtrades of excellent workmanſhip. Before this hall all the mandarins range themſelves, when they go, on certain days, to renew their homage, and perform thoſe ceremonies that are appointed by the laws of the empire.

This hall is almoſt ſquare, and about one hundred and thirty feet in length. The ceiling is carved, varniſhed green, and loaded with gilt dragons. The pillars which ſupport the roof within, are ſix feet in circumference towards the baſe and are coated with a kind of maſtich varniſhed red; the floor is partly covered with coarſe carpets, after the Turkiſh manner; but the walls have no kind of ornament, neither tapeſtry, luſtres, nor paintings.

The throne, which is in the middle of the hall, conſiſts of a pretty high alcove, exceedingly neat. It has

no inſcription but the character *Ching*; a word anſwering to the Engliſh words *holy*, *excellent*, *perfect*, *moſt wiſe*. Upon the platform oppoſite to this hall, ſtand large veſſels of bronze, in which incenſe is burnt when any ceremony is performing. There are alſo chandeliers ſhaped like birds and painted different colours, as well as the wax-candles that are lighted up in them.

This platform is extended towards the north, and has on it two leſſer halls; one of them is a rotunda that glitters with varniſh, and is lighted by a number of windows. Here the emperor changes his dreſs before or after any ceremony. The other is a ſaloon, the door of which opens to the north; through this door the emperor muſt paſs, when he goes from his apartment, to receive on his throne the homage of the nobility; he is then carried in a chair, by officers dreſſed in long red robes bordered with ſilk, and caps ornamented with plumes of feathers. It is perhaps impoſſible to give an exact deſcription of the interior apartments which properly form the palace of the emperor, and are ſet apart for the uſe of his family, as few are permitted to enter them but women and eunuchs.

PAO-TING-FOU.

Pao-ting-fou is the moſt conſiderable city in the province next to Pe-kin, and here it is the viceroy reſides. It has twenty others under its juriſdiction; three of the ſecond and ſeventeen of the third claſs. In the midſt of the city is a beautiful ſmall lake, famous for the great quantities of water lilies produced there, and called by the Chineſe Lyen-wha. This flower, ſo little eſteemed in Europe, is a favourite of the Chineſe, and, owing either to the climate or the care they take of it, generally blows there double. The country around is pleaſant, and inferior in fertility to no part of China. It is neceſſary to

paſs this city in going from Pe-kin to the province of Chan-ſi.

HOKIEN-FOU.

Ho-kien-fou is the next in order; it has two cities of the ſecond, and fifteen of the third claſs in its diſtrict, and is remarkable for nothing but the neatneſs of its ſtreets and its ſituation between two rivers, from whence it derives its name.

ICHIN-TING-FOU.

Ichin-ting-fou is a large city about four miles in circumference: its figure an oblong ſquare. Its juriſdiction is very extenſive, comprehending thirty-two cities; five of which are of the ſecond, and twenty ſeven of the third claſs. Northward from it lie ſeveral mountains, where, the Chineſe ſay, many ſimples and curious plants are to be found. On theſe mountains there are alſo ſeveral monuments or temples erected in honour of deceaſed heroes; among which is one conſecrated to the memory of the firſt emperor of the dynaſty of Han.

CHUN-TE-FOU.

Chun-te-fou has but a ſmall diſtrict; for there are only nine cities of the third claſs under its juriſdiction; but all very populous. The adjacent country is pleaſant and fertile, owing to the number of rivers and lakes that water and refreſh it. Its fiſh are various, and its craw-fiſh are celebrated; it produces a fine delicate kind of ſand, uſed in the manufacture of an inferior kind of China-ware, and in poliſhing precious ſtones. It abounds alſo with touch-ſtones for gold, reckoned the beſt in the empire.

QUANG-PING-FOU.

Quang-ping-fou is ſituated in the northern part of Pe-tcheli, between the provinces of Chang-tong and Honan, and has nine cities of the third claſs dependent on it; all its plains are well watered by rivers. Among its temples, there is one dedicated to thoſe men, who,

as the Chineſe pretend, diſcovered the ſecret of rendering themſelves immortal. The country is agreeable around it, and its waters are well ſtored with fiſh.

TAI-MING-FOU.

Tai-ming-fou has one city of the ſecond claſs and eighteen of the third, in its diſtrict. It preſents nothing remarkable. It lies near to Quang-ping-fou, and the country around it is peculiarly fruitful and agreeable.

YUNG-PING-FOU.

Yung-ping-fou is very advantageouſly ſituated in the neighbourhood of the ſea. The ſurrounding mountains produce abundance of tin. But its ſoil is not very fertile. Here is a paper manufactory, and not far from the city is a fortreſs named Chan-hai, which may be called the key of the province of Leao-tong. This fortreſs is near the great wall. Yung-ping-fou reckons in its diſtrict only one city of the ſecond, and five of the third claſs.

FUEN-HOA-FOU.

Fuen-hoa-fou is a city celebrated for its extent and the number of its inhabitants, as well as for the beauty of its ſtreets and triumphal arches. It is ſituated near the great wall, amidſt mountains, and has under its juriſdiction, beſides two cities of the ſecond, and eight of the third claſs, a great number of fortreſſes, which bar the entrance of China againſt the Tartars.

It would be unneceſſary if not tireſome to the reader to enter into a deſcription of the cities of the ſecond claſs, but there is one which though without any juriſdiction over others, is beyond compariſon more populous and rich, and has a greater trade than any of thoſe we have mentioned. It is ſeated on the ſpot where the Royal Canal which comes from Lin-tſin-chew, joins the river of Pe-kin, and

is called Tyen-ſing-wey. Here the great mandarin reſides, on whom the officers who ſuperintend the ſalt made along the coaſts of Pe-tcheli and Chang-ton depend, and at this port all the ſhips which fetch timber from Eaſtern Tartary unload.

Pe-tcheli has few mountains. Its ſoil is ſandy, and produces very little rice when compared with the ſouthern provinces, owing to its ſmall number of canals, but all other kinds of grain abound, as well as the greater part of the fruit-trees we have in Europe. Cattle are alſo in great plenty, and the rivers are full of fiſh. It pays an annual tribute to the emperor, which, according to Father Martini, conſiſts of ſix hundred and one thouſand one hundred and fifty three bags of rice, wheat, and millet; two hundred and twenty four pounds of linſeed; forty five thouſand one hundred and thirty five pounds of ſpun ſilk; thirteen thouſand ſeven hundred and forty eight pounds of cotton; eight million ſeven hundred and thirty ſeven thouſand two hundred and forty eight truſſes of ſtraw for the horſes belonging to the court, and one hundred and eighty thouſand eight hundred and ſeventy meaſures of ſalt, each containing one hundred and twenty four pounds. This tribute is proportionably much inferior to that paid by other provinces.

The face of the country here being flat and level, permits the uſe of a kind of carriage, the conſtruction of which appears to be rather ſingular. Father Martini, one of the firſt miſſionaries in China, thus deſcribes it: "They uſe," in the province of Pe-tcheli, "a kind of "chariot with one wheel, and conſtructed in ſuch a man"ner, that there is room in the middle for only one per"ſon who ſits as if on horſeback; the driver puſhes be"hind, and by means of wooden levers, makes the cha"riot advance with ſafety and expedition. This has per"haps given riſe to the report of chariots driven in that

" country by the wind, which the Chineſe direct over " land with ſails, as they do ſhips at ſea." A French miſſionary, who traverſed this province in 1768, ſeems to have made uſe of the ſame kind of carriage. " We " quitted the canal," ſays he, " to travel in carts, which is " cuſtomary in this part of China; but it is diſagreeable " beyond deſcription. The cart is amazingly clumſy, and " has a great reſemblance to the carriage of a gun; there " is room in it for only one perſon, who is frequently " obliged to ſit croſs-legged, as our taylors do in Europe; " it jolts prodigiouſly; and, while the traveller is expoſed " to the ſcorching rays of the ſun, ſuch clouds of duſt " ſometimes ariſe as almoſt ſuffocate him."

Among the animals of this country, the moſt remarkable are yellow rats; they are much larger than thoſe ſeen in Europe, and their ſkins are highly valued by the Chineſe. Chryſtal, marble, and porphyry are dug from the mountains of Pe-tcheli.

The temperature of the air of this province does not ſeem to agree with its latitude. Although Pe-tcheli extends no farther than to the forty-ſecond degree of north latitude, yet all the rivers there are ſo much frozen during four months in the year, that horſes and waggons with the heavieſt loads, may ſafely paſs them, and it is remarkable that the whole body of ice is formed in one day, though ſeveral are neceſſary to thaw only the ſurface. What may appear no leſs extraordinary is, that during theſe ſevere froſts, that ſharp and pinching cold which accompanies the production of ice in Europe, is not felt in this province. Theſe phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found diſperſed throughout this province, and to the ſerenity of the ſky, which, even during winter, is ſeldom obſcured by a cloud. This phyſical explanation appears to be confirmed by experiments made by Father

Amiot at Pe-kin *, which convinced him, that in this capital and neighbourhood, as far as ſeven or eight leagues around, the water, air and earth equally abound with nitre.

With regard to the water, the facility with which it freezes, the ſolidity of the ice and its duration, evidently announce the preſence of nitre. "A tub filled with water, placed "near one of Reaumur's thermometers, had its ſurface im- "mediately frozen, when the mercury ſtood only one "degree above the freezing point; and when it ſtood "three degrees below freezing, the water became a ſolid "maſs of ice, if the diameter of the veſſel did not exceed "a foot and a half, and the depth of the water four or "five inches. This water, when the weather was fine, "continued in the ſame ſtate of congelation, as long as "the mercury in the thermometer did not riſe higher "than three degrees above (o); when the mercury roſe "higher, it then began to diſſolve, but ſo ſlowly, that "two or three days were ſcarcely ſufficient to reſtore it "to its former fluidity." To this experiment, Father Amiot adds another, made in the ſummer of the year 1777; which appears to have been attended to with the greateſt poſſible accuracy. It may be proper to obſerve, before we relate it, that during the year 1777, there was a longer continuance of hot weather than is generally obſerved at Pe-kin. In the courſe of the months of June and July, the thermometer continually roſe from the twenty ſixth to the thirty ſecond and thirty third degrees above *Zero*; on the 23d of July, at three in the afternoon, the thermometer roſe to thirty four degrees, and remained at that height until half paſt four on the 24th of the ſame month, it roſe, about three o'clock, to thirty three degrees; half an hour after, the ſky became over-caſt, and a ſtrong wind aroſe, accompanied with thick clouds of

* The latitude of Pe-tcheli is 39° 52′ 55″.

duſt, which continued half an hour; during this time, the thermometer began to fall; at four the wind ceaſed, and ſome rain fell; the thermometer then ſtood at thirty three degrees; the 25th and 26th of July it roſe to twenty nine degrees, and the 28th to thirty three degrees, owing to a northerly wind.

On the 29th of July, Father Amiot put into a ſmall net, made of ſtrong pack-thread, a block of ice of an irregular figure, and ſuſpended it from a balance placed in the open air and expoſed to the wind and rays of the ſun.

At ſix in the morning, a thermometer, expoſed to the north, being at 26½ degrees, the ice was weighed; its weight was found to be fifty pounds.

At	7	the therm. 27°¼	weight of the ice 46 lb.
At	8	- - - 27¾ - - - - - -	40
At	9	- - - 30 - - - - - -	32
At	10	- - - 31½ - - - - - -	25

It is to be obſerved, that during this time, the wind was north, and ſtronger than it had been for ſome time before.

At	11	the therm. 32°	weight of the ice 19 lb.
At	12	- - - 33 - - - - - -	15
At	1	- - - 33¼ - - - - - -	10
At	2	- - - 33¼ - - - - - -	7
At	3	- - - 33¼ - - - - - -	5
At	4	- - - 33 - - - - - -	3
At	5	- - - 33¾ - - - - - -	1½

It muſt be obſerved, that during the laſt four hours, the ice had been in the ſhade.

At 6 the therm. ſtood at 32½ the weight of the ice 1lb. 4oz.

At 7 the ice was not weighed.

At 8 ſome of it ſtill remained.

At 9 there remained only a bit of the ſize of a nut; fifteen hours were therefore neceſſary to diſſolve this piece

of ice, weighing fifty pounds, even when expoſed to the wind and ſcorching rays of the ſun.

It is to be further obſerved, that this ice had already been three or four days from the ice-houſe; for Father Amiot relates, that he purchaſed it from one of thoſe people who are employed by the emperor to give freſh water, gratis, to all who aſk for it. Ice, when firſt taken from the ice-houſe, diſſolves with difficulty; it is tranſported to Pe-kin, and from one place to another, during the greateſt heats of ſummer, in open wheel-barrows, with as little precaution as if it were brick or flint; yet it leaves no other traces along the road behind it, but a few drops that fall here and there. From theſe obſervations it appears evidently, that the reaſon why this ice is ſo long in diſſolving is, becauſe of its impregnation with nitrous particles, which preſerve it a long while in its ſtate of congelation.

Father Amiot alſo tells us, that every kind of water at Pe-kin, whether taken from ſprings or rivers, has a very ſingular quality; it leaves a kind of tartar in thoſe veſſels in which it has been kept and in thoſe in which it has been boiled. The Chineſe call this kind of tartar *kien*; it is white when produced by water which has not been ſubjected to the action of fire, and yellowiſh when it is left by that which has been boiled. This *kien* has neither ſmell nor taſte, nor is it good for any thing. "The firſt opportunity I had of being acquainted with it," ſays Father Amiot, "was by accident. I cauſed a ſmall porcelain "veſſel to be filled every evening with freſh ſpring-water; "this veſſel had a cover, which I always ſhut very carefully, to prevent inſects and dirt from getting into my "water. After ſome months, I perceived that there was "formed in the bottom and ſides of the veſſel, a cruſt, of "the thickneſs of a leaf of paper, which adhered ſo "cloſely, that it was neceſſary to make uſe of the point of

" a knife to detach it. Upon this occaſion, being deſi-
" rous of giving a leſſon of cleanlineſs to my ſervant, he
" told me, that what I ſaw had nothing in it to occaſion
" diſguſt, that it was what was generally left by the water
" of the country, and that I ſhould be much more ſur-
" priſed, if I ſhould ſee how this *kien* incruſted the inſides
" of ſauce-pans, and other kitchen utenſils, in which
" water had been boiled. I immediately ordered ſome to
" be brought, and was convinced, by my own eyes, that
" my Chineſe had told me truth. A yellow cruſt, about
" four or five tenths of an inch in thickneſs, covered the
" whole inſide of the veſſel, in the ſame manner as tartar
" covers the inſide of an old caſk. I detached ſome of it,
" which I applied to my noſe and mouth, and examined
" with the greateſt care; but I found nothing in it which
" enabled me to define it. May it not have been a de-
" praved ſalt (*infatuatum*) or dead nitre, which might
" have been revived by means of air or fire? I am no
" chemiſt; I expreſs myſelf as I can, on a ſubject which
" I do not underſtand."

If the waters of the province of Pe-tcheli contain much nitre, it is no leſs certain, that the air there is abundantly impregnated with it. The Abbe Groſier adduces the following as indubitable proofs of it. " 1ſt. Notwithſtanding unwholeſome food, ſuch as the fleſh of the greater part of domeſtic animals that have died of old age or diſeaſe, which the people of this province greedily devour, notwithſtanding filth and all the inconveniences reſulting from low, damp and confined lodgings, where all the individuals of the ſame family are, as it were, heaped one upon another, the plague never makes its appearance in Pe-tcheli; and the people are ſeldom attacked by any of thoſe epidemical diſtempers which are ſo common in Europe. 2dly. Proviſions of every kind may be kept at Pe-kin a long while, without being ſubject to corruption.

Raiſins are eaten there freſh even in May, apples and pears till Midſummer; wild boars, ſtags, deer, roe-bucks, rabbits, hares, pheaſants, ducks, geeſe, and all kinds of game brought from Tartary to Pe-kin after the commencement of winter; fiſh of every ſpecies, tranſported from the rivers of Leao-tong, will keep without the aſſiſtance of ſalt, in their ſtate of congelation, for two or three months, although they are expoſed every day in the markets, carried from the markets to private houſes, and from private houſes brought back to the markets, until they are all ſold, which does not happen before the end of March. It is certain, that theſe facts announce an antiſeptic quality in the air, which muſt undoubtedly proceed from the great quantity of nitre contained in it."

The earth which forms the ſoil of Pe-tcheli abounds no leſs with nitre; whole fields may be ſeen in the neighbourhood of Pe-kin which are covered with it. Every morning at ſun-riſe, the country in certain cantons, appears as white as if ſprinkled by a gentle fall of ſnow. If a quantity of this ſubſtance be ſwept together, a great deal of *kien*, nitre, and ſalt may be extracted from it. The Chineſe pretend, that this ſalt may be ſubſtituted for common ſalt; however this may be, it is certain, that, in the extremity of the province, towards Siuen-hoa-fou, poor people and the greater part of the peaſants make uſe of no other. Although the land of Pe-tcheli is replete with nitrous particles, it does not, however, form dry deſarts; it is cultivated with care, and becomes fruitful by labour. The earth is frozen in winter to the depth of two or three feet, and does not become ſoft before the end of March. This may ſufficiently explain, why the froſt kills plants in the neighbourhood of Pe-kin, which Linnæus raiſed in Sweden, although it is twenty degrees farther north than the capital of the Chineſe empire.

PROVINCE OF KIANG-NAN.

KIANG-NAN is the ſecond province of the empire, and is undoubtedly one of the moſt fertile, commercial, and conſequently one of the richeſt in China. It is bounded on the weſt by the provinces of Ho-nan and Hou-quang; on the ſouth by Tche-kiang and Kiang-ſi; and on the eaſt by the gulph of Nan-kin; the reſt borders on the province of Chan-tong.

The emperors long kept their court in this province; but reaſons of ſtate having obliged them to move nearer to Tartary, they made choice of Pe-kin for the place of their reſidence. The province is of vaſt extent; it contains fourteen cities of the firſt claſs, and ninety-three of the ſecond and third. Theſe cities are very populous, and there is ſcarcely one of them which may not be called a place of trade. Large barks can go to them from all parts, for the whole country is interſected by lakes, rivers and canals, which have a communication with the great river Yang-tſe-kiang, which runs through the middle of the province. Silk-ſtuffs, lacquer-ware, ink, paper, and, in general, every thing that comes from Nan-kin, as well as from the other cities of this province, are much more eſteemed, and fetch a higher price than thoſe brought from the neighbouring provinces. In the town Chang-hai alone, and the villages dependent on it, there are reckoned to be more than two hundred thouſand weavers of calicoes and other common cotton cloths. The manufacturing of theſe cloths gives employment to the greater part of the women.

In ſeveral places on the ſea coaſt there are found many ſalt-pits, the ſalt of which is diſtributed all over the empire; a great quantity of marble is alſo found here. In ſhort, this province is ſo abundant and opulent, that it brings every year into the emperor's treaſury, about

thirty-two million taëls*, excluſive of the duties upon every thing exported or imported, for the receiving of which ſeveral offices are eſtabliſhed.

The inhabitants of this province are civil and ingenious, and acquire the ſciences with great facility: hence many of them become eminent in literature, and riſe to offices of importance by their abilities alone.

This province is divided into two parts, each of which has a diſtinct governor. The governor of the eaſtern part reſides at Sou-tcheou-fou, and the governor of the weſtern at Ngan-king-fou. Each of theſe governors has under his juriſdiction ſeven *fou*, or cities of the firſt claſs.

NAN-KIN.

Kiang-ning-fou, or Nan-kin, is the capital of this province; and by the ancient Chineſe it is ſaid to have been one of the moſt beautiful and flouriſhing cities in the world. When they ſpeak of its extent, they ſay, if two horſemen ſhould go out by the ſame gate in the morning, and ride round it on full ſpeed, taking different directions, they would not meet before the evening. This account is evidently exaggerated; but it is certain, that Nan-kin ſurpaſſed in extent all the other cities of China. Its walls are ſaid to be fifteen leagues and a half in circumference. A French miſſionary, lately arrived from China, ſpeaks of this celebrated city in the following manner: "We ar- "rived at Nan-kin on the 2d of June. I was very deſirous "of ſeeing this city, which is reckoned the largeſt in the "world. The ſuburbs through which we paſſed are very "long, but not populous; the houſes ſtand at ſome diſtance "one from another, having reeds, pools of water, or plan- "tations of bamboo between them. We took a view of the "city from the fifth ſtory of the porcelain tower, which com- "mands an extenſive proſpect; but it did not appear to us,

* A taël is equal in value to an ounce of ſilver, which in China is worth about ſix ſhillings ſterling.

" to be above two thirds as large as Paris. We could not " reconcile this with the accounts generally given of its " immenſe extent; but the next morning explained the mat- " ter. We had travelled a full league from Nan-kin, when " we perceived, on a ſudden, the walls of a city riſing amidſt " mountains, and appearing as if cemented to the rocks. " Theſe were the walls of Nan-kin, which, leaving the " city where it now ſtands, have, as it were, retired thither, " and incloſe a ſpace of fifteen or ſixteen leagues, twelve or " thirteen of which are not inhabited."

Nan-kin is ſituated at the diſtance of a league from the river Yang-tſe-kiang, from whence barks come up to it by means of canals; it is of an irregular figure; the mountains which are within its circumference having prevented its being built on a regular plan. It was formerly the imperial city, and for this reaſon, it was called Nan-kin, which ſignifies *The Southern Court;* but ſince the ſix grand tribunals have been transferred from hence to Pe-kin, it is called Kiang-ning-fou in all the public acts.

This city has loſt much of its ancient ſplendour; it had formerly a magnificent palace, no veſtige of which is now to be ſeen. Its obſervatory is neglected, and almoſt deſtroyed; of its temples, tombs of the emperors, and other ſuperb monuments, nothing remains but the remembrance, being all demoliſhed by the Tartars, who firſt invaded the empire. A third of the city is deſerted, but the reſt is well inhabited. Some quarters of it are extremely populous and full of buſineſs. The ſtreets are not ſo broad as thoſe of Pe-kin; they are, however, very beautiful and well paved, and abound with ſhops richly furniſhed.

In this city reſides one of thoſe great mandarins called Tſong-gtou, who takes cognizance of all important affairs, on appeal from the tribunals of both the governments of the province, and alſo from thoſe of the province

of Kiang-ſi. The Tartars have a numerous garriſon here, commanded by a general of their own nation, and they occupy a quarter of the city, ſeparated from the reſt by a ſingle wall.

The palaces of the mandarins here are neither ſo large, nor ſo well built as thoſe in the capital cities of other provinces. Nor are there here any public edifices correſponding to the reputation of ſo celebrated a city, excepting its gates, which are beautiful, and ſome idol temples, among which is the famous porcelain tower. It is of an octagonal figure, each ſide being fifteen feet in front, it it is two hundred feet high, and divided into nine ſtories by ſingle floors within, and without by cornices at the riſe of the arches and ſmall projections covered with green-varniſhed tiles. There is an aſcent of forty ſteps to the firſt ſtory, and between each of the others there are twenty-one. The tower is the talleſt and moſt beautiful of all thoſe to be ſeen in China.

The breadth and depth of the river Yang-tſe-kiang formerly rendered the port of Nan-kin very commodious; but at preſent large barks, or rather Chineſe junks, never enter it; whether it be, that it is ſhut up by ſand-banks, or that the Chineſe, out of policy, forego the uſe of it, in order that navigators may inſenſibly loſe all knowledge of it.

In the months of April and May a great number of excellent fiſh are caught in this river, near the city, which are ſent to the emperor's court; they are covered with ice, and tranſported in that manner by barks kept entirely on purpoſe. And though Nan-kin is more than two hundred leagues from Pe-kin, theſe boats make ſuch expedition, that they arrive there in eight or ten days. All the way there are ſtages where the men are relieved, during the fiſhing ſeaſon. Nan-kin, though the capital of the pro-

vince, has under its particular juriſdiction only eight cities of the third claſs.

SOU-TCHEOU.

Sou-tcheou is the ſecond city in this province; it is one of the moſt agreeable in China; and by thoſe Europeans who have ſeen it, has been compared to Venice, with this difference, that the latter is built as it were in the ſea, and Sou-tcheou is interſected by canals of freſh water, ſo that you may paſs through the ſtreets by water as well as by land. The branches of the river and canals are almoſt all capable of bearing the largeſt barks, which, according to Du Halde, may ſail through the city to the ocean in two days. From this city a trade is carried on, not only with all the provinces of the empire, but with Japan.

There is not, perhaps, in the univerſe, a country more delightful, either from the pleaſantneſs of its ſituation, or the mildneſs of its climate; the air is temperate, proviſions plentiful, the ſoil fruitful and well improved, and the manners of the people gentle, ſo that the city is conſidered as a place of pleaſure, and the paradiſe of China. *Above*, ſays the Chineſe authors, *is the celeſtial paradiſe; but the paradiſe of this world is Sou-tcheou.* The brocades and embroideries made here are in great requeſt throughout the whole empire. Its juriſdiction extends over only eight cities; one of which is of the ſecond claſs, and the reſt of the third; but all theſe cities are beautiful, and about two or three leagues in circumference each.

SONG-KIANG-FOU.

This city is built cloſe to the water; the prodigious quantity of cotton cloth here made, is very fine, and with which it ſupplies, not only the empire, but alſo foreign countries, renders it very celebrated, and cauſes

it to be much frequented. This city has only four others under its juriſdiction, but which for magnitude and commerce may compare with moſt in China.

TCHIN-TCHEOU-FOU.

Tchin-tcheou fou is ſituated near the canal through which all barks going from Sou-tcheou to Kiang muſt paſs. According to Du Halde, it is adorned with triumphant arches, and the ſides of the canal leading to it are lined with hewn ſtone. It is celebrated on account of its trade and waters, which are ſaid to give to tea an agreeable and pleaſant taſte; it has dependant on it five cities of the third claſs, in ſome of which a particular kind of earthen-ware is made, which the Chineſe highly value. Pretending that tea prepared in theſe veſſels acquires a ſuperior quality, hence they prefer this plain earthen-ware to the moſt elegant porcelain.

TCHIN-KIANG-FOU.

Tchin-kiang-fou is the key of the empire on the ſea coaſt; here a numerous garriſon is always kept, and though it is ſmall, compared with ſome cities we have deſcribed; its ſituation, trade, and the beauty of its walls give it a pre-eminence over the others of this province; but its juriſdiction is very confined; for it has authority over only three cities of the third claſs.

It ſtands on the ſides of the Ta-kyang, which is here a mile and a half over, and a little to the eaſt of a canal cut as far as the river. Six paces from the bank in the river ſtands a hill, called Kin-ſhan, or golden-hill, on the top of it is a tower ſeveral ſtories high, and its ſhores are beſet with idol temples and houſes of bonzes. On the oppoſite ſide of the river ſtands *Qua-chew*, which, though ſimply denominated a place of trade, may yet rank with many cities.

HOAI-NGAN-FOU.

Hoai-ngan-fou is ſituated in a marſh, and encloſed by a triple wall: as the ground on which it ſtands is lower than the bed of the canal, and in many parts only ſupported by a bank of earth, the inhabitants live in continual danger of an inundation. The ſuburbs extend to the diſtance of a league on each ſide of the canal, and form at their extremity a kind of port on the river Hoang-ho. This place is very populous, and every thing in it announces an active and briſk trade. A mandarin who has the inſpection of the canals and navigation, and who is one of thoſe obliged to ſupply the court with neceſſary proviſions, reſides here; he has a number of officers under him who have here proper ſtations allotted to them. This city has eleven others under its juriſdiction; two of which are of the ſecond, and nine of the third claſs.

YANG-TCHEOU.

This city enjoys a mild and temperate air, and the country around is pleaſant and fertile. It is populous, and two leagues in circumference, built on the ſide of the royal canal, which extends from the Ta-kyang and runs northward to the Hoang-ho or Yellow River. As it is interſected by a number of canals, it has twenty-four ſtone bridges, each of which conſiſts of ſeveral arches. There is always ſo great a crowd on the bridge which forms a communication with the eaſtern ſuburbs, that it has been found too narrow; and a ferry-boat has been eſtabliſhed at a ſmall diſtance, which is ſcarce ſufficient for the confluence of paſſengers, although the breadth of the canal is only thirty paces.

The inhabitants of this city are accounted very voluptuous, and it is ſaid that they carry on a traffic in women; they educate with great care a certain number of young girls, who are taught muſic, ſinging, drawing, and every

branch of education ſuitable to their ſex; theſe are afterwards ſold at a high price to ſome of the principal nobility, who add them to the number of their concubines. The author quoted, when ſpeaking of Nan-kin, thus expreſſes himſelf of Yang-tcheou. "It is one of the "moſt beautiful and largeſt cities I ever beheld. The "farmers of the ſalt revenue have built here a pleaſure-"houſe for the emperor, which ſtrikes with more aſto-"niſhment, as nothing has been ſeen hitherto equivalent "to it; it is built after the model of Hai-tien, another "country-houſe, two leagues diſtant from Pe-kin, where "the emperor commonly reſides. The palace of Yang-"tcheou occupies more ground than a moderate city; it "is a collection of artificial mounts and rocks formed by art; "of valleys and canals, ſometimes broad and ſometimes "narrow, bordered in ſome places with cut ſtone, in others "with rocks ſcattered promiſcuouſly; a vaſt aſſemblage of "buildings, each different from another, of halls, courts "and galleries both open and encloſed; gardens, parterres, "caſcades, elegant bridges, pavilions, groves and triumphal "arches. Each piece, taken ſeparately, is neither beau-"tiful nor laid out with taſte; but the multiplicity of "objects is ſtriking, and makes the beholder at laſt ex-"claim, *This is the habitation of a powerful maſter!*'

NGAN-KING-FOU.

Ngan-king-fou is the capital of the weſtern part of the province; its ſituation is delightful. It is governed by a mandarin as a particular viceroy, who keeps a large garriſon in a fort built on the banks of the river Yang-tſe-kiang, and which commands the lake Poy-ang. The commerce and riches of this city render it very conſiderable; and every thing that goes from the ſouthern part of China to Nan-kin muſt paſs through it. The country belonging to it is level, pleaſant and fertile: but under its juriſdiction there are only ſix cities of the third claſs.

HOEI-TSHEOU.

This is the moſt ſouthern city of the province, and one of the richeſt of the empire; the people are economical and temperate, active and enterpriſing; and they boaſt of their tea, varniſh, ink, engravings, and earth for China ware, which are indeed the moſt eſteemed in China. It has ſix cities of the third claſs dependent on it; and the mountains which ſurround this canton contain gold, ſilver and copper mines.

NING-KOUE-FOU.

Ning-koue-fou is ſituated on a river that falls into the Yang-tſe-kyang: has nothing remarkable but its manufactories of paper, which is made of a ſpecies of reed, of which there are ſeveral. It has under its juriſdiction ſix cities of the third claſs.

TCHI-TCHEOU-FOU.

Tchi-tcheou-fou is ſurrounded by a hilly country; its principal reſource is in its ſituation on the river Yank-tſe-kiang, by which it can either furniſh or draw from the other provinces every neceſſary or luxury. It has ſix cities of the third claſs belonging to its diſtrict, but of no great note.

TAY-PING-FOU.

Tay-ping-fou is alſo built upon the banks of the Yang-tſe-kiang, and its plains are watered by a number of navigable rivers, which almoſt incloſe it, and render it very opulent. Its juriſdiction extends over only three cities, of which Vou-hou-hien is the moſt conſiderable in point of opulence.

FONG-YANG-FOU.

This city is ſituated on a mountain near the Yellow river, and encloſes with its walls ſeveral fertile little hills. Its juriſdiction is very extenſive, being eighty leagues from eaſt to weſt, and ſixty from north to ſouth; comprehending eighteen cities, five of which are of the ſecond,

and thirteen of the third claſs, beſides a number of villages, or rather places of trade, ſettled on the river for the convenience of merchants and collecting of dues. As this was the birth-place of the emperor Hong-vou, chief of the preceding dynaſty, this prince formed a deſign of rendering it a magnificent city, in order to make it the ſeat of empire. After having expelled the weſtern Tartars, who had taken poſſeſſion of China eighty ſeven years, he transferred his court hither, and named the city Fong-yang; that is to ſay, *The place of the Eagle's Splendor.* His intention was to beautify and enlarge it; but the inequality of the ground, the ſcarcity of freſh water, and the vicinity of his father's tomb, made him change his deſign, and by the unanimous advice of his principal officers, this prince eſtabliſhed his court at Nan-kin. When he had formed this reſolution, a ſtop was put to the intended works; the imperial palace, which was to have been encloſed by a triple wall; the walls of the city, to which a circumference of nine leagues were aſſigned; the canals that were marked out and begun, all were abandoned; and nothing was finiſhed but three monuments, which ſtill remain; their extent and magnificence ſufficiently ſhew what this city would have been, had the emperor purſued his original deſign.

The firſt of theſe monuments is the tomb of the father of Hong-vou, to decorate which no expence was ſpared, nor any thing which filial affection could invent; it is called *Hoang-lin*, or the *Royal Tomb.* The ſecond is a tower built in the middle of the city, which is of an oblong form, an hundred feet high; and divided into four ſtories raiſed on a maſſive pile of brick work. The third is a magnificent temple erected to the idol Fo. At firſt it was only a little pagod, to which Hong-vou, at the age of ſeventeen, retired after having loſt his parents, and where he was admitted as an inferior domeſtic; but having ſoon become weary of this kind of life, he enliſted with the chief

of a band of robbers who had revolted from the Tartars, where he ſoon gave proof of his valour and talents. As he was bold and enterpriſing, the general whoſe eſteem he had gained, made choice of him for his ſon-in-law, and ſoon after he was declared his ſucceſſor by the unanimous voice of the troops. The new chief, ſeeing himſelf at the head of a large party, had the preſumption to aſpire to the throne, and having gained a numerous party to his intereſt, took his meaſures accordingly. The Tartars, informed of the progreſs of his arms, ſent a numerous army into the field; but he ſurpriſed and attacked them with ſo much impetuoſity, that they were obliged to fly; and, though they ſeveral times returned to the charge, they were ſtill defeated, and at length, after a cloſe purſuit, driven entirely out of China.

Soon after he mounted the throne, he cauſed the ſuperb temple which we have mentioned to be raiſed, out of gratitude to the bonzes, who had received him in his diſtreſs, and aſſigned them a revenue ſufficient for the maintenance of three hundred perſons, under a chief of their own ſect, whom he conſtituted a mandarin, with power of governing them, independent of the officers of the city.

This pagod, called Long-hing-oe, was ſupported as long as the preceding dynaſty laſted; but that of the eaſtern Tartars, which has ſucceeded have ſuffered it to fall to ruins; at preſent there are to be ſeen here only about a ſcore of prieſts, who are almoſt reduced to beggary.

LIN-TCHEOU-FOU.

Lin-tcheou-fou, is the laſt city of the firſt claſs; it has nothing to diſtinguiſh it from others, but the excellence of the grain and fruits with which it abounds. Its mountains are covered with excellent timber, and its juriſdiction comprehends eight cities; two of which are of the ſecond, and ſix of the third claſs.

ISLAND OF TSONG-MING.

The iſland of Tſong-ming belongs alſo to the province of Kiang-nan, from which it is ſeparated only by an arm of the ſea, about five or ſix leagues broad.

Formerly this country was a ſandy deſart, to which criminals were baniſhed. Thoſe who firſt landed on it began to till the earth, that they might not periſh with hunger, and ſome poor Chineſe families emigrating thither, divided the iſland among them; they afterwards invited others to ſettle, and gave them part of the land, on condition of an annual rent of the produce, ſo that in leſs than in ten years the iſland was peopled and cultivated. It now contains one city of the third rank, and ſeveral villages.

Some parts of it produce wheat, rice, barley, cotton, citrons and ſeveral other fruits; but its principal revenue ariſes from ſalt, which is made in ſuch abundance, that the iſland can ſupply moſt of the neighbouring countries. This ſalt is extracted from a kind of grey earth, which is found diſperſed by acres in different parts of the iſland, eſpecially in the north.

The method of making this ſalt, according to the accounts we have, is curious. "The earth is ſmoothed, and "raiſed in a ſloping form, that the water may not ſettle "upon it. When the ſun has dried its ſurface, it is "carried off and laid in heaps; which are carefully beat "on every ſide; this earth is afterwards ſpread out on "large tables a little inclined, and a quantity of freſh "water is poured over it, which, as it runs off, carries "with it the ſaline particles into a large earthen veſſel, "into which it falls, drop by drop, from a ſmall canal "made on purpoſe. The earth, being thus freed from "its ſalt, is placed apart, and when dry is pulveriſed; "after which it is ſpread over the ſoil from which it was "taken; and at the end of ſome days it is found im-"pregnated, as before with a great quantity of ſaline par-

" ticles which are a ſecond time extracted in the ſame " manner."

" While the men are labouring in the field, the women " and children are employed in boiling the ſalt water; " they fill large iron baſons with it, in which it thickens " and changes gradually into a very white ſalt, which " they keep continually ſtirring with an iron ſpatula, until " the aqueous part is entirely evaporated."

Other parts of the iſland yield the inhabitants two crops per annum; one of corn in the month of May, and the other of rice and cotton in September.

The air in this part is healthful and temperate, the country delightful, and interſected by a great number of canals, which are carefully kept in repair.

There are a great number of mandarins in this country; but the governor is one of thoſe who are called *literati*; he adminiſters juſtice, receives the tribute paid to the emperor, gives paſſports to ſhips, and paſſes ſentence of death on criminals. When the people have occaſion for rain, or fine weather, he proclaims a general faſt; butchers and inn-keepers are then forbid to ſell any thing under the ſevereſt penalties; they however in general take care to get rid of their proviſions, by privately bribing the officers of the tribunal, whoſe buſineſs it is to enforce the obſervance of this order. The mandarin afterwards walks in proceſſion, accompanied by his ſubalterns, to the temple of the idol whom they intend to invoke; he kindles on the altar two or three ſmall aromatic twigs, which being done they then all ſit down, and paſs the time in drinking tea, ſmoking and converſation, for an hour or two; after which they retire.

Father Jacquemin relates, that in his time the viceroy of one of the provinces, becoming impatient becauſe rain had not been granted to his repeated requeſts, ſent an inferior mandarin to tell the idol from him, that if it did not rain before a certain day he would drive him from

the city, and cauſe his temple to be raſed. No rain having fallen before the day mentioned, the viceroy, in a great paſſion, forbade the people to carry, according to cuſtom, their offerings to the idol, and ordered the temple to be ſhut and the gates ſealed up; which was immediately executed.

This iſland extends from ſouth-eaſt to north-weſt, and is about twenty leagues in length, and five or ſix in breadth.

PROVINCE OF KIANG-SI.

This province is bounded on the north by that of Kiang-nan, on the weſt by Hou-quang, on the ſouth by Quang-tong, and on the eaſt by Fo-kien and Tche-kiang. The country is extremely fertile, but it is ſo populous, that it can ſcarcely ſupply the wants of its inhabitants: on this account, they are very economical and ſordid; which expoſes them to the ſarcaſms and raillery of the Chineſe of the other provinces; however, they have the character of being a people of great ſolidity and acuteneſs, and have the *talent of riſing rapidly to the dignities of the ſtate.*

The mountains of this province are covered with ſimples, and contain in their bowels mines of gold, ſilver, lead, iron and tin; the rice it produces is exceedingly fine, and the wine made here is by the Chineſe reckoned among the beſt in the country. The porcelain made here is alſo the fineſt and moſt valuable of any in the empire.

The river Kan-kyang divides this province, which contains thirteen cities of the firſt claſs, and ſeventy-eight of the ſecond and third.

NAN-TCHANG-FOU.

This city is the capital of the province, has no trade but that of porcelain, which is made in the neighbourhood of Jao-tcheou, and exceeding good. It is the reſidence of a viceroy, and comprehends in its diſtrict eight cities;

ſeven of which are of the third claſs, and only one of the ſecond. So much of the country around is cultivated, that the paſtures left are ſcarcely ſufficient for the flocks.

JAO-TCHEOU-FOU.

Jao-tcheou-fou is ſituated on the northern bank of the river Po, which diſcharges itſelf at a ſmall diſtance into the lake Po-yang. It commands ſeven other cities of the third claſs, and is particularly famous on account of the beautiful porcelain made in a village belonging to its diſtrict, called King-te-tching, in which are collected the beſt workmen in porcelain; this village is as populous as the largeſt cities of China. It is reckoned to contain a million of inhabitants, who conſume every day more than ten thouſand loads of rice. It extends a league and a half along the banks of a beautiful river, and is not, like many others, a collection of ſtraggling houſes intermixed with ſpots of ground; on the contrary, the people complain that the buildings are too crowded, and that the long ſtreets which they form are too narrow; thoſe who paſs through them imagine themſelves tranſported into the midſt of a fair, where nothing is heard around, but the noiſe of porters calling out to make way. Proviſions are here exceedingly dear, becauſe every thing conſumed is brought from a great diſtance; even wood, ſo neceſſary for the furnaces, is actually tranſported from the diſtance of an hundred leagues. This village, notwithſtanding the high price of proviſions, is an aſylum for a great number of poor families, who have no means of ſubſiſting in the neighbouring towns. Children and invalids find employment, and the blind gain a livelihood by pounding colours. The river in this place forms a kind of harbour of about a league in circumference, and two or three rows of barks placed in a line, ſometimes border the whole extent of this vaſt baſon.

King-te-ching contains about five hundred furnaces for making porcelain, all employed: the flames and clouds of

ſmoke, which riſe from them in different places, ſhew at a diſtance the extent and ſize of this celebrated village. Strangers are with difficulty permitted to ſleep here; they muſt either paſs the night in the barks which brought them hither, or lodge with their friends, who are obliged in ſuch caſe to anſwer for their conduct. Thus they maintain order and ſafety in a place, the riches of which might otherwiſe excite the avidity of a number of banditti.

KOANG-FIN-FOU.

Koang-fin-fou is ſurrounded by mountains, the greater part of which are lofty, and abound with fine cryſtal, others are divided into ploughed lands, many of which are but little inferior to the valleys, and ſome are covered with foreſts. There is ſome good paper made in this city, and the candles here are deemed the beſt in the empire. Its juriſdiction extends over ſeven cities of the third claſs.

NANG-KANG-FOU, KIEOU-KIANG-FOU, KIEN-TCHANG-FOU.

Theſe cities have nothing remarkable but their ſituation. The firſt is built on the banks of the lake Po-yang, the ſecond on the ſouth ſide of the river Yang-tſe-kiang, and the third on the frontiers of the province of Fo-kien. The firſt has four others of the third claſs under its juriſdiction, and the two laſt have five. At Nang-kang-fou and Kieou-kiang-fou they manufacture ſlight ſummer cloathing from a ſpecies of hemp that grows near them, and the country in general, produces plenty of rice, fruits, wheat, &c. though the former is not very good.

VOU-TCHEOU-FOU.

This city was formerly one of the moſt beautiful in China; but ſince the invaſion of the Tartars it has been a heap of ruins, which however ſerve to convey ſome idea

of its ancient magnificence. The air here is pure, the people are active and induſtrious, and the fields well cultivated. Its diſtrict is about twenty-five leagues in extent, and its government embraces ſix cities of the third claſs.

LIN-KIANG-FOU.

Lin-kiang-fou is ſituated on the banks of the river Yu-ho; its ſoil is good, and the climate is healthful; but it is much deſerted, and the inhabitants live very poor, ſo that the Chineſe ſay, by way of ſneer, *one hog would be ſufficient to maintain the whole city two days.* It has four cities of the third claſs belonging to its diſtrict. One of its villages, at about three leagues diſtant on the banks of the river Kan-kyang, is the general mart for all the drugs ſold in the empire; this makes it a place of ſome note.

KI-NGNAN-FOU, CHOUI-TCHEOU-FOU AND YUEN-TCHEOU-FOU.

Theſe are cities very commodiouſly ſituated upon the banks of different rivers, and in cantons equally fertile. The mountains of the firſt contain gold and ſilver mines, and nine cities of the third rank are within its diſtrict; the diſtrict of the ſecond reaches over three cities of the third claſs, and in its mountains are found the lapis lazuli, and the third furniſhes the reſt of China with abundance of vitriol and alum, while its diſtrict extends over four cities of the third claſs.

KAN-TCHEOU-FOU.

Kan-tcheou-fou has every appearance of a flouriſhing trade, and its rivers, port, riches and population, all contribute to attract ſtrangers. A day's journey from this city the river forms a rapid current, almoſt twenty leagues in length, flowing with great impetuoſity over a number of ſcattered rocks that are level with the water. So that travellers here are in great danger of being loſt, unleſs they are conducted by a pilot of the country; after this paſſage

the river becomes three or four times as large as the Seine at Rouen; and is continually covered with loaded barks and other veſſels under ſail.

Near the walls of the city is a very long bridge, compoſed of an hundred and thirty boats joined together by ſtrong iron chains. The cuſtom-houſe is near this bridge, where a receiver conſtantly reſides, to viſit all barks, and examine if they have paid the duties impoſed on the commodities with which they are loaded. Two or three moveable boats are ſo placed, that by their means the bridge can be opened or ſhut, to give or refuſe a paſſage; and no barks are ever permitted to paſs until they have been examined. In the territory belonging to this city, a great number of thoſe valuable trees grow, from which varniſh diſtils. Its diſtrict is extenſive, containing twelve cities of the third claſs.

NAN-NGAN-FOU.

This city is ſituated in the moſt ſouthern part of the province; it is beautiful, populous, and commercial, for here all the merchandiſe muſt be landed that goes to, or comes from the province of QUANG-TONG, and is much frequented. It has dependant on it four cities of the third claſs.

PROVINCE OF FO-KIEN.

The province of Fokien is not very extenſive; but its riches entitle it to be ranked among the moſt flouriſhing of the empire. Its climate is warm; but the air is ſo pure, owing to the ſea breezes, that no contagious diſeaſe was ever known to prevail here.

It is bounded on the north by the province of Tche-kiang, on the weſt by Kiang-ſi, on the ſouth by Quang-tong, and on the eaſt by the Chineſe ſea. Its productions are muſk in abundance, precious ſtones, quick-ſilver, iron, and tin. Tools of ſteel neceſſary for every art, ſilk ſtuffs, cotton and linen, and cloths of ſurpriſing fineneſs and beauty are made here. The mountains of this province

are likewiſe ſaid to contain tin, gold, and ſilver mines; but the latter are forbid to be opened, under pain of death.

It has few plains; but induſtry has fertilized the mountains, the greater part of which are diſpoſed in the form of amphitheatres, and cut into terraces that riſe one above another, and which have to an European a very novel appearance. The valleys are watered by rivers and ſprings, which fall from the mountains, which the Chineſe huſbandman diſtributes with great ſkill, on his rice; they likewiſe raiſe the water to the tops of the mountains, and convey it from one ſide to another, by pipes of bamboo, plenty of which are found in this province. Moſt of the grains and fruits of the other provinces are likewiſe found here.

The inhabitants of Fo-kien carry on a conſiderable trade with Japan, the Philippines, Java, Camboya, Siam, and the iſle of Formoſa, which renders this country extremely opulent. It contains nine *fou*, or cities of the firſt claſs, and ſixty *hien*, or cities of the third claſs: among the former they reckon Tay-wan, the capital of the iſland of Formoſa, as well as the iſles of Pong-hu, between Formoſa and the port of Hya-men, which is alſo in its diſtrict.

FOU-TCHEOU-FOU.

Fou-tcheou-fou is one of the moſt conſiderable cities in the province, with reſpect to the beauty of its ſituation, goodneſs of its ſoil, the extenſiveneſs of its trade, the number of its literati, the convenience of its rivers and port, and the magnificence of its principal bridge, which has more than an hundred arches, conſtructed of white ſtone, and ornamented with a double baluſtrade throughout. This city is the reſidence of a viceroy, and it has under its juriſdiction nine cities of the third claſs.

TSUEN-TCHEOU-FOU.

This city is little inferior to the preceding; its ſituation, trade, extent, triumphal arches, temples, &c. ſecure it a

diſtinguiſhed rank among the moſt beautiful cities of China. Within its diſtrict are ſeven cities of the third claſs. Not far from this city is a bridge remarkable for its extraordinary ſize and the ſingularity of its conſtruction, which was built at the expence of one of its governors. Father Martini ſpeaks of it in the following words: "I ſaw it twice, and always "with aſtoniſhment. It is built entirely of the ſame kind "of blackiſh ſtone, and has no arches, but above three "hundred large ſtone pillars, which terminate on each ſide "in an acute angle, to break the violence of the current "with greater facility. Five ſtones of equal ſize, laid "tranſverſely from one pillar to another, form the breadth of "the bridge, each of which, according to the meaſurement "I made in walking, were eighteen of my ordinary ſteps "in length; there are one thouſand of them, all of the ſame "ſize and figure: a wonderful work, when one conſiders "the great number of theſe heavy ſtones, and the manner "in which they are ſupported between the pillars! On "each ſide there are buttreſſes or props, conſtructed of the "ſame kind of ſtone, on the tops of which are placed lions "on pedeſtals, and other ornaments of the like nature. "It is to be obſerved, that in this deſcription, I ſpeak on-"ly of one part of the work (that which is between the "ſmall city of Lo-yang and the caſtle built upon the bridge): "for, beyond the caſtle, there is another part equally ſtu-"pendous as the firſt."

KIEN-NING-FOU.

This is one of thoſe common cities which preſents nothing remarkable. It ſtands on the ſide of the river Min-ho, and has a pretty good trade, lying in the way of all ſhips that paſs up and down. At the time of the conqueſt of China by the Tartars, it ſuſtained two ſieges, and reſolutely refuſed to ſubmit; but, ſome time after, being taken, all the inhabitants were put to the ſword. Having been ſince re-eſtabliſhed by the ſame Tartars who deſtroyed it, it is now

ranked amongſt cities of the firſt claſs, which is the more aſtoniſhing, as it has nothing to diſtinguiſh it from ordinary cities. Eight cities of the third claſs belong to its diſtrict.

YEN-PING-FOU.

This city riſes in the form of an amphitheatre, upon the brow of a mountain waſhed by the river Min-ho; it is fortified by inacceſſible mountains, which cover it on every ſide, and all the barks of the province paſs by the foot of its walls, to go to their different places of deſtination. The water of the mountains is conveyed by canals into every houſe, which few other cities can boaſt. It has under its juriſdiction ſeven cities of the third claſs; among which is Cha-hien, commonly called *The Silver City*, on account of the plenty occaſioned by the fertility of its lands.

TING-CHEOU-FOU, HING-HOA-FOU AND CHAO-OU-FOU.

Theſe cities preſent nothing curious to the traveller. Seven cities of the third claſs depend on the former, two on the ſecond, and four on the third, which is a place of ſtrength, and one of the keys of the province. Hing-hoa-fou, though it has but two cities within its diſtrict, has a number of villages, and pays the moſt conſiderable tribute of rice of any other city in the province.

TCHANG-TCHEOU-FOU.

Tchang-tcheou-fou is a city very conſiderable on account of its trade with the iſles of *Emouy*, *Pong-hou*, and *Formoſa*. The miſſionaries found here ſome veſtiges of the Chriſtian religion, and Father Martini ſays he ſaw in the houſe of one of the literati an old parchment book written in Gothic characters, which contained in Latin the greater part of the ſcriptures. This Jeſuit offered a ſum of money for it; but the owner refuſed to part with it, though he had no knowledge of chriſtianity, becauſe it was a book which had been long preſerved in his family, and

which he ſaid his anceſtors had always conſidered as a very great curioſity.—This city, which is the moſt ſouthern in the province, has ten cities of the third rank in its diſtrict, the inhabitants of which, for the moſt part, have a conſiderable talent for commerce.

Beſides theſe cities and a number of forts belonging to them, this province has under its juriſdiction a celebrated port, commonly called *Hia-men*, or *Emouy*, and the iſles of *Pong-hu*, and *Tay-wan*, or *Formoſa*.

ISLAND OF EMOUY.

The port of Emouy is properly but an anchoring-place for ſhips, incloſed on one ſide by the iſland from which takes its name, and on the other by the main land; but it is ſo extenſive, that it can contain ſeveral thouſands of veſſels; and the depth of its water is ſo great, that the largeſt ſhips may lie cloſe to the ſhore without danger.

In the beginning of the preſent century it was much frequented by European veſſels; but at preſent few viſit it, the trade being carried to *Canton*. Here, however, the emperor keeps a garriſon of ſix or ſeven thouſand men, commanded by a Chineſe general.

A large rock which ſtands at the mouth of the road divides it almoſt as the *Mingant* divides the harbour of Breſt. It is viſible, and riſes ſeveral feet above the ſurface of the water. About three leagues diſtant is a ſmall iſland, with a natural arch in the middle which admits light from the oppoſite ſide: from this circumſtance it is named *The Perforated Iſland*.

The iſland of Emouy is celebrated on account of its principal pagod, conſecrated to the deity *Fo*. This temple is ſituated in a plain, terminated on one ſide by the ſea, and on the other by a lofty mountain. Before it the ſea, flowing through different channels, forms a large ſheet of water, bordered with turf of the moſt beautiful

verdure. The front of this edifice is one hundred and eighty feet in length, and its gate is adorned with figures in relief, the uſual ornaments of the Chineſe architecture. On entering, a vaſt portico preſents itſelf, with an altar in the middle, on which is a gigantic ſtatue of gilt braſs, repreſenting the god *Fo*, ſitting croſs-legged. There are four other ſtatues at the corners of this portico, eighteen feet high, although they repreſent people ſitting. Theſe ſtatues are each formed from a ſingle block of ſtone, and they bear in their hands different ſymbols, which mark their attributes, as formerly in Athens and Rome the trident and caduceus diſtinguiſhed Neptune and Mercury. One holds a ſerpent in its arms, which is twiſted round its body in ſeveral folds; another has a bent bow and quiver; a third preſents a battle-axe, and the other a guitar, or inſtrument of the ſame kind.

Croſſing this portico, there is an entrance to a ſquare outer court, paved with large grey ſtones, the leaſt ten feet in length and four in breadth. At the four ſides of this court ariſe pavilions, which terminate in domes, and have a communication with one another by means of a gallery which runs quite round. One of theſe contains a bell ten feet in diameter; in the other is a drum of an enormous ſize, which the bonzes uſe to proclaim the days of new and full moon. The two other pavilions contain the ornaments of the temple, and often ſerve for the accommodation of travellers, whom the bonzes are obliged to receive.

In the middle of this court is a large tower, which ſtands by itſelf, and terminates in a dome, to which the aſcent is by a beautiful ſtone ſtaircaſe that winds round it. This dome contains a remarkably neat temple; the ceiling of which, is ornamented with moſaic work, and the walls covered with ſtone figures in relief, repreſenting animals and monſters. The pillars which ſupport the roof of this edifice are of varniſhed wood, which on feſtivals

are ornamented with ſmall flags of different colours. The pavement is formed of little ſhells, and its different compartments preſent birds, butterflies, flowers, &c.

The bonzes continually burn incenſe upon the altar, and keep the lamps lighted, which hang from the ceiling. At one extremity of the altar is a brazen urn, which when ſtruck ſends forth a mournful ſound, and on the oppoſite ſide is a hollow machine of wood, of an oval form, for the ſame purpoſe, viz. to accompany with its ſound their voices when they ſing in praiſe of the tutelary idol of the pagod.

The idol *Pouſſa* is placed on the middle of this altar, on a flower of gilt braſs, which ſerves as a baſe. He holds a young child in his arms, and ſeveral ſubaltern deities are ranged around him, who ſhew by their attitudes their reſpect and veneration.

The bonzes have traced on the walls of this temple ſeveral hieroglyphical characters in praiſe of *Pouſſa*; there is alſo an hiſtorical or allegorical painting in freſco, repreſenting a burning lake, in which ſeveral men appear to be ſwimming, ſome carried by monſters, others ſurrounded by dragons and winged ſerpents. In the middle of the gulph riſes a ſteep rock, on the top of which the god is ſeated, holding in his arms a child, who ſeems to call out to thoſe who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the ſummit of the rock, and threatens to drive them back with a large club. Behind the altar is a library, containing books which treat of the worſhip of idols.

Croſſing the court there is an entrance to a gallery, the walls of which are lined with boards; it contains twenty-four ſtatues of gilt braſs, repreſenting twenty-four philoſophers, diſciples of Confucius, and at the end of this gallery is a large hall, the refectory of the bonzes. After traverſing a ſpacious apartment, the entrance of the tem-

ple of *Fo* preſents itſelf, to which there is an aſcent by a large ſtone ſtaircaſe. It is ornamented with vaſes, full of artificial flowers, and here alſo are the ſame kind of muſical inſtruments as thoſe mentioned before. The ſtatue of the god can only be ſeen but through a piece of black gauze, which forms a curtain before the altar. The reſt of the pagod conſiſts of ſeveral large chambers, neat, but badly diſpoſed; the gardens and pleaſure-grounds are laid out on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable ſhelter from the exceſſive heat of the ſun.

Beſides the above, there are ſeveral other pagods in the iſle of Emouy; among which is one called *The Pagod of the Ten Thouſand Stones*, becauſe it is built on the brow of a mountain where there is ſaid to be a like number of little rocks, under which the bonzes have formed grottos and covered ſeats.

Strangers are received by theſe bonzes with great politeneſs, and may freely enter their temples; but they muſt not attempt ſo far to gratify their curioſity as to enter thoſe apartments into which they are not introduced, for the bonzes, who are forbid under pain of ſevere puniſhment to have any intercourſe with women, but who often keep them in private, might from fear of being diſcovered, revenge themſelves on too impertinent a curioſity. Such will ever be the reſult of the ordinances of any religion which are oppoſed to reaſon and nature.

ISLES OF PONG-HOU.

Theſe iſles form an archipelago between the port of Emouy and the iſland of Formoſa. A Chineſe garriſon is kept here, with one of thoſe mandarins who are called literati, whoſe principal employment is to watch the trading veſſels which paſs from China to Formoſa, or from Formoſa to China.

Theſe iſlands being only ſand-banks or rocks, the inhabitants are obliged to import every neceſſary of life; neither ſhrubs nor buſhes are ſeen upon them; their whole ornament conſiſting of one ſolitary tree. The harbour however is good, and ſheltered from every wind; and has from twenty to twenty-five feet depth of water, and although it is in an uncultivated and uninhabited iſland, it is neceſſary for the preſervation of Formoſa, which has no port capable of receiving veſſels that draw above eight feet of water.

ISLAND OF TAI-OUNAN, OR FORMOSA.

This iſland, which is only thirty leagues from the province of Fo-kien, was not known to the Chineſe till the year 1430, nor was it till 1661, in the reign of the late emperor, Kang-hi, that they eſtabliſhed themſelves on it, and now it is not all under their dominion. The iſland is divided near the middle by a chain of mountains running from ſouth to north, and that part only which lies on the weſt ſide, between 22° 8′ and 25° 20′, belongs to the Chineſe; it is a fine country, the air pure and ſerene and the ſoil good, producing grain of every ſort, and moſt of the fruits found in the Indies; but there is a great ſcarcity of good water.

It is divided into three Hyen or ſubordinate governments dependent on the capital of the iſland called Tai-ouan, the governor of which is ſubject to the viceroy of the province of Fo-kien. The trade of this place is very conſiderable, and the population is great; the town is handſome, and on the iſland the emperor keeps a garriſon of ten thouſand men, commanded by a Toang-ping or lieutenant-general, two Fu-tſyang or major-generals, and ſeveral inferior officers, who are changed once in three years, and ſometimes oftener.

The inhabitants of Formoſa rear a great number of oxen, which they uſe for riding, from a want of horſes and mules; they accuſtom them early to this kind of ſervice,

and by daily exercise, train them to go well and expeditiously: these oxen are furnished with a bridle, saddle and crupper, and a Chinese looks as big and is as proud when mounted in this manner, as if he were carried by the finest Barbary courser.

PROVINCE OF TCHE-KIANG.

This province, which was formerly the residence of some of the emperors, is one of the most considerable in the empire, on account of its maritime situation, extent, riches, and the number of its inhabitants. It is bounded on the south by Fo-kien, on the north and west by Kiang-nan and Kiang-si, and on the east by the sea. The air is pure and healthful, the mountains are well cultivated, and the plains are watered by a number of rivers and canals, broad and deep, kept in good order, and ornamented with bridges at proper situations: the springs and lakes with which the province abound, contribute greatly to its fertility. The natives are mild, lively, and very polite to strangers; but are said to be extremely superstitious.

In this province a prodigious quantity of silk-worms are bred; whole plains may be seen covered with dwarf mulberry-trees, purposely checked in their growth, and planted and pruned almost in the same manner as vines, long experience having taught the Chinese, that the leaves of the smallest trees procure the best silk. The principal branch therefore of commerce in this province consists in silk stuffs, and those in which gold and silver are intermixed, are the most beautiful and most esteemed in the empire. Of their common pieces, an immense quantity is sent to every part of China, to Japan, the Philippines, and to Europe; and notwithstanding this extensive exportation, a complete suit of silk may be bought as cheap as one of the coarsest woollen cloth in France.

This province is also famous for its hams, and those small gold-fish with which ponds are commonly stocked,

The tallow-tree grows here, and a ſpecies of muſhrooms, which for their flavour are tranſported to every province of the empire. They will keep a whole year when dried; when wanted for uſe, they are ſoaked in water, which renders them as freſh as they were at firſt: there are likewiſe in this province, whole foreſts of Bam-boo canes, of which the Chineſe make mats, boxes, combs, &c.

In Tche-kiang there are eleven cities of the firſt claſs, ſeventy-two of the third, and eighteen fortreſſes, which in many parts of Europe would be accounted large cities.

HANG-TCHEOU-FOU.

Hang-tcheou-fou, the metropolis of the province, may be conſidered as one of the richeſt, beſt ſituated and largeſt cities of the empire. It is four leagues in circumference, excluſive of its ſuburbs; and the number of its inhabitants are computed to amount to more than a million. It is aſſerted that there are ſixty thouſand workmen within its walls, employed in manufacturing ſilk: a ſmall lake, called Si-hou, waſhes the bottom of its walls on the weſtern ſide; its water is pure and limpid, and its banks are almoſt every where covered with flowers. Halls and open galleries, ſupported by pillars, and paved with large flag ſtones, have been erected here on piles, for the convenience of thoſe who are fond of walking; cauſeways lined with free-ſtone, traverſe the lake in different directions; and the openings, which are left in them at intervals, for the paſſage of boats are covered by handſome bridges.

In the middle of the lake are two iſlands, to which the inhabitants generally reſort after having amuſed themſelves with rowing in the barks. On theſe iſlands a temple and ſeveral pleaſure-houſes have been built for their reception, among which the emperor has a ſmall palace.

The city has a garriſon of three thouſand Chineſe, under the command of the viceroy, and three thouſand Tartars, commanded by a general of the ſame nation. Un-

der its juriſdiction there are ſeven cities of the ſecond and third claſs.

KIA-KING-FOU.

The ſtreets of this city are ornamented with piazzas, that ſhelter paſſengers from the ſun and rain; and canals lined with free-ſtone are cut in every part of it, and on the ſides of that to the weſt of the city, and through which the barks paſs, are fifteen towers. The whole country in this diſtrict is flat, without ſo much as one hill, and ſeven cities of the third claſs are dependent on it.

HOU-TCHEOU-FOU.

This city is ſituated on a lake, from which it takes its name. The quantity of ſilk manufactured here is almoſt incredible; but we may form ſome idea of it by the tribute paid by a city under its juriſdiction, named Te-tſin-hien, which amounts to more than five hundred thouſand *taëls* or ounces of ſilver. Its diſtrict contains ſeven cities, one of which is of the ſecond, and ſix of the third claſs, and the country around is exceedingly fertile.

NING PO-FOU.

Ning-po-fou, called by the Europeans Liampo, is an excellent port, on the eaſtern coaſt of China, oppoſite to Japan. The city ſtands on the confluence of two ſmall rivers, which form a canal from thence to the ſea, capable of bearing veſſels of two hundred tons. Eighteen or twenty leagues from this place is an iſland called Tcheou-chan, where the Engliſh are ſaid to have firſt landed on their arrival at China, not having been able to find the way to Ning-po fou among ſo many iſlands as are on this coaſt.

The ſilks manufactured at Ning-po-fou are much eſteemed in foreign countries, eſpecially in Japan, where the Chineſe exchange them for copper, gold, and ſilver. The

merchants of Batavia come here annually for the purpoſe of purchaſing this article. This city has four others under its juriſdiction, beſides a great number of fortreſſes.

CHAO-HING-FOU.

Chao-hing-fou is ſituated in an extenſive and fertile plain, interſected with canals of clear water, ſo that perſons may travel from every part of the country round to every part of this city by water, for there is no ſtreet without a canal. The people of this country are ſaid to be the greateſt adepts in chicanery of any in China; they are ſo well verſed in the laws, that the governors of the provinces and great mandarins chooſe their *Siang-cong*, or ſecretaries, from among them.

Half a league from the city is a tomb, which the Chineſe ſay is that of the great *Yu*. Near the monument a magnificent edifice has been raiſed by order of the emperor Chang-hi, who viſited it in the twentieth year of his reign, to ſhew his reſpect to the memory of that character. This province has under its juriſdiction eight cities of the third claſs, in moſt of which they make a wine eſteemed throughout the empire.

TAI-TCHEOU-FOU AND KIN-HOA-FOU.

The firſt of theſe cities ſtands on the ſide of a river in a country ſurrounded with mountains, and is neither ſo rich or conſiderable as thoſe before mentioned; it has however ſix cities of the third claſs in its juriſdiction. Kin-hoa-fou alſo ſtands on the ſide of a pleaſant river, and carries on a conſiderable trade with many other provinces of the empire, in dried plumbs, rice, hams, and wine. It has been famed for the courage of its inhabitants, who long withſtood the power of the Tartars. It has eight cities of the third claſs dependent on it, ſome ſituated on the mountains, and ſome in the open fields.

KYU-TCHEOU-FOU AND YEN-TCHEOU-FOU.

The firſt of theſe cities is the moſt ſouthern one in the province, bordering on Kyang-ſe and Fo-kien; its juriſdiction extends over five cities of the third claſs, but they contain nothing remarkable. Yen-tcheou fou is of ſtill leſs importance; its juriſdiction extends over ſix ſmall cities of the third rank. Some copper mines are however found here, and the varniſh tree; they alſo manufacture paper, which is generally eſteemed.

OUEN-TCHEOU-FOU AND TCHU-TCHEOU-FOU.

The firſt of theſe cities ſtands in a marſhy ſoil, near the ſea; its buildings are handſome, and it has a convenient harbour for barks and tranſports;—the plains around it are fertile, but ſome of the mountains are frightful: it has five ſmall cities dependent on it. Tchu-tcheou-fou is ſurrounded with vaſt mountains; its juriſdiction is over ten cities of the third claſs. Rice here is plenty, owing to the difficulty of tranſporting of it to other parts; and the pine trees on the mountains grow to an enormous ſize.

PROVINCE OF HOU-QUANG.

This province lies nearly in the centre of the empire; the river Yang-tſe-kiang traverſes it from weſt to eaſt, dividing it into two parts. It is celebrated for its fertility ſo much, that the Chineſe call it the ſtore-houſe of the empire; and it is a common ſaying among them, that *The province of Kiang-ſi would furniſh China with a breakfaſt; but that of Hou quang alone could ſupply enough to maintain all the inhabitants of the empire.*

Some princes of the race of Hong-vou formerly reſided in this province; but that family was entirely extirpated by the Tartars when they conquered China. This country boaſts much of its cotton cloths, ſimples, gold-

mines, wax, and paper, the latter of which is made of the bamboo-reed.

The northern part of the province contains eight *fou*, or cities of the firſt claſs, and ſixty of the ſecond and third. The ſouthern comprehends ſeven of the firſt claſs, and fifty-four of the ſecond and third, excluſive of forts, towns and villages.

VOU-TCHANG-FOU.

Vou-tchang-fou, is the capital of the province, the rendezvous at different times of all the commercial people in China. This city, as well as the reſt of the province, ſuffered greatly during the laſt wars; but it has recovered ſo much, that it is now inferior to none of the others, in extent, opulence, or population. Every branch of trade is carried on here, and its port, ſituated on the river Yang-tſe-kiang, is always crowded with veſſels. The beautiful cryſtal found in its mountains, the plentiful crops of fine tea which it produces, and the prodigious ſale of the bamboo-paper made here, contribute to render it famous. Its extent is compared to that of Paris, and it embraces in its diſtrict one city of the ſecond, and nine of the third claſs, beſides fortified towns and forteſſes.

HANG-YANG-FOU, AND NGAN-LO-FOU.

Theſe cities are populous and commercial, but they preſent nothing remarkable, except the firſt, in which is a very high tower, raiſed, according to vulgar tradition, in honour of a young woman, whoſe innocence was declared by a ſtriking miracle: the branch of a pomegranate-tree, which ſhe held in her hand, inſtantly became loaded with fruit. It is ſituated on the Yang-tſe-kyang, and has only one city under its juriſdiction; owing to its commercial advantages, its inhabitants are very rich. Ngan-lo-fou is built on the borders of the river Han, in a vaſt plain, its commerce with Vou-tchang-fou contributes to the riches

of its inhabitants; and it has juriſdiction over two cities of the ſecond, and five of the third claſs.

SIANG-YANG-FOU, YOUEN-YANG-FOU, TE-NGAN-FOU.

The firſt of theſe cities ſtands on the river Han, and ſhares in moſt of the advantages of the laſt city we mentioned, with reſpect to trade; one part of its territory is mountainous, and abounds with minerals, and gold is ſaid to be found mixed with the ſand of its rivers; its diſtrict comprehends one city of the ſecond and ſix of the third claſs. Youen-yang-fou is the moſt northern city in the province, ſituated on the Han, and incloſed with mountains, from whence ſome good tin has been obtained; it has ſix cities of the third claſs within its juriſdiction. Te-ngan-fou is built on the banks of a river which falls into the Yang-tſe-kyang; the country around it is incloſed on the north by mountains, and the ſouth by rivers and canals. It has ſix cities of the third claſs in its juriſdiction, and is remarkable for a ſpecies of white wax, which they ſay comes from an inſect, and from which they make candles.

KIN-TCHEOU-FOU, AND HOANG-TCHEOU-FOU.

Neither of theſe cities differ much from thoſe laſt deſcribed. The juriſdiction of the former extends over two cities of the ſecond claſs and eleven of the third; the latter over one of the ſecond and eight of the third. It is built on the Yang-tſe-kyang, and as a place of trade is of importance. Theſe are all the cities in the northern diviſion of this province.

The ſouthern diviſion contains ſeven cities of the firſt claſs, ſix of the ſecond and forty-eight of the third; of thoſe of the firſt claſs, the principal is

TCHANG-TCHA-FOU.

This city is ſituated on a large river, which has a communication with an extenſive lake, called Tong-ting-hou.

It has under its jurisdiction one city of the second and eleven of the third class. The inhabitants of one of these cities were the institutors of a grand festival, which is celebrated in the fifth month, through all the provinces of the empire, with great pomp and splendour. The mandarin who governed the city having been drowned, the people, who adored him on account of his virtue and great probity, instituted this festival in honor of him, and ordered it to be solemnized by sports, feasts, and combats on the water. And this festival, which at first was peculiar to the city, at length extended over the whole empire.

Long, narrow boats, covered with gilding, are prepared for this solemnity, which are called *Long-tcheou*, because they represent the figure of a dragon; and rewards are bestowed upon those who are victorious: but, as diversions of this kind have become dangerous, they are forbid by many of the mandarins in their respective provinces.

YO-TCHEOU-FOU.

This city is built on the banks of the river Yang-tse-kiang, and may be ranked among the wealthiest in China. It is exceeding populous, and a place of great trade. One city of the second class, and seven of the third, are under its jurisdiction. The other cities of the province have nothing remarkable; their names are Pao-king-fou, Heng-tcheou-fou, Tchang-te-fou, Tching-tcheou-fou, and Yong-tcheou-fou.

PROVINCE OF HO-NAN.

Every thing that can contribute to render a country delightful is found united in this province; the Chinese therefore call it Tong-hoa, or *The Middle Flower*; it is bounded on the north by Pe-tche-li and Shan-si, on the west by Shen-si, on the south by Hou-quang, and on the east by Chang-tong, and watered by the Hoang-ho, or Yellow River.

The ancient emperors, invited by the mildneſs of the climate and the beauty and fertility of the country, fixed their reſidence here for ſome time. The abundance of its fruits, paſtures and corn, the effeminacy of its inhabitants, and the cheapneſs of proviſions, have prevented trade from being ſo flouriſhing here, as in the other provinces of the empire. The whole country, excepting towards the weſt, is flat. There ariſes a long chain of mountains covered with thick foreſts; and the land is in ſuch a high ſtate of cultivation, that it appears like an immenſe garden.

Beſides the river Hoang-ho, which traverſes this province, it is watered by a great number of ſprings and fountains; it has alſo a valuable lake, which invites to its banks prodigious numbers of workmen, as it is ſuppoſed its water has the property of communicating a luſtre to ſilk, which cannot be imitated. Excluſive of forts, caſtles and places of ſtrength, this province contains eight cities of the firſt claſs, and an hundred and two of the ſecond and third. In one of theſe cities named Nan-yang, is a kind of ſerpent, the ſkin of which is marked with ſmall white ſpots; this ſkin the Chineſe phyſicians ſteep in wine, and uſe it afterwards as a remedy againſt the palſy.

CAI-FONG-FOU.

Cai-fong-fou is the capital of Ho-nan; it is ſituated at the diſtance of ſix miles from the river Hoang-ho; but the ground is ſo low, that the river is higher than the city. To prevent inundations, ſtrong banks have been raiſed, extending more than thirty leagues. This city was beſieged in 1642 by an army of an hundred thouſand rebels, headed by one Ly-techaung. The commander of the troops ſent to relieve it, formed the deſign of drowning the enemy, by breaking down the large bank of Hoang-ho: in this ſtratagem he ſucceeded: but the inundation was ſo violent and ſudden, that it is aſſerted that three hundred thouſand inhabitants periſhed on the occaſion.

By the ruins which ſtill ſubſiſt it is evident that Cai-ſong-fou muſt then have been three leagues in circumference. It has been rebuilt, but in a ſtyle far inferior to its former magnificence. Nothing now diſtinguiſhes it from the inferior cities but the extent of its juriſdiction, which comprehends four cities of the ſecond, and thirty of the third claſs.

KOUEI-TE-FOU.

Kouei-te-fou has under its juriſdiction one city of the ſecond, and ſix of the third claſs. It is ſituated in an extenſive and fertile plain between two large rivers, and nothing is wanting to render it opulent but an increaſe of its inhabitants and trade. The air here is pure, the earth fertile and the fruits excellent, while the inhabitants are remarkably mild, and treat ſtrangers with uncommon hoſpitality.

TCHANG-TE-FOU.

This is one of the moſt northern cities of the province. Its diſtrict is of ſmall extent, but the ſoil is rich and fruitful; there are two things here remarkable: the firſt a fiſh reſembling a crocodile, the fat of which is of ſo ſingular a nature, that when once kindled it is ſcarce poſſible to extinguiſh it; the ſecond a mountain in the neighbourhood, ſo ſteep and inacceſſible, that in time of war it affords a place of refuge to the inhabitants, and a ſafe aſylum from the inſults and violence of the ſoldiery. Tchang-te-fou contains in its diſtrict one city of the ſecond and ſix of the third claſs.

OUEI-KIUN-FOU AND HOAIKING-FOU.

The territories of theſe provinces, which are not very extenſive, abound with ſimples and medicinal plants; they have nothing elſe remarkable, but both theſe have under their juriſdiction ſix cities of the third claſs.

HONAN-FOU.

Honan-fou is ſituated amidſt mountains and between three rivers. The Chineſe formerly believed it to be the

centre of the earth, becauſe it was in the middle of their empire. Its juriſdiction is extenſive; comprehending one city of the ſecond and thirteen of the third claſs: one of theſe cities, named Teng-fong-hien, is famous on account of the tower erected by the celebrated *Tcheou-kong* for an obſervatory; there is ſtill to be ſeen in it an inſtrument which he made uſe of to find the ſhadow at noon, for aſtronomical purpoſes. Tcheou-kong lived above a thouſand years before the Chriſtian era, and the Chineſe pretend that he was the inventor of the mariner's compaſs.

NAN-YANG-FOU AND YUNING-FOU.

Theſe cities have under their juriſdiction twenty-two others, of which the former has two of the ſecond and ſix of the third claſs; and the latter, two of the ſecond and twelve of the third. Proviſions are ſo abundant in the firſt, that numerous armies have remained in it without the inhabitants ſcarce perceiving the leaſt ſcarcity, though its diſtrict is ſmall; and the latter is not leſs fruitful. We have nothing elſe particularly worthy of attention concerning them.

PROVINCE OF CHANG-TONG.

This province, which was the birth place of Confucius, is bounded on the eaſt by Pe-tcheli and part of Ho-nan, on the ſouth by Kiang-nan, on the eaſt by the ſea, and on the north by the ſame and part of Pe-tcheli. It is divided into ſix diſtricts, containing ſix cities of the firſt claſs and an hundred and fourteen of the ſecond and third. Beſides theſe, there are along the coaſt fifteen or ſixteen forts, ſeveral villages of conſiderable note, on account of their commerce, and a number of ſmall iſlands, the greater part of which have harbours very convenient for the Chineſe junks, which paſs from thence to Corea or Leao-tong.

Beſides the grand Imperial Canal which traverſes this province, and by which the commodities of the ſouthern parts arrive at Pe-kin, it contains a great many lakes, ſtreams and rivers, which contribute to the ornament and fecundity of its plains; ſtill however it has much to fear from drought, as it ſeldom rains here, and locuſts, which at times make great devaſtation. There is no country in the univerſe perhaps where game is more plentiful, or where hares, pheaſants, partridges and quails are cheaper. For the inhabitants are reckoned the keeneſt ſportſmen in the empire. The lakes produce fiſh in plenty, and the earth yields an abundant increaſe of fruits and grain.

The Imperial Canal adds greatly to the riches of the province. Through this canal, as we have before obſerved, all barks from the ſouth of China, which are bound to Pe-kin, muſt neceſſarily paſs; their number is conſiderable; and they tranſport ſuch quantities of merchandiſe and proviſions of every kind, that the duties collected on this canal alone, amount every year to more than 450,000l. ſterling. All theſe barks paſs from the Yellow River into the Imperial Canal at So-tſien; from thence they go to Tei-ngin, and afterwards to Lin-tcin, where they enter the river Oei. In the courſe of this navigation are a great number of locks, which the want of water ſufficient to carry large barks has rendered neceſſary. The obſtacles which nature oppoſed to the execution of this magnificent work, the ſtrong and long dikes by which it is contained, its banks decorated and often lined with cut ſtone, and the ingenious mechaniſm of its locks, all render it an object of admiration to the European traveller.

There is found in this province a ſpecies of inſect much reſembling European caterpillars, which produces a coarſe kind of ſilk, from which very ſtrong ſtuffs are made, and as theſe ſtuffs are very durable, they have an extenſive ſale throughout China.

TSI-NAN-FOU.

Tſi-nan-fou is the capital of this province; it is ſituated ſouth of the river Tſing-ho or Tſi; it is large and populous, and is much reſpected by the Chineſe on account of its having been formerly the reſidence of a long ſeries of kings, whoſe tombs, riſing on the neighbouring mountains, afford a beautiful proſpect. Here a quantity of that inferior ſilk ſtuff we have before mentioned is made.

Tſi-nan has under its juriſdiction four cities of the ſecond and twenty-ſix of the third claſs. They have nothing remarkable, excepting Yen-tching, where a kind of glaſs is made, ſo delicate and brittle, that it cracks if expoſed to the leaſt extra ſharpneſs of the air.

YEN-TCHEOU-FOU.

This is the ſecond city of the province, it is ſituated between the Ta-chin-ho and Hoang-ho rivers: the air is mild and temperate, which renders it an agreeable place of reſidence. The diſtrict of this city is very extenſive; having under its juriſdiction four of the ſecond and twenty-three of the third claſs: one of theſe cities, named Tcining-tcheou, is little inferior, if any, to the capital, either in extent, number of inhabitants, riches or commerce. Its eligible ſituation for buſineſs upon the banks of the Grand Canal, invites to it a great number of ſtrangers; no leſs celebrated is Kiou-feou, the birth place of *Confucius*, where ſeveral monuments are ſtill to be ſeen, erected in honour of this eminent man. A third city, in which we are aſſured that great quantities of gold were formerly collected, and which perhaps gave occaſion to its name of *Kinkian*, or *The Golden Country*, is likewiſe of ſome note.

TONG-TCHING-FOU.

This city is famous for its riches and trade, being ſituated on the great Canal, with a level country, producing

plenty of grain and fruits of all kinds, which procure in exchange whatever the other provinces ſupply. Its juriſdiction extends over three cities of the ſecond and fifteen of the third claſs; among theſe Lin-tcin-tcheou is the moſt remarkable: it is ſituated on the great Canal, and is much frequented by veſſels; it may be called a general magazine for every kind of merchandiſe. Among the edifices admired here, is an octagonal tower, divided into eight ſtories, the walls of which are covered on the outſide with porcelain, loaded with various figures neatly executed; and within lined with poliſhed marble of different colours, a ſtair-caſe, conſtructed in the wall, conducts to all the ſtories, from which there are paſſages that lead into magnificent galleries of marble, ornamented with gilt baluſtrades, which encompaſs the tower. All the cornices and projections are furniſhed with little bells, which, when agitated by the wind form a very agreeable harmony. The higheſt ſtory contains an idol of gilt copper, to which the tower is conſecrated. Near this tower are ſome other idol temples, the architecture of which is exceedingly beautiful.

TSIN-TCHEOU-FOU.

This city is inferior neither in extent nor riches to the preceding. Its principal branch of commerce is fiſh, which are caught in ſuch abundance on its coaſt that a very conſiderable profit ariſes from the ſale of their ſkins only. The juriſdiction of this city extends over one of the ſecond and thirteen of the third claſs.

TEN-TCHEOU-FOU, AND LAI-TCHEOU-FOU.

Theſe are the two laſt cities of the firſt claſs in this province; they are remarkable for nothing but their ſituation: each of them has a convenient harbour, a numerous garriſon and ſeveral armed veſſels to defend the coaſt. One

city of the ſecond, and ſeven of the third claſs depend on the former: the juriſdiction of the latter extends over ſeven; of which two are of the ſecond claſs.

PROVINCE OF CHAN-SI.

Chan-ſi is one of the ſmalleſt provinces of the empire; it is bounded on the eaſt by Pe-tcheli, on the ſouth by Honan, on the weſt by Chen-ſi, and on the north by the great wall. According to Chineſe tradition, the firſt inhabitants fixed their reſidence in this province. Its climate is healthful and agreeable, and the ſoil fruitful. It furniſhes abundance of muſk, porphyry, marble, lapis lazuli and jaſper of various colours: iron mines, ſalt-pits and cryſtal are alſo common here.

The province is full of mountains; ſome of which are uncultivated, and have a wild and frightful appearance; others are cut into terraces, and from top to bottom covered with corn; on the tops of ſome are found vaſt plains, equally fertile with the richeſt low-lands.

The inhabitants of this province are civil, and in general ſtrong made, but exceedingly ignorant. Vines grow here, which produce the beſt fruit in this part of Aſia. The Chineſe dry theſe grapes and ſell them in the other provinces. The mountains abound with coal, which the inhabitants pound, and form into ſmall cakes by mixing with water; it is not very inflammable, but when once kindled, affords a ſtrong and laſting fire: it is uſed principally for heating the ſtoves, which are conſtructed with brick, as in Germany, but here they give them the form of ſmall beds, and ſleep on them during the night. This province comprehends five cities of the firſt claſs and eighty-five of the ſecond and third within its diſtrict.

TAI-YUEN-FOU.

This city is the capital of the province: it is ancient, and about three leagues in circumference. It was formerly the reſidence of the princes of the family of Tai-ming-tchao, but it has loſt much of that ſplendour which it then had: nothing remains of their palaces but heaps of ruins. The only monuments entire are the tombs of theſe princes, which are ſeen on a neighbouring mountain.

This burying-place is magnificently ornamented; all the tombs are of marble or cut ſtone, and have near them triumphal arches, ſtatues of heroes, figures of lions, horſes, and different animals. Groves of aged cypreſſes, planted chequer-wiſe, preſerve an awful and melancholy gloom around theſe tombs, and make the ſpectator feel the littleneſs of human grandeur.

Tai-yuen-fou has under its juriſdiction five cities of the ſecond and twenty of the third claſs; it has alſo a ſmall Tartar garriſon under an officer called Ho-tong-la. It has manufactories of hard-ware, and ſtuffs of different kinds, particularly carpets made in imitation of thoſe of Turkey.

PIN-HIANG-FOU.

This city is not inferior to the capital, either in antiquity, the richneſs of its ſoil, or the extent of its juriſdiction, which extends over ſix cities of the ſecond, and twenty-eight of the third claſs, beſides a number of populous villages.

Near Ngan-y is a lake, the water of which is as ſalt as that of the ſea, and from which a great quantity of ſalt is made.

LOU-NGAN-FOU.

Lou-ngan-fou has under its juriſdiction only eight cities of the third claſs; but it is agreeably ſituated near the ſource of the river Tſo-tſang-ho; the country around is

full of hills, but the land produces all the neceſſaries of life.

FUEN-TCHEOU-FOU.

This is an ancient and commercial city; it is built on the banks of the river Fuen-ho, from whence it has its name; its baths and ſprings, almoſt as hot as boiling water, draw hither a great number of ſtrangers, which adds to its opulence. Its diſtrict is ſmall, having only one city of the ſecond, and ſeven of the third claſs, moſt of which lie between the river Hoang-ho and the Fuen.

TAI-TONG-FOU.

This is a place of ſtrength, built near the great wall. Its ſituation renders it important, becauſe it is the place moſt expoſed to the incurſions of the Tartars; it is therefore ſtrongly fortified, and has a numerous garriſon. The territory of this city abounds with lapis lazuli, and medicinal herbs; ſome of its mountains furniſh a peculiar ſtone of a deep red color, which is ſteeped in water and uſed for taking impreſſions of ſeals, &c. they furniſh alſo a particular kind of jaſper, called *yu-che*, which is as white and beautiful as agate; marble and porphyry are alſo common; and a conſiderable trade is carried on in ſkins, which are dreſſed here. The juriſdiction of Tai-tong-fou comprehends four cities of the ſecond and ſeven of the third claſs.

PROVINCE OF CHEN-SI.

This province is divided into two parts, the eaſtern and the weſtern; and contains eight cities of the firſt claſs, and an hundred and ſix of the ſecond and third. It is bounded on the eaſt by the Hoang-ho, which ſeparates it from Chan-ſi; on the ſouth by Se-tchuen and Hou-quang; on the north by Tartary and the great wall, and on the weſt by the country of the Moguls.

Chen-ſi had formerly three viceroys; but at preſent it has only two beſides the governors of So-tcheou and Kan-tcheou, which are the ſtrongeſt places in the country. The province in general is fertile, commercial and rich. It produces little rice; but plentiful crops of wheat and millet; it is, however, ſubject to long droughts, and ſometimes every thing that grows in the fields is deſtroyed by locuſts, which in return the Chineſe eat boiled; ſeveral wild animals, as bears, tygers, &c. are alſo found in the woods. This country abounds with drugs, rhubarb, muſk, cinnabar, wax, honey, and coals; of the latter it contains inexhauſtible veins; it is ſaid alſo to contain rich gold-mines, which are not allowed to be opened: gold-duſt is waſhed down among the ſand of the torrents and rivers, and a number of people obtain their ſubſiſtence by collecting it. The natives of this country have the character of being more polite and affable to ſtrangers, and of poſſeſſing greater genius, than the Chineſe of the other northern provinces.

SI-NGAN-FOU.

This is the capital of the province, and, Pe-kin excepted, one of the moſt beautiful and largeſt cities in China; its walls are thick, high, and four leagues in circumference; they are flanked with a great number of towers, a bow-ſhot diſtant one from the other, and ſurrounded by a deep ditch. Some of its gates are magnificent and remarkably lofty.

It was for many years the court of the Chineſe Emperors, and there is ſtill to be ſeen a palace where they reſided. The reſt of the buildings have nothing to diſtinguiſh them from thoſe of other cities. The houſes are low and ill conſtructed; and the furniture inferior to that in the ſouthern provinces: porcelain is very rare, and the varniſh is coarſe.

The inhabitants are in general more robuſt, braver, better calculated to endure fatigue, and of greater ſtature

than the people of moſt of the other provinces. The greater part of the Tartar forces deſtined for the defence of the northern part of the empire are in garriſon here, under a general of their own nation, and they occupy a quarter of the city, ſeparated from the reſt by a wall. The mountains in this diſtrict are exceedingly pleaſant, and furniſh a conſiderable quantity of game, alſo bats of a ſingular ſpecies: they are as large as domeſtic fowls, and the Chineſe prefer their fleſh to that of the moſt delicate chicken. This country alſo furniſhes the ladies with a white paint, which they uſe for to ſoften or rather diſfigure their complexions.

Father Le Comte obſerves, that in 1625 "a large "block of marble was dug up in the neighbourhood of "this city, which had been formerly raiſed as a monu- "ment: on the upper part it had a croſs neatly carved; "and below, an inſcription, partly in Chineſe, partly in "Syriac characters; the ſubſtance of which was, that an "angel had declared, that the Meſſias was born of a "Virgin in Judea, and that his birth was indicated by a "new ſtar in the heavens; that the kings of the Eaſt "obſerved it, and came to offer preſents to this divine "child; that a Chriſtian, named *Olopuen*, appeared in "China in the year 636, and had been favourably re- "ceived by the emperor, who having examined his doc- "trine, acknowledged the truth of it, and publiſhed an "edict in its favour".* If this is not a miſſionary's fabrication, it appears certain, that the Chriſtian religion flouriſhed in China from the year 636 to 782, the year in which this monument was erected. F. Le Comte ſays, that the emperor then reigning gave orders that it ſhould be carefully preſerved in a temple, which is a quarter of a league diſtant from Si-ngan-fou. If this could be aſcer-

* The whole inſcription, and the hiſtory of its diſcovery, may be ſeen in the *China Illuſtrata* of Kircher.

tained, and the antiquity of the monument and inſcription put beyond doubt, it would throw a great additional light on the hiſtory of Chriſtianity.

Si-ngan-fou has under its juriſdiction ſix cities of the ſecond and thirty-one of the third claſs.

YEN-NGAN-FOU, AND FON-TSIANG-FOU.

The firſt of theſe cities is ſituated in an agreeable plain, and has three cities of the ſecond and ſixteen of the third claſs within its diſtrict. And ſome of its mountains are ſaid, by Du Halde, to diſtil a bituminous liquor, which the inhabitants burn in their lamps. A fabulous bird which the Chineſe paint on their garments and furniture gave name to this place, which contains nothing remarkable; it has one city of the ſecond and ſeven of the third claſs in its juriſdiction.

HAN-TCHONG-FOU.

This is a large and populous city, ſituated on the river Han, which waters the whole country belonging to its diſtrict; in which there are two cities of the ſecond, and fourteen of the third claſs. The mountains and foreſts ſerve as bulwarks, and the valleys are fertile and pleaſant.

There is a highway cut out acroſs the mountains, which conducts to the capital, and is the moſt remarkable thing in the country. This road was made by the army in the courſe of a military expedition. The number of workmen employed, amounted to more than a hundred thouſand, and we know not which to admire moſt, the difficulty of the labour, or the ſurpriſing ſhortneſs of time in which it was finiſhed. Mountains were levelled, and bridges conſtructed on arches, which reach from one to another; and when the valleys between appeared too wide, large pillars were erected to ſupport them. Theſe bridges, which form part of the road, are in ſeveral places ſo exceedingly high, that it is impoſſible to look down from them without terror; four horſemen may ride a-breaſt up-

on them. For the ſafety of travellers, they are railed on each ſide; and for whoſe accommodation villages, with inns, have been built at convenient diſtances upon the road.

PING-LEANG-FOU.

This is one of the moſt conſiderable cities of the weſtern part of the province, it is ſituated on the river Kin-ho. The air is mild, and the agreeable views which the ſurrounding mountains preſent, added to the ſtreams which water the country, render it a very agreeable reſidence. The diſtrict includes three cities of the ſecond, and ſeven of the third claſs. A valley ſo deep and narrow, as to be almoſt impervious to the light, interſects a part of this country, and a large highway paved with ſquare ſtones runs through it.

KONG-TCHANG-FOU.

Kong-tchang-fou is ſurrounded by inacceſſible mountains, and in it is a tomb which the Chineſe pretend to be that of the emperor *Fo-hi*; if this is true, it is the moſt ancient ſepulchral monument known in the world. The juriſdiction of this city extends over three others of the ſecond claſs and ſeven of the third. The country around it is fertile, and from its ſituation on the river *Whey*, it is become a place of conſiderable trade, and of conſequence very populous.

LING-TAO-FOU, AND KIN-YANG-FOU.

Theſe cities preſent nothing remarkable. Two cities of the ſecond claſs and three of the third depend on the former, which is ſituated on a river which falls into the Hoang-ho; the latter has one of the ſecond and four of the third claſs in its diſtrict, and was formerly conſidered as a barrier to the incurſions of the Tartars.

Lan-tcheou, a city of the ſecond claſs depending on the preceding, is ſituated near the great wall, and in

the neighbourhood of the principal ports on the weſtern coaſt, and therefore is claſſed among the moſt important cities of the empire: it has even been made the capital of the weſtern part of the province, and the ſeat of government. Its territories are waſhed by the Yellow river. The trade of this city conſiſts in ſkins, brought from Tartary, and different kinds of woollen ſtuffs. They likewiſe manufacture here a coarſe kind of ſtuff of cow's hair, which the inhabitants uſe for making great-coats to defend themſelves from the ſnow.

PROVINCE OF SE-TCHUEN.

Se-tchuen is bounded on the north by Chen-ſi, on the eaſt by Hou-quang, on the ſouth by Koei-tcheou, and on the weſt by the kingdom of Thibet and ſome other neighbouring countries. It is divided into ten diſtricts, which, beſides a great number of forts and places of ſtrength, include ten cities of the firſt claſs and eighty-eight of the ſecond and third. The great river Yang-tſe-kiang traverſes this province, which is opulent, on account of the abundance of ſilk it produces, and its mines of iron, tin and lead, which are very valuable. Its amber, ſugar-canes, loadſtone, lapis lazuli, muſk and horſes are alſo in great requeſt; as is its rhubarb and the root *fou-lin*, which the Chineſe phyſicians introduce into all their preſcriptions; beſides theſe it furniſhes a number of other uſeful productions, which it would be tedious to enumerate. All the ſalt conſumed in this province is got from its mountains, where the inhabitants dig pits, which furniſh them with it in abundance.

TCHING-TOU-FOU.

This city, which is the capital of Se-tchuen, was formerly the reſidence of the emperors, and one of the largeſt and moſt beautiful cities in China; but in 1646 it was, with the whole province, ruined and almoſt deſtroyed by the civil wars, which preceded the laſt invaſion of the

Tartars. Its temples, bridges, and the ruins of its ancient palaces, are ſtill objects of admiration to ſtrangers, but neither its commerce nor inhabitants have any thing which diſtinguiſhes it from other cities, its ſituation is however exceedingly pleaſant, and well watered. It has under its juriſdiction ſix cities of the ſecond claſs and twenty-five of the third.

PAO-NING-FOU, CHUN-KING-FOU and SU-TCHEOU-FOU.

Theſe are very ordinary cities, of which little is mentioned by geographers but the names. The firſt is pleaſantly ſituated between two rivers, and comprehends in its diſtrict two cities of the ſecond and eight of the third claſs, the ſecond, two of the ſecond and ſeven of the third claſs; and the third, which is ſituated on the banks of the Yang-tſe-kyang, is a place of ſome trade, having a communication with moſt of the principal towns in the province, and has ten cities of the third claſs in its diſtrict.

TCHONG-KING-FOU.

Tchong-king-fou is one of the moſt commercial cities of the province. Its ſituation is at the confluence of two remarkable rivers; one of which, called Hin-cha-kiang, or *golden ſand*, receives in its courſe all the tributary ſtreams from the mountains which riſe on the neighbouring confines of Tartary. The other is the Ta-kiang, or Yang-tſe-kiang, the ſource of which is beyond the boundaries of China.

Tchong-king-fou is built upon a mountain, and the houſes riſe in the form of an amphitheatre: the country is fruitful, the air is wholeſome and temperate, and the rivers are ſtored with fiſh. The city is celebrated for a particular kind of trunks made of canes, interwoven in the manner of baſket work, and painted of divers colours. It has in its diſtrict three cities of the ſecond and eleven of the third claſs.

KOEI-TCHEOU-FOU AND MA-HOU-FOU.

The firſt of theſe cities ſtands on the Yang-tſe-kyang, and has a cuſtom houſe for receiving the duties on goods brought into this province. Its trade renders it rich, but its inhabitants are clowniſh, particularly thoſe who inhabit the mountainous parts of the diſtrict; its juriſdiction extends over one city of the ſecond, and nine of the third claſs. Ma-hou-fou is ſituated on the Kin-ſha-kyang, and ranks of ſome importance as a place of trade, though its juriſdiction extends over only one city of the third rank.

LONG-GNAN-FOU, AND TSUN-Y-FOU.

Theſe cities offer nothing remarkable to view, the firſt was formerly conſidered important as a place of defence and the key of the province, and as ſuch had the command of ſeveral forts, its diſtrict includes three cities of the third claſs. The ſecond lies on the borders of *Quay-ſou*, and may, in caſe of neceſſity, ſerve to defend that province on that ſide; it has two cities of the ſecond and four of the third claſs in its diſtrict.

TONGU-TCHEN-FOU.

This is a fortified place, the inhabitants of which are all ſoldiers, who have followed the profeſſion of arms from father to ſon. Beſides their pay they have lands aſſigned them near the cities they inhabit, and in time of peace they are diſtributed in the frontier garriſons of the empire. Beſides cities of the firſt claſs, this province contains alſo ſome of the ſecond, which have ſeveral important fortreſſes under their juriſdiction; ſuch are Tong-tcheouen-tcheou, Kia-ting-tcheou, and Ya-tcheou, which commands the frontiers of the province towards Thibet.

PROVINCE OF QUANG-TONG.

This is the moſt conſiderable of the ſouthern provinces of China: it is bounded on the north-eaſt by Fo-kien, on

the north by Kiang-ſi, on the weſt by Quang-ſi and the kingdom of Tong-king; the reſt is waſhed by the ſea.

It is diverſified with plains and mountains, and the land is ſufficiently fertile to produce two crops of corn yearly. Trade and the fecundity of the ſoil ſupply this province with every neceſſary and luxury of life: its products are gold, precious-ſtones, ſilk, pearls, eagle-wood, tin, quick-ſilver, ſugar, copper, iron, ſteel, ſaltpetre, ebony, and abundance of aromatic woods.

Beſides a great many of the fruits of Europe, and of thoſe which grow in the Indies, it produces ſeveral which are peculiar to itſelf: of which we ſhall have occaſion to ſpeak hereafter. The coaſts abound with fiſh, and the oyſters, crabs and tortoiſes are of an immenſe ſize.

A prodigious number of tame ducks are raiſed in this province: they load a great number of ſmall barks with them and carry them in flocks to feed on the ſea-ſhore, at low water, where they find ſhrimps, oyſters and other kinds of ſhell fiſh. Small fleets generally go in company, and the ducks mix together on the ſhore; but when night approaches, each owner by beating on a baſon, collects his own flock to his boat without further trouble. The Chineſe ſalt large quantities of their fleſh in ſuch a manner that it loſes nothing of its original flavour; they alſo poſſeſs the art of ſalting their eggs by covering them with a coat of clay mixed with ſalt.

The climate of this province is warm, but the air is pure, and the people are robuſt, healthy, and induſtrious, and it is aſſerted, that they poſſeſs in an eminent degree the talent of imitation.

This province ſuffered much during the civil wars; but at preſent it is as flouriſhing as any in the empire; and, as it is at a great diſtance from court, its government is important. The viceroy of it has alſo the command of Quang-ſi, and on that account reſides at Chao-king, in order that he may more conveniently iſſue his orders

to either of theſe provinces. There are a number of troops kept in this province, to check the incurſions of robbers and pirates, who, without this precaution, might hurt and interrupt its trade, and for the ſame reaſon, a great number of fortreſſes have been built along the coaſts and in the interior parts of the country.

Quang-tong is divided into ten diſtricts, which contain ten cities of the firſt claſs, and eighty-four of the ſecond and third.

QUEN-TONG OR CAN-TON.

This is the capital of the province, and is a large, populous and wealthy city. It ſtands on the banks of the river Taa, or great river, which, near the city, is wide and ſpacious. The wall of the city is high, and about ſix or ſeven miles in cirumference, though not more than one-third of the ground is occupied by buildings, the other parts being appropriated to pleaſure grounds or fiſh ponds. The country is extremely pleaſant, and towards the eaſt hilly, ſo as to command a beautiful proſpect of the city and ſuburbs, the compaſs of which, together, is about ten miles, and its diſtrict extends over one city of the ſecond and ſeventeen of the third claſs.

The buildings of Canton are in general low, conſiſting of one ſtory and a ground floor, which is covered with earth or red tiles, in order to keep it cool; but the houſes of the moſt reſpectable merchants and mandarins are comparatively lofty, and well-built. In different parts of the city and ſuburbs are joſs houſes or temples, in which are placed the images worſhipped by the Chineſe: before whom are placed, at particular ſeaſons, a vaſt variety of ſweetmeats, oranges, great plenty of food ready dreſſed, and alſo incenſe, which is kept perpetually burning.

The ſtreets of Canton are long and narrow, paved with flat ſtones, adorned at intervals with triumphal arches, which have a pleaſing effect, and much crowded with people. On both ſides are ſhops, appropriated to the ſale of

different commodities: and a kind of awning is extended from houſe to houſe, which prevents the ſun's rays from incommoding either inhabitants or paſſengers. At the end of every ſtreet is a barrier, which, with the gates of the city, are ſhut every evening. In China Street, which is pretty long, and conſiderably wider than the reſt, reſide merchants; whoſe trade, ſo far as reſpects China, lackered ware, fans, &c. is wholly confined to Europeans. Moſt of them ſpeak the foreign languages tolerably well, or at leaſt ſufficiently intelligible to tranſact buſineſs. Beſides theſe merchants, there is a company of twelve or thirteen, called the *Cohong*; who have an excluſive right by appointment from authority to purchaſe the cargoes from the different ſhips, and alſo to ſupply them with teas, raw ſilks, &c. in return. The eſtabliſhment of the Cohong, though injurious to private trade, is admirably well adapted for the ſecurity of the different companies with which they traffic; becauſe each individual becomes a guarantee for the whole; ſo that if one fail, the others conſider themſelves as reſponſible.

In Canton there are no carriages; all burdens are carried by porters acroſs their ſhoulders on bamboos; as are alſo the principal people in ſedan chairs, and the ladies always. The ſtreets of Canton may be traverſed from morning till evening without ſeeing a woman, thoſe excepted who are Tartars, and even theſe but very ſeldom.

On the wharf of the river, which is commodious and pleaſant, ſtand the factories of the different European nations, viz. the Dutch, French, Swedes, Danes, Engliſh, &c. In thoſe reſide the ſupercargoes belonging to their reſpective companies, who are appointed to diſpoſe of the cargoes brought to market; to ſupply the ſhips with others from Europe in return; and during their abſence, to contract with the merchants for ſuch articles as may be judged neceſſary for the next fleet. Between the reſidents of the factories the moſt perfect cordiality

ſubſiſts; in each a common and ſplendid table is kept at the company's expence, and viſits are reciprocally exchanged; ſo that nothing is wanting to make a reſidence at Canton agreeable to an European, but the pleaſure naturally reſulting from the ſociety of women.

The ſide of the river next the city is covered with boats, which form a kind of town or ſtreets, in which live the poorer ſort of the Chineſe, or rather the deſcendants of the Tartars. Some of the men come on ſhore in the morning to their reſpective employments, and in thoſe ſampans, or boats which are not ſtationary, the women and alſo the men carry paſſengers from place to place in the ſame manner as is done by wherries on the Thames. On this river live many thouſand ſouls who never are permitted to come on ſhore; whoſe only habitation is their boat; in which they eat, drink, ſleep, carry on many occupations, keep ducks, &c. and occaſionally a hog.

The manufactures of Canton are principally carried on in the ſuburbs; though it has been frequently ſuppoſed that they were confined to the city; and this, by ſome writers, has been given as a reaſon why Europeans are not permitted to enter within the gates. But this is a miſtake; and perhaps the true reaſon for this very ſingular reſtraint is, that the houſes in which they keep their women are chiefly within the city.

At Wampoa, a large commodious place for anchorage, and which is about twelve or fourteen miles from Canton, the European veſſels lie and unload their cargoes, which are tranſmitted by lighters to the factories; and by the ſame conveyance receive their reſpective freights. Between this place and the city are three hoppo, or cuſtom-houſes, at which the boats paſſing and repaſſing are obliged to ſtop, and undergo, with its paſſengers, an examination, in order to prevent ſmuggling. The lighters juſt mentioned, and alſo the captain's pinnace, are, however, excepted; the former having proper officers on board for the pur-

poſe, and the latter being narrowly watched and examined at the landing.

The weather at Canton is in ſummer extremely hot; and in the months of December, January, and February, cold: the country is nevertheleſs pleaſant and healthful, abounding with all the neceſſaries and delicacies of life, which may be procured on terms much cheaper than in Europe. The number of inhabitants has been eſtimated at one million; and though ſome calculations have made the number conſiderably leſs, Mr. Anderſon, in his account of the late embaſſy, ſuppoſes it is under-rated.

Four leagues from Canton is the village of Fo-chan, the largeſt and perhaps moſt populous in the world; it is called a village on account of its not being incloſed by walls, and not having a particular governor. It carries on a great trade, and contains more houſes than Canton itſelf. It is reckoned to be three leagues in circumference, and to contain a million of inhabitants.

At the entrance of the bay of Canton is the celebrated Portugueſe port commonly called *Macao*, ſituated in lat. 22° 12′. The city is built on a ſmall iſland, or rather a peninſula, joined to the reſt of the iſland by a ſmall neck, incloſed by a wall. The Portugueſe, as we have before obſerved, obtained this port as a reward for the aſſiſtance they gave the Chineſe againſt a celebrated pirate, who infeſted the neighbouring ſeas, and had laid ſiege to the capital of the province.

Some travellers have aſſerted, that this city had no inhabitants but pirates when the Portugueſe formed an eſtabliſhment on it, and that they were only permitted to build huts covered with ſtraw: however this may have been, they fortified the place, and ſurrounded it with ſtrong walls.

Macao has now a Portugueſe governor, and a Chineſe mandarin; the palace of the latter is in the middle of the

city; and the Portugueſe pay a tribute of a hundred thouſand ducats per annum for the liberty of chooſing their own magiſtrates, exerciſing their religion, and living according to their own laws. The houſes here are built after the European manner, but are very low. The city is defended by three forts, built upon eminences: its works are good, and well ſupplied with proper artillery.

CHAO-TCHEOU-FOU.

Chao-tcheou-fou is the ſecond city in the province of Quang-tong. It is ſituated between two navigable rivers. The ſurrounding country produces abundance of rice and fruits; the paſtures, on which numberleſs flocks are ſeen feeding, are alſo numerous, and the coaſts teem with fiſh; but the air is unhealthful; hence contagious diſtempers, which generally prevail here from the middle of October to the beginning of December, ſweep off a great number of the inhabitants. There is a celebrated monaſtery of the bonzes at about three miles diſtance; and nothing can be more delightful than its ſituation. It ſtands on the centre of a mountain, called Nan-hoa, from whence there is a charming proſpect of a deſert, which ſtretches out into an immenſe plain, bordered with hills, the tops of which are covered with fruit trees, planted in regular order, and intermixed with groves, the foliage of which is always green. The origin of this monaſtery is traced back eight or nine hundred years; the bonzes pretend that its founder practiſed the moſt edifying auſterity: but if ſo, his ſucceſſors but badly follow his example; for it is aſſerted, that they abandon themſelves to every kind of debauchery, and the people who formerly viſited this place on pilgrimage, have complained much of their thefts and robberies; theſe latter abuſes have however been corrected, and devotees may now viſit the place in ſafety. This city has under its juriſdiction ſix cities of the

third claſs, near one of which grows a kind of black reed, of which ſeveral muſical inſtruments are made, that cannot be diſtinguiſhed from thoſe made of real ebony.

NAN-HIONG-FOU AND HOEI-TCHEOU-FOU.

Both of theſe are trading cities, and the firſt in particular is much reſorted to; it ſtands at the foot of a mountain, from whence two large rivers deſcend, one of which runs to the North, and the other to the South. The diſtrict of this city includes only two others of the third rank. Hoei-tcheou-fou is almoſt ſurrounded with water, and the country abounds with ſprings: its juriſdiction embraces one city of the ſecond, and ten of the third rank.

TCHAO-TCHEOU-FOU AND TCHAO-KING-FOU.

The firſt of theſe cities ſtands near the mouth of the river Han-kyang, the ſea flowing up to its walls: it has a magnificent bridge on the eaſt ſide, long, and proportionably wide: there are eleven cities of the third rank within its diſtrict, which is ſeparated from the province of Fo-kien by high mountains, and which is in general fertile.—Tchao-king-fou is ſituated on the Ta-ho, and its port is ſpacious, being at the confluence of three rivers, one of which flows to Can-ton, between which and this city both ſides are covered with large villages. Tchao-king has within its juriſdiction one city of the ſecond and five of the third claſs.

KAO-TCHEOU-FOU.

The tide flows up to this city, and Chineſe veſſels of burthen may ſail up to it with conveniency. Its ſituation is in a delightful and fertile country; and in its neighbourhood is found a ſingular kind of ſtone, reſembling marble, which repreſents, naturally, rivers, mountains, landſcapes, and trees; theſe ſtones are cut into ſlabs, and made into tables and other curious pieces of furniture;

crabs are alſo caught on the coaſts here, which have a great reſemblance to the common ſort, and which are ſaid to have this ſingularity, that when taken from the water, they become petrified without loſing any thing of their natural figure.* Kao-tcheou has in its diſtrict one city of the ſecond and five of the third claſs.

LIEN-TCHEOU-FOU, AND LOUI-TCHEOU-FOU.

Both theſe cities are on the ſea coaſt, and have very convenient harbours. The diſtrict of the former borders on the kingdom of Tong-king, from which it is ſeparated by inacceſſible mountains; it embraces one city of the ſecond claſs and two of the third. The ſecond is ſeparated from the iſland of Hai-nan only by a narrow ſtrait, where there was formerly a pearl fiſhery. The diſtrict of this city is not more extenſive than that of the former, having only three cities of the third claſs, but it abounds with ſmall fiſhing towns on the coaſt.

KIUN-TCHEOU-FOU.

This is the capital of the iſland of Hai-nan, which belongs to this province. This iſland has on the north the povince of Quang-ſi; on the ſouth the channel formed between the bank Paracel and the eaſtern coaſt of Cochin-china; on the weſt, the ſame kingdom and part of Tong-king; and on the eaſt, the Chineſe ſea.

Its extent from eaſt to weſt is between ſixty and ſeventy leagues, and from north to ſouth forty-five; being about an hundred and ſixty leagues in circumference.

Kiun-tcheou-fou, its capital, ſtands on a promontory, and ſhips anchor at the bottom of its walls. Two different kinds of mandarins command here, as in the other provinces of China: the firſt are called literati; the ſecond, mandarins of arms, or military officers. Its juriſdiction

* Vide Du Halde and Groſier.

extends over three cities of the ſecond claſs and ten of the third. The greater part of the iſland is under the dominion of the emperor of China; the reſt is independent, and inhabited by a free people, who have never yet been ſubdued. Compelled to abandon their plains and fields to the Chineſe, they have retreated to the mountains in the centre of the iſland, where they are ſheltered from the inſults of their intruders, though they formerly held a correſpondence with them. Twice a year they expoſed, in an appointed place, the gold which they dug from their mines, with their eagle-wood and *calamba*, ſo much eſteemed by the Orientals. They appointed a deputy to viſit the frontiers, to examine the cloths and other commodities of the Chineſe, whoſe principal traders repaired to the place of exchange fixed on; and after the Chineſe wares were delivered, they put into their hands with the greateſt fidelity what they had agreed for. By this barter the mandarins made immenſe profit, but the emperor Kang-hi, informed of the prodigious quantity of gold which paſſed through their hands, forbade his ſubjects, under pain of death, to have any communication with theſe iſlanders: ſome private emiſſaries of the neighbouring governors ſtill find the means of having intercourſe with them; but the advantages of this clandeſtine trade is little, in compariſon of that which they formerly gained. The natives of this iſland are deſcribed as very deformed, ſmall of ſtature, and of a copper colour: both men and women wear their hair thruſt through a ring on their forehead; and above they have a ſmall ſtraw hat, from which hang two ſtrings that are tied under the chin. Their dreſs conſiſts of a piece of dark-blue cotton cloth, which reaches from the girdle to their knees: the women have a kind of robe of the ſame ſtuff, and mark their faces from the eyes to the chin with blue ſtripes made with indigo.

Among the animals of this iſland a curious ſpecies of large black apes is found, they have the ſhape and features of a man; and are ſaid to be very fond of women: among the birds there are crows with a white ring round their necks: ſtarlings with a ſmall creſcent on their bills; black-birds of a deep blue colour, with yellow ears riſing half an inch, and many other birds, remarkable for their colour or ſong.

Beſides mines of gold and lapis lazuli, which enrich the iſland of Hai-nan, it produces in abundance various kinds of curious and valuable wood. The predeceſſor of the preſent emperor cauſed ſome it of to be tranſported to Pe-kin, at an immenſe expence, to adorn an edifice which he intended for a mauſoleum. The moſt valuable is called by the natives *hoa-li*, and by the Europeans, roſe or violet-wood, from its ſmell; it is very durable, and of ſingular beauty; it is therefore reſerved for the uſe of the emperor.

Hai-nan, on account of its ſituation, riches and extent, deſerves to be ranked among the moſt conſiderable iſlands of Aſia. Not far from thence is another ſmall iſland, commonly called San-cian. It is celebrated by the death of St. Francis Xavier, whoſe tomb is ſtill to be ſeen on a ſmall hill, at the bottom of which is a plain, covered on one ſide with wood, and on the other ornamented with ſeveral gardens. This iſland is not a deſert, as ſome travellers have pretended: it contains five villages; the inhabitants of which are poor people, who have nothing to ſubſiſt on but rice and the fiſh which they catch.

THE PROVINCE OF QUANG-SI.

This province is ſituated between thoſe of Quang-tong, Hou-quang, Koei-tcheou, Yun-nan and the kingdom of Tong-king; it is inferior in extent and commerce to moſt of the other provinces; however, it is ſo abundant in rice, that it ſupplies the province of Quang-tong with a con-

ſiderable portion of its conſumption. The mountains, with which it is covered, eſpecially towards the north, abound with mines of gold, ſilver, copper and tin. Some years back the governor of one of the cities of the firſt claſs preſented a memorial to the emperor, in which he propoſed a plan for preventing the inconveniencies dreaded from the working of theſe mines: he ſtated, among other things, that the people of the country had offered to open them at their own expence, and to admit no one to work in them without a patent from his mandarin, and four ſureties to anſwer for good behaviour.

The emperor having read this memorial, referred it for examination to the *hou-pou*, or court of finances. They approved of the plan, on condition, that, according to what had been practiſed upon ſimilar occaſions, forty per cent ſhould be given to the emperor, and five per cent. to the officers and ſoldiers who preſided over the works: the emperor afterwards took them wholly to himſelf, and cauſed them to be opened at his own expence.

There is a very ſingular tree grows in this province; inſtead of pith it contains a ſoft ſubſtance, which is a kind of meal, and the bread made of it is ſaid to be exceedingly good. Paroquets, hedge-hogs, the rhinoceros and a prodigious number of other wild animals, curious birds and uncommon inſects are found in this province, which contains twelve cities of the firſt claſs and eighty of the ſecond and third.

QUEI-LING-FOU.

This city, which is the capital, has its name from a flower called *quei*; it grows on a tree reſembling a laurel, and exhales ſo agreeable an odour, that it perfumes the whole country around.

Quei-ling-fou is ſituated on the banks of a river, which flows into the *Ta-ho*; but with ſuch rapidity, and amidſt valleys ſo narrow that it is neither navigable nor of any utility to commerce. This city is large, and partly built

after the model of the ancient European fortreſſes; but it is much inferior to the capitals of moſt of the other provinces.

There are a number of birds found in the territories belonging to this city, the colours of which are ſo bright and variegated, that the artiſts, to add to the luſtre of their ſilks, interweave with them ſome of their feathers, which have a ſplendour and beauty that cannot be imitated. Queiling has under its jurisdiction two cities of the ſecond and ſeven of the third claſs.

The other cities of the province preſent nothing remarkable; they have little or no trade, the inhabitants, chiefly Tartars, are a kind of half barbarians, and in general the diſtricts are far from fruitful. Lieou-tcheou-fou, Kin-yuen-fou, Se-nguen-fou and Ping-lo-fou are ſurrounded with dreary mountains. Ou-tcheou-fou, Sin-tcheou-fou, Nan-ning-fou, Tai-ping-fou, Se-ming-fou, Tchin-ngan-fou, and Se-tchin-fou are rather more pleaſantly ſituated, but none of them claim a more particular deſcription: altogether have thirty other cities of the ſecond claſs, and forty-one of the third, within their juriſdiction.

PROVINCE OF YUN-NAN.

The province of Yun-nan is bounded on the north by Se-tchuen and Thibet; on the weſt by the kingdoms of Ava and Pegu; on the ſouth by thoſe of Laos and Tong-king; and on the eaſt by the provinces of Quang-ſi and Koei-tcheou.

It is reckoned one of the moſt fertile and opulent in China; its inhabitants are brave, robuſt, affable and fond of the ſciences; its rivers are ſuited for commerce or pleaſure, and its mines of gold, copper and tin, its richneſs in amber, rubies, ſapphires, agates, pearls and precious ſtones, marble, muſk, ſilk, elephants, horſes, gums, medicinal plants and linen have procured it a high repu-

tation. Its commerce is immenſe, and its riches are ſaid to be inexhauſtible.

This province has under its juriſdiction twenty-one cities of the firſt claſs and fifty-five of the ſecond and third.

YUN-NAN-FOU.

This city, which is the capital of the province, is ſituated on the borders of a large lake; it was formerly celebrated for its extent and the beauty of its public edifices. Within its walls were magnificent buildings, and without them vaſt gardens, tombs, triumphal arches and elegant ſquares were every where ſeen; but the Tartars, in their different invaſions, deſtroyed all theſe monuments; and the city at preſent contains nothing remarkable: it is, however, the reſidence of the governor of the province, as it once was of a Chineſe prince. It has a conſiderable trade in ſilk, metals, &c. and comprehends in its diſtrict four cities of the ſecond claſs and ſeven of the third.

With reſpect to the other cities of this province, they afford little deſerving notice, we ſhall therefore only enumerate them, they are Ling-ngan-fou, Tali-fou, Tchou-hiung-fou; Tchink-iang-fou, King-tong-fou, Quang-naa-fou, Quang-ſi-fou, Chun-ning-fou, Ku-tſing-fou, Yao-ngan-fou, Ko-king-fou, Vou-ting-fou, Li-kiang-to-fou, Yuen-kiang-fou, and Mong-hoa-fou. Of theſe the ſixth, ſeventh, ninth, fourteenth and fifteenth have no diſtricts belonging to them: all the reſt have under their juriſdiction twenty-one cities of the ſecond and ſixteen of the third claſs.

PROVINCE OF KOEI-TCHEOU.

This is one of the ſmalleſt provinces in China. It is bounded on the ſouth by Quang-ſi; on the eaſt by Hou-quang; on the north by Se-tchuen; and on the weſt by Yun-nan. The whole country is almoſt a deſert, and covered with inacceſſible mountains: on which account

it has been juſtly called the Siberia of China. The people who inhabit a great part of it are mountaineers, unſubdued and accuſtomed to independence, and are little leſs ferocious than the ſavage animals among which they live.

The mandarins and governors of this province, are in general diſgraced noblemen, whom the emperor does not think proper to diſcard entirely, on account of their alliances, or the ſervices which they have rendered to the ſtate; he therefore often ſends them here with their families, and numerous garriſons are entruſted to their charge, to over-awe the inhabitants of the country; but hitherto theſe troops have been found inſufficient to thoroughly ſubdue theſe untractable mountaineers.

Frequent attempts have indeed been made to accompliſh this object, and new forts have from time to time been erected in their country; but they keep themſelves ſhut up among their mountains, and ſeldom iſſue forth, but to deſtroy the Chineſe works, or ravage their lands.

Neither ſilk ſtuffs nor cotton cloths are manufactured in this province; but it produces a certain herb, nearly reſembling European hemp, the cloth made of which is uſed for ſummer dreſſes. Mines of gold, ſilver, quick-ſilver and copper are found here; of the laſt metal thoſe ſmall pieces of money which are in common circulation throughout the empire, are made.

Koei-tcheou contains ten cities of the firſt claſs, of which Koei-yang is the capital, and thirty-eight of the ſecond and third. Koei-yang is ſaid to have been formerly the reſidence of the ancient kings: and the remains of temples and palaces, ſtill to be ſeen, proclaim its former magnificence; but theſe monuments are inſenſibly mouldering and falling to pieces.

The Chineſe in this province are more taken up with defending themſelves from the incurſions of the mountaineers than in preſerving remains of antiquity on which

they ſet no value: their houſes are built of earth and brick, and the greater part of the cities in this province are but heaps of cottages badly diſpoſed: the other nine cities are called Se-tcheou, Se-nan, Tchin-yuen, Che-tſien, Tong-gin, Ngan-chan, Tou-yun, Ping-yuen, and Ouei-ning.

Some of theſe are ſituated on the banks of agreeable rivers, and in fertile valleys, and a great quantity of land might be found which would yield a conſiderable produce were it improved; but the mountaineers ſtrike a terror into the Chineſe, which keeps them in the neighbourhood of their fortreſſes. This province however furniſhes the beſt horſes in China, and an immenſe number of cows and hogs are raiſed; and ſome excellent wild poultry, of a moſt exquiſite taſte, are every where to be found.

In deſcribing the fifteen provinces of China, we have contented ourſelves with pointing out the principal cities which they contain. The author of *Yu the Great* and *Confucius* has given the whole number, according to the account *which he ſays* a learned mandarin cauſed to be publiſhed for the uſe of government. Although it is impoſſible to warrant the correctneſs of this liſt of the cities and monuments of China, we ſhall give it a place here.

"There are reckoned to be four thouſand four hundred and two walled cities in China, which are divided into two claſſes—the *civil* and *military*. The civil claſs containing two thouſand and forty-five, and the military two thouſand three hundred and fifty-ſeven: the civil claſs is again divided into three others; one hundred and ſeventy-five of the firſt, which the Chineſe call *fou*; two hundred and ſeventy of the ſecond, which are called *tcheou*; and an hundred and ſixty of the third, which are diſtinguiſhed by the name of *hien*."

"The military cities are divided into seven classes; there are reckoned to be six hundred and twenty-nine of the first, five hundred and sixty of the second, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, an hundred of the sixth, and three hundred of the seventh. Soldiers are quartered in some of these cities, and a certain quantity of land assigned them in the neighbourhood for their support. The frontiers and sea coasts are defended by four hundred and thirty-nine castles, well fortified, and kept in good order: there are also along the same coasts two thousand nine hundred and twenty towns, many of which are equal in extent and population to several of the walled cities. With regard to towns and villages dispersed throughout the interior parts of the country, we are assured that they are almost innumerable, and that the greater part of them are rich, commercial, and populous"

"Public institutions in China correspond with the extent of the empire. There are one thousand one hundred and forty-five royal hospitals, or lodging-places, destined for the use of the mandarins, governors of provinces, officers of the court, couriers, and all those who travel at the expence of the emperor. The towers, triumphal arches, and other monuments, erected in honour of good kings or illustrious heroes, are in number eleven hundred and fifty-nine. The virtues of women, as well as those of the men, are entitled to public honours in China: two hundred and eight monuments are to be seen there, consecrated to the memory of a certain number of females, who, by their modesty, virtue, and attention to the duties of their sex, have merited the esteem and veneration of their fellow citizens. Two hundred and seventy-two celebrated libraries are continually open to the lite-

rati and men of genius, and the ſchools or colleges eſtabliſhed by *Confucius*, and thoſe founded in honour of him, are multiplied as much as cities and towns."

GENERAL DESCRIPTION

OF

CHINESE TARTARY.

EXTENT, BOUNDARIES, &c.

CHINESE Tartary is bounded on the north by Siberia, on the eaſt by the gulph of Kamtſchatka and the eaſtern ſea; on the ſouth by China, and on the weſt by the country of the Kalmouks, who are eſtabliſhed between the Caſpian ſea and Caſghar. The different tribes which at preſent inhabit this country were formerly comprehended under the general name of *Moungal* or *Mogul* Tartars. That they are a warlike and formidable nation is evident from the conqueſt of Indoſtan, and the ſubjection of China under the conduct of the famous Zinghiſkan. After having taken poſſeſſion of the latter empire, and ſupported a Tartar emperor there for an hundred years, they were expelled by the Chineſe in 1368. The fugitives took different routs: ſome going towards the eaſtern ſea, where they eſtabliſhed themſelves between China and the river *Saghalien*; the reſt returned weſtward to their former country, where, intermixing with the Moguls who had remained, they ſoon reſumed their ancient manner of living; thoſe who ſettled towards the eaſt, found the country almoſt a deſert and without inhabitants, hence they retained the cuſtoms which they had imbibed in China: and hence the origin of the difference of

theſe two Mogul nations in language, government, religion and cuſtoms. Thoſe of the weſt ſtill retain their ancient name of Moungal or Mogul Tartars: the others are known by the name of Mantchew or Eaſtern Tartars. Thus Chineſe Tartary may be conſidered as divided into two parts—the eaſtern and weſtern, agreeable to which we ſhall purſue our deſcription.

EASTERN CHINESE TARTARY.

This diviſion of Tartary extends, north to ſouth, from the forty-firſt to the fifty-fifth degree of north latitude; and eaſt and weſt, from about the hundred and thirty-ſeventh degree of longitude, as far as the eaſtern ſea, being bounded north by Siberia, ſouth by the gulph of Lea-tong and Corea, eaſt by the eaſtern ſea, and weſt by the country of the Moguls.

After their expulſion from China in 1368, the Tartars, who came to this part, immediately began to build towns and villages, and to cultivate the earth after the manner of the Chineſe, among whom they had lived: the greater part of them have, therefore, remained fixed, and are in general more civilized than the reſt of the Mogul nation. They were at firſt governed by particular *Kans*, each independent of the other; but ſince the *Kan* of *Ningouta* took poſſeſſion of China, the emperor, who is ſtill one of his deſcendants, has reduced under his dominion all the other kans of this part of Tartary: and governs it immediately by himſelf, ſending governors and officers, as into the other provinces of the empire, at his will. It is divided into three grand departments, viz. CHEN-YANG, KI-RIN, and TCITCICAN.

CHEN-YANG.

Chen-yang comprehends all the ancient Leao-tong, extending to the great wall, which bounds it on the ſouth; but on the eaſt, north and weſt it is encloſed by a paliſade,

better calculated to defend the country againſt robbers than to ſtop the march of an army: it is conſtructed only of ſtakes ſeven feet high, without any bank of earth, ditch, or the ſmalleſt fortification; nor are the gates any better, the guards at which conſiſt only of a few ſoldiers.

Chen-yang is the capital city of the country: the Mantchew Tartars have adorned it with ſeveral public edifices, and provided it with magazines of arms and ſtore-houſes. It is conſidered as the principal place of the nation; and ſince China has been under the Tartar dominion, the ſame tribunals have been eſtabliſhed here as at Pe-kin, excepting that called *Lii-pou*: theſe tribunals are compoſed of Tartars only; their determination is final; and the Tartar characters and language is uſed in all their acts. Chen-yang is built on an eminence: and is conſidered as a double city; one encloſed within the other: the interior contains the emperor's palace, hotels of the principal mandarins, ſovereign courts and the different tribunals; the exterior is inhabited by tradeſmen, and thoſe whoſe employments or profeſſions do not oblige them to lodge in the interior: the latter is almoſt three miles in circumference; and the walls which encloſe both are more than nine miles round: theſe walls were rebuilt in 1631, and repaired ſeveral times under the reign of the emperor *Kang-hi*.

Near the gates of the city are two tombs of the firſt emperors of the reigning family, built in the Chineſe manner, and ſurrounded by a thick wall furniſhed with battlements; they are entruſted to the care of ſeveral Mantchew mandarins.

The reſt of the cities of this province are of little conſideration; they are for the moſt part ill built, and without any other defence than a wall, half in ruins, or conſtructed of earth beat together; an exception muſt however be made with reſpect to the city of Fong-hoang-ching, which is populous, and a place of great trade, ariſing from its ſituation on the frontiers of Corea. Being near the en-

trance of that kingdom, the king's meſſengers, and ſuch of his ſubjects as are deſirous of trading in the empire, muſt paſs it: on this account, it is frequented by a great number of Chineſe; who are in ſome manner the factors of the merchants of the other provinces. There are in this country many mountains; ſome of which abound with metals and wood fit for building: the land is in general fertile, producing wheat, millet, leguminous plants and cotton. Immenſe herds of oxen and flocks of ſheep are ſeen feeding in the valleys.

KI-RIN.

Ki-rin, the ſecond department of Eaſtern Chineſe Tartary, is bounded on the north by the river *Saghalien*, on the eaſt by the ſea, on the ſouth by Corea, and on the weſt by the paliſade of the province of Leao-tong. This country is rendered extremely cold by the number of foreſts with which it is covered. It is thinly inhabited, containing only two or three ill-built cities, ſurrounded by plain mud walls. Plenty of *gin-ſeng* grows here, as do moſt of the fruit trees of Europe; and here the emperor ſends thoſe criminals who are condemned to baniſhment by the laws.

Ki-rin is ſituated on the river Songari, and is the reſidence of a Mantchew general, who is inveſted with all the powers of a viceroy: at the diſtance of forty-five leagues towards the north-eaſt, on the ſame river, is the city of *Petouné*, ſtill leſs conſiderable than the preceding: having ſcarcely any inhabitants but Tartar ſoldiers and Chineſe condemned to baniſhment.

A third city, which may be conſidered as the cradle of the preſent imperial family, is called *Ningouta*. It is ſurrounded by a fence of plain ſtakes driven into the earth, which touch each other, and are twenty feet high: without this paliſado, there is another of the ſame kind,

a league in circumference, with four gates correſponding to the four cardinal points. This city is the reſidence of a lieutenant-general, who is a Mantchew Tartar, and whoſe juriſdiction extends over the neighbouring country and all the villages of Yupi-taſe, with ſome other petty nations that inhabit the banks of the rivers Ouſouri and Saghalien, and along the ſea coaſt.

The Tartars of Yupi-taſe are of a peaceful diſpoſition, but ſtupid and clowniſh. They ſow nothing but a little tobacco in ſome of the fields ſurrounding their villages. Immenſe foreſts, almoſt impenetrable, cover the reſt of the country, which produce clouds of troubleſome inſects.

The river Ouſouri, on the banks of which theſe people live, ſupplies them with fiſh, they have no other food, and ſcarcely any clothes but what they make of their ſkins, which they dreſs and dye of three or four colours. They cut and join them with ſuch dexterity and neatneſs, that they appear to be ſewed with ſilk, nor can it be perceived until they are ripped, that this thread is only a very ſmall thong cut from a ſkin exceedingly fine: their clothes are ſhaped like thoſe of the Mantchew Tartars, and the women ſuſpend from the bottoms of their long-cloaks pieces of money and little bells, the noiſe of which gives notice of their approach; they part their hair into ſeveral treſſes, and let it hang over their ſhoulders: all theſe treſſes are loaded with ſmall mirrors, rings and other toys.

The whole ſummer theſe Tartars are engaged in fiſhing; they generally uſe harpoons for ſtriking large fiſh, and nets for catching the reſt. Their boats are ſmall; and their canoes are made of the bark of trees, ſo well ſewed together, that the water cannot penetrate them. Of one part of their fiſh they make oil, which they burn in their lamps: another ſupplies them with immediate food; and

a third they dry in the ſun, and reſerve for winter when the ice prevents them from fiſhing.

Dogs are deſervedly held in great eſtimation for their great value and importance in this country: they are yoked to ſledges, which they draw and conduct along the ice for hundreds of miles.

Beyond the Yupi-taſe Tartars are the Ketcheng-taſe Tartars. Theſe inhabit both banks of the river Sagha-lien-oula, and extend themſelves as far as the eaſtern-ſea. Their country, which is about four hundred and fifty miles in length, contains only ſmall villages, the greater part of which are ſituated on the banks of the river. The language of theſe Tartars is different from that of the Mantchews, and is diſtinguiſhed by the name of *Fiatta*: it is in all probability the ſame with that ſpoken by the other more northerly Tartars who live beyond the mouth of the river Saghalien.

Theſe Tartars do not ſhave their heads, they wear their hair tied in a knot with a ribband, or incloſed in a bag behind. They appear to be leſs clowniſh than the Mantchews, employing much of their time in hunting ſables, of the ſkins of which they are obliged to pay a certain tribute.

TCIT-CI-CAR.

The moſt northerly of the departments of Eaſtern Chineſe Tartary is that of Tcitcicar — This is a modern city built by the emperor of China to ſecure his frontiers againſt the Muſcovites. The country is occupied by different Tartar tribes; the principal of which are the Mantchews, Solons and the Tagouris the ancient inhabitants of the country. The two latter tribes ſubmitted to the Mantchews, and implored their aſſiſtance againſt the Muſcovites, who had made themſelves formidable to the Tartar nations who inhabited the banks of the Sagha-lien-oula, and the Songan-oula,

as well as to thoſe on the little rivers that fall into them.

The city of Tcitcicar is fortified by cloſe paliſades and a wall of earth. The ſpace encloſed by the former contains the tribunals and the houſe of the Tartar general; that between the paliſades and the wall is occupied by the ſoldiers of the Tartar garriſon, merchants and tradeſmen, the greater part of whom are Chineſe drawn here by the hopes of gain, or condemned to exile for their crimes: their houſes are only of earth, but form pretty large ſtreets. The juriſdiction of Tcitcicar extends over the new cities of Merguen and Saghalien-oula-hotun, or *City of the Black River*: the latter is the moſt populous, rich, and important, on account of its ſituation: it ſtands on the ſouthern bank of the river Saghalien, commanding a plain in which ſeveral villages have been built, and ſecuring to the Mantchew Tartars the poſſeſſion of extenſive deſerts covered with woods, in which a great number of ſables are found. The Muſcovites would have ſoon become maſters of theſe valuable foreſts, if the fort of Yaſca, erected higher up on the river Saghalien, had been ſuffered to remain; but, by the treaty of peace in 1689 between the Ruſſians and Chineſe, it was agreed that it ſhould be demoliſhed, that no cauſe of umbrage or complaint might be left to the Tartar hunters.

This agreement does not, however, prevent the Tartars from keeping ſtrict watch on their territories; and they keep advanced guards conſtantly poſted in proper places, and a number of armed barks on the river Saghalien.

The Tagouris, who are the oldeſt inhabitants of the country, are tall, ſtrong, and accuſtomed to labour; they build themſelves houſes, cultivate their lands, and ſow corn; although they are ſurrounded by Tartars who live under tents, and who are entirely ignorant of agriculture.

The Solon Tartars are robuſt, braver, and more ingenious, than the Tagouris; they are almoſt all hunters; their women mount on horſeback, handle the bow and the javelin, and follow in the chace ſtags and other wild animals. About the beginning of October they take their departure to hunt ſables, clad in ſhort cloſe garments of wolf's ſkin; their heads are covered with caps of the ſame; and their bows are ſuſpended at their backs.

They take with them ſeveral horſes loaded with ſacks of millet, and their long cloaks made of foxes or tygers ſkins, with which they defend themſelves from the cold during the night.

The ſable ſkins of this country are valuable; but the obtaining of them expoſes the hunters to dangers and fatigues almoſt unparalleled. Neither the rigorous cold of winter, which freezes the largeſt rivers, the dread of tygers, which muſt be encountered, nor the death of many of their companions, prevents theſe people from returning every year to this dangerous occupation. The moſt beautiful ſkins are put apart for the emperor, who buys a certain number of them at a ſtated price; the reſt are ſold high, even in the country, being immediately bought up by the mandarins and merchants of Teitcicar.

Pearls are found in ſome of the rivers which diſcharge themſelves into the Saghalien-oula. This fiſhery requires little preparation: as theſe ſmall rivers are generally very ſhallow, the divers plunge to the bottom of the water, and collect whatever oyſters they can, as chance directs, returning to the bank, with their load. This pearl-fiſhery belongs to the emperor; but the pearls are ſmall, and not of a fine water; a kind much more beautiful are found in ſome other rivers of Tartary which flow into the eaſtern ſea. The emperor however ſends every year to this fiſhery a certain number of men choſen from the eight Tartar bands. The three firſt, which are the moſt celebrated

and numerous, furniſh thirty-three companies; the other five thirty-ſix. Each company has a captain and ſerjeant; three ſuperior officers command the whole, and a certain number of merchants, well acquainted with the nature of pearls, accompany them. All theſe companies for their permiſſion to fiſh muſt every year pay to the emperor eleven hundred and forty pearls, which is the fixed tribute. The three firſt companies furniſh five hundred and twenty-eight; and the five laſt, five hundred and ſixty-ſix. Theſe muſt be pure and without blemiſh, otherwiſe they are returned, and others required in their ſtead. The pearls are examined at the return of theſe companies and, if they are few in number, the officers are puniſhed as guilty of negligence, and their pay either ſtopped for a whole year, or they are caſhiered.

The Mantchews diſperſed throughout Eaſtern Chineſe Tartary have neither temples nor idols; they adore as they expreſs it the *Emperor of Heaven*, to whom they offer ſacrifices; but ſince they have entered China, ſome of them worſhip *Fo* and other idols of the Chineſe. They are however in general attached to their ancient religion; which they conſider as the cauſe of their actual greatneſs and the cauſe of the proſperity of their arms.

Nations who have become conquerors, have in general had the vain ambition of being thought deſcended from an illuſtrious origin. Thus when the Mantchew Tartars ſaw themſelves maſters of China, they gave themſelves a celeſtial extraction, and placed a god at the head of their race. The following fable concerning their firſt ſovereign, is related by them, and, alſo is found in ſome of their moſt authentic books:

"On the top of the white mountain towards the riſing "of the ſun is a celebrated lake, called *Poulkouri*, as well "as that part of the mountain where it is ſituated. We "have learned by tradition, that the daughter of Hea-

" ven, having deſcended on the banks of this lake, taſted " a red fruit, eat ſome of it, conceived, and afterwards " brought forth a ſon of the ſame nature with herſelf. " As this wonderful child was endowed with celeſtial gifts, " he ſpoke the very moment after his birth; his figure " was wonderful, and every thing in it diſplayed majeſty " and grandeur. When he grew up, he amuſed himſelf " ſometimes in traverſing the lake in the trunk of a tree, " which was hollowed out in the form of a boat. One " day, having ſuffered himſelf to be carried away by the " current, the boat ſtopped of itſelf at that place of the " river which ſerved as a port to the people on each ſide " of it, and as a magazine for their different commodities. " It happened at that time, that tumultuous aſſemblies " were held every day in the neighbourhood of this place, " for the electing of a ſovereign: three chiefs of families " diſputed with each another for the honour of command- " ing the reſt; each had his partiſans almoſt equal in num- " ber and ſtrength; on which account they could not " agree; neither being willing to yield, and each conſi- " dering his party as the moſt powerful. One of the " company having gone aſide to draw water from the " river, beheld with aſtoniſhment this young ſtranger. " After having contemplated him for ſome moments, he " haſtened back to his companions, to inform them of " what he had ſeen. When he was near enough to be " underſtood, *A miracle!* cried he, *a miracle! Let us* " *ceaſe our diſputes! Heaven itſelf wiſhes to put an end to* " *them; it hath ſent us a king, in the perſon of an extraor-* " *dinary youth, whom I have juſt ſeen on the river. Yes, it* " *is Heaven itſelf which hath ſent him: I judge from* " *what I have ſeen. For what other purpoſe could a young* " *man of this nature be permitted to land here?* On theſe " words, the whole multitude flocked to the ſhore to " enjoy the ſpectacle which had been announced to them:

" thoſe who arrived firſt, turning towards the reſt who " followed, cried out, *Nothing is more true; this is really* " *a miraculous child; this is the king whom Heaven ſends* " *us—we have occaſion for no other.*

" Theſe words paſſed ſucceſſively from mouth to mouth, " and every one took a pleaſure in repeating them. As " ſoon as the firſt tranſports of admiration were a little " calmed, two of the chiefs of the company, addreſſing " the ſtranger, ſaid to him, *Amiable young man, illuſtri-* " *ous youth! who art thou? by what fortunate chance* " *have we the happineſs of ſeeing thee among us—I am* " relied the young man, *I am the ſon of the daughter* " *of Heaven*; *my name is* AISIN-KIORO, *or* KIORO OF " GOLD. *Thus am I named by Heaven itſelf; my ſirname* " *is* POULKOURI-YONGCHONG: *I am ſent to terminate* " *your diſputes, and to cauſe harmony and concord to reign* " *among you.*"

" Scarcely had he done ſpeaking, when tranſports of " joy burſt forth on all ſides with reiterated ſhouts of " applauſe; and the two chiefs who had firſt addreſſed " him, thruſting their fingers between each other, ex- " tended their arms and formed a kind of ſeat, upon " which they placed the illuſtrious youth, and carried " him with reſpect, followed by the whole multitude, " to the place where the three competitors ſtood: *Behold,* " ſaid they, accoſting them, *behold the ſovereign whom* " *Heaven itſelf hath ſent—we have occaſion for no other.* " *Let all contentions among us be now ended, and let every* " *altercation ceaſe.—We conſent,* replied the three candi- " dates; *let this auguſt youth govern us*; *let him be our* " *king—we henceforth acknowledge him as ſuch.*"

From the period in which the Tartars gained poſſeſſion of the throne of China, their language has been familiar at the court of Pe-kin. Two preſidents, one a Tartar, the other a Chineſe, are at the head of every ſovereign

court; and all the public acts iſſued from theſe principal tribunals are drawn up in the Tartar and Chineſe languages.

This language is conſidered as much eaſier to be acquired than that of China, but it would have been in danger of being entirely loſt, had not the Tartars taken precautions for its preſervation. They perceived that it was becoming impoveriſhed by many of its terms being forgotten: the old Tartars gradually died in China, and their children learned with greater facility the language of the conquered country than that of their fathers, becauſe their mothers and ſervants were in general Chineſe.

Kang-hi thought his glory intereſted in perpetuating the language of his nation. He, therefore, in the commencement of his reign, inſtituted a tribunal compoſed of literati verſed in the Tartar and Chineſe idioms; ſome of whom he ordered to tranſlate books of hiſtory and other eſteemed works; but the greater number were employed in compiling a *treaſure* of the Tartar language: this latter work was executed with ſurpriſing perſeverance and expedition. If any doubt aroſe, the veterans of the eight Tartar bands were interrogated; was it neceſſary to make farther reſearches, perſons who had recently arrived from the interior parts of their country were conſulted, and rewards were offered to thoſe who ſhould diſcover any old words or ancient modes of expreſſion proper to be inſerted in the *treaſure*. Theſe were afterwards uſed in preference to others, for the purpoſe of recalling them to the memory of thoſe who had forgot them, or teaching them to the young Tartars who had never had any knowledge of them.

When all theſe words were collected, they were diſtributed into ſeveral claſſes: the firſt ſpeaks of the heavens; the ſecond, of time; the third, of the earth; the fourth, of the emperor, government, ceremonies, cuſtoms, muſic, books, war, hunting, man, drinking, eating, ſilks,

cloth, dreſs, labour, workmen, inſtruments, barks, corn, herbs, birds, animals wild and domeſtic, fiſhes, reptiles, &c.

Each of theſe claſſes was divided into chapters and articles; all the words were written in capitals, and under each were found in ſmaller characters the definition, explanation and uſual meaning of the word. Thus a ſtandard of the Tartar language was eſtabliſhed, to which the learner can refer, and of which the Tartars are not a little proud.

WESTERN CHINESE TARTARY.

This vaſt country of the Moguls is bounded on the north by Siberia, on the eaſt by Eaſtern Chineſe Tartary, on the ſouth by the great wall and Leao-tong, and on the weſt by independent Tartary. It was partly from the boſoms of theſe deſerts, that thoſe celebrated conquerors iſſued who made all Aſia tremble, and whoſe exploits fill us with aſtoniſhment. The Mogul nation is ſubdivided into a multitude of others, who all ſpeak the ſame language, generally called the Mogul language: they have, indeed, ſeveral different dialects, but theſe do not prevent them from underſtanding each other. Theſe Tartars have neither towns, villages, nor houſes; they form themſelves only into wandering hordes, and live under plain tents, which they tranſport according as the temperature of the different ſeaſons, or the wants of their flocks require: they paſs the ſummer on the banks of their rivers, and the winter at the bottom of ſome mountain, or little hill, which ſhelters them from the ſharp north wind. Each of theſe tribes has its reſpective limits, and it would be conſidered as an act of hoſtility to encroach on thoſe of their neighbours. They are naturally clowniſh, and dirty in their dreſs, as well as in their tents, where they live amidſt the dung of their flocks, which when dried they

burn inſtead of wood. Enemies to labour, they prefer living on the ſpontaneous productions of the earth and the food which their flocks ſupply them with, to being at the trouble of cultivating the ſoil: it even appears that they neglect agriculture from pride, for when they were aſked by the miſſionaries why they did not cultivate at leaſt ſome gardens, they replied *the graſs was for beaſts, and beaſts for man.*

During the ſummer, they live on the milk which they get from their flocks, uſing without diſtinction that of the cow, mare, ewe, goat, and camel. Their ordinary drink is warm water in which a little coarſe tea has been infuſed; with this drink they mix cream, milk, or butter, according to their circumſtances. They alſo make a kind of ſpirituous liquor of ſour milk, eſpecially of that of the mare, which they diſtil after having allowed it to ferment. Thoſe of better condition, before they diſtil this ſour milk, mix with it ſome of the fleſh of their ſheep which has been alſo left to ferment. This liquor is ſtrong and nouriſhing: their moſt voluptuous orgies conſiſt in getting drunk with it.

The Moguls are free, open and ſincere. They pride themſelves chiefly on their dexterity in handling the bow and arrow, mounting on horſeback, and hunting wild beaſts. Polygamy, though permitted among them, is ſeldom indulged in. They burn the bodies of their dead, and tranſport the aſhes to eminences, where they inter them, covering the grave with a heap of ſtones, over which they plant a number of ſmall ſtandards. They are unacquainted with the uſe of money, and trade only by barter.

Although the Moguls might appropriate to themſelves the ſpoils of a great number of animals, the ſkins which they uſe for cloathing are generally thoſe of their ſheep. They wear the wool inmoſt, and the ſkin on the outſide,

They are expert at preparing and whitening theſe ſkins. Some of the better ſort among them uſe the ſkins of ſtags, does, or wild goats for ſpring dreſſes; but whatever care they take to prepare their ſkins, they always exhale a ſtrong and diſagreeable ſmell; hence they are called by the Chineſe *Tſao-tatſe*, or *Stinking Tartars*. Their tents almoſt always ſmell of their ſheep, and are endured with difficulty even by thoſe who have been long accuſtomed to them.

Theſe tents are, however, more commodious than the common ones of the Mantchews, which are compoſed of double or ſingle canvas, ſimilar to thoſe of our troops; thoſe of the Moguls are circular, in form of the fruſtum of a cone, and covered with a large piece of white or grey felt. A round hole in the top gives a paſſage to the ſmoke. The fire is made in the middle of the tent, and while the fire laſts, theſe portable huts are very warm, but they ſoon get cold, and in winter the people are in danger of being frozen to death in their beds. They are equally inſupportable during the ſummer, on account of the great heat concentered in them, and of the dampneſs which reſults from the wet and dirt, with which they are ſurrounded, that penetrates them; ſuch, however, is the force of cuſtom and education, that theſe miſerable huts are preferred to the agreeableneſs and convenience of the Chineſe houſes, merely that they may enjoy the pleaſure of changing their habitation every ſeaſon.

The religion of the Mogul Tartars is confined to the worſhip of *Fo*. They have the moſt ſuperſtitious veneration for their *lamas*, who are a ſet of clowniſh, ignorant, and licentious prieſts, who profeſs to have the power of calling down hail or rain: to theſe *lamas* they give the moſt valuable of their effects in return for *prayers*, which they go about reciting from tent to tent. Theſe people wear hanging at their necks a kind of chaplet, over which they ſay their prayers.

All the moguls are governed by *kans*, or particular princes, independent one of the other, but all ſubjected to the authority of the emperor of China, who is conſidered as the grand kan of the Tartars. When the Mantchews ſubdued China, they conferred on the moſt powerful of the Mogul princes the titles of *vang*, *peilé*, *peizé* and *cong*, the ſame with our titles of *king*, *duke*, *earl* and *marquis*; each of them had a revenue aſſigned him, but far inferior to the appointments of the Mantchew lords at Pe-kin: the emperor ſettled the limits of their territories, and appointed laws, according to which they are at preſent governed: theſe tributary kans have not the power of condemning their ſubjects to death, nor of depriving them of their poſſeſſions; theſe two caſes are reſerved for the ſupreme tribunal eſtabliſhed at Pe-kin for the affairs of the Moguls. To this tribunal every individual has the right of appeal from the ſentence of his prince, who is obliged to appear in perſon whenever he is cited.

The Mogul nation under the Chineſe government, is divided into four principal tribes, the *Moguls*, properly ſo called—the *Kalkas*, *Ortous*, and the Tartars of *Kokonor*.

THE MOGULS.

According to the map of Chineſe Tartary taken from the memoirs of the Jeſuits, who firſt gave us an account of it, the country of the Moguls extends more than nine hundred miles from eaſt to weſt, and ſix hundred from north to ſouth: it is encloſed between the country of the Ortous, the great wall, Eaſtern Tartary and the country of the Kalkas: theſe people are divided into forty-nine *ki*, or ſtandards; every ſtandard comprehending an indeterminate number of companies, each conſiſting of one hundred and fifty heads of families; and as theſe families are generally numerous, each company may be reckoned at one thouſand individuals: beſides theſe forty-nine

ſtandards, there are five others, commanded by officers whom the emperor of China ſends thither.

The beſt cultivated canton of all the Mogul territories is the diſtrict of *Cartching*, near the great wall; here the emperor goes every year to enjoy the pleaſure of hunting, here he generally paſſes the ſummer; and here he has cauſed ſeveral beautiful pleaſure-houſes to be built, the principal of which is *Geho*. This prince poſſeſſes extenſive domains in the country of *Cartching* and along the great wall which belonged to his anceſtors, to whoſe lot they fell in the partition that was made at the time of the conqueſt of China. The emperor turns theſe patrimonial poſſeſſions to good account by means of farmers which he ſends thither, the produce of them being appropriated to the ſupport of his houſhold; for he never touches the revenues of the ſtate, which are depoſited in the public treaſury, for the payment of the troops and officers of the empire. The number of cattle kept on theſe royal farms is immenſe; the miſſionaries have informed us that from accounts furniſhed by ſome of the officers belonging to the paſtures, they reckoned one hundred and ninety thouſand ſheep, divided into two hundred and twenty-five flocks, and almoſt as many oxen and cows, divided into herds, each containing an hundred: the number of ſtallions kept is ſtill more conſiderable. Theſe farms, ſtuds and flocks make more impreſſion on the minds of the Tartar and Mogul princes, and render them much more ſenſible of the grandeur and power of the emperor, than all the magnificence of his court at Pekin.

THE KALKAS.

Theſe Tartars, who are ſaid formerly to have compoſed a numerous tribe, conſiſting of more than ſix hundred thouſand families, inhabit to the north of the Mogul Tartars. Their country, which reaches as far as the kingdom of the *Eleuthes*, is near nine hundred miles in extent

from eaſt to weſt. It was in this region, towards the forty-fifth degree of north latitude, that the city of *Karakun*, the ſeat of the empire of Zinghis-kan, and of that of his ſucceſſors, was ſituated.

Theſe people live under tents along the banks of the rivers which water their country; the moſt conſiderable of which are the Kerlon, Toula, Touy and the Selingue; their banks are well inhabited, and they flow through extenſive plains, covered with rich paſtures; their waters are wholeſome, and abound with excellent fiſh, particularly trout. The Kerlon runs from weſt to eaſt, and falls into the lake Koulon-nor, the waters of which diſcharge themſelves into the river Saghalien by that of Ergone. The Kerlon is not deep; being in almoſt every part fordable: it does not exceed ſixty feet in breadth, but its banks afford the beſt paſtures in Tartary. On the northern ſide of it are the ruins of a large city, built by the Mogul ſucceſſors of the famous Coblai-kan; this city appears to have been ſquare, and about two leagues in circumference; its foundations, ſome pieces of the walls, and two pyramids, half in ruins, ſtill ſubſiſt; it was called *Para-hotun*, or *The City of the Tyger*.

The river Toula runs from eaſt to weſt, and is broader, deeper and more rapid than the Kerlon; its banks are ſurrounded with woods and beautiful meadows, and the mountains which hang over it on the northern ſide are covered with foreſts of aged firs. This river, after having received the waters of the Selingue, loſes itſelf in the lake of Pai-cal, the largeſt in all Tartary. This lake is in the territories of the Muſcovites, and even the Selingue does not entirely belong to the Kalkas; for the Ruſſians are maſters of the lower part of the river, near which they have built a ſmall city, called Selingeſkoi. The water of the Touy is pure and wholeſome; it waters plains as fertile as the Toula, and after having traverſed ſeveral

very extenſive cantons, ſuddenly loſes itſelf in the boſom of the earth.

The vaſt deſert which the Chineſe call *Chamo*, and the Tartars *Cobi*, occupies almoſt all the ſouthern part of the country of the Kalkas. This deſert is eſtimated to be more than three hundred miles in length from eaſt to weſt, and almoſt the ſame in breadth from north to ſouth, and even more towards the weſtern part; it preſents nothing but immenſe plains of ſand, interrupted here and there by ſome little hills, on which are ſeen a few buſhes, but not a ſingle tree. This deſert is in general dry, and deſtitute of paſturage and water of every kind, except a ſmall number of pools in which the rain is collected, and a few bad wells, that are ſometimes to be met with. Its ſituation is very high; the cold here, on that account, is ſevere, and continues very long. The great quantity of ſaltpetre with which the ſand is impregnated greatly contributes to this temperature, and on digging only a few feet below the ſurface, the earth may be found frozen in every ſeaſon of the year.

The neighbouring Tartars, when they traverſe theſe ſands, generally make uſe of camels, becauſe theſe animals require little food, and can live without water for ſeveral days.

In 1688 a war was carried on by the king of the Eleuthes againſt the Kalkas, which almoſt deſtroyed the whole nation. To avoid the purſuit of a ſuperior enemy, they ſought the aſſiſtance of the Chineſe arms, and offered to ſubmit to the empire. Kang-hi undertook their defence, conquered the king of the Eleuthes, and retained the Kalka Tartars under his dominion, after having conferred upon their princes different titles of honour.

The Kalkas have among them one of thoſe grand lamas called *hou-touctou*; he is lodged under a large tent, and ſhews himſelf to the public, lying on a kind of altar,

where he receives with the greateſt indifference the adoration of the Tartar tribes.

He ſalutes no one, not even the princes, but receives homage from them with the dignity of a god. The infatuation of the Tartars, and their ſtupid veneration for this lama, occaſion a prodigious concourſe of ſtrangers at Iben-Pira, where he reſides. Bonzes from China, Indoſtan, Pegu, and many other far more diſtant countries may be ſeen there: and the great number of tents that are erected around his, form a kind of city, or fair, to which Muſcovite merchants ſometimes go to traffic.

This *hou-toukou* is however but a lama of the ſecond order; for a lama who reſides on the river *Laſa* in Thibet is acknowledged his ſuperior; and is generally conſidered as the high-prieſt and ſupreme chief of the Tartar religion.

THE ORTOUS.

The country of the Ortous, who inhabit to the north of the great wall, and to the weſt of the Moguls properly ſo called, is three hundred and thirty miles in extent from eaſt to weſt, and ſeventy from ſouth to north. Theſe people are divided into ſix ſtandards, comprehending one hundred and ſixty ſix companies, each compoſed of an hundred and fifty heads of families. The Ortous are of a free diſpoſition, extremely lively, and ſeldom ſubject to melancholy, on which account they have been called the French of Tartary.

The emperor *Kang-hi*, in the courſe of his expedition againſt the Eleuthes in 1696, made ſome ſtay among the *Ortous*, of whom he gave the following account in a letter which he wrote to the prince, his ſon, who had remained at Pe-kin: "Hitherto," ſays he, "I had no "juſt idea of the Ortous: they are a very polite nation, "and have loſt nothing of the ancient manners of the "true Moguls. All their princes live in perfect union

" union one with another, and know not the difference " of *mine* and *thine*. A robber is never heard of among " them, although they take no precautions to guard their " camels and horſes: if by chance one of theſe animals " ſhould ſtray, the perſon who finds it takes proper care " of it until he diſcovers the owner, and reſtores it to him " without accepting the leaſt gratuity. The Ortous are " intelligent in every thing, eſpecially in the manner of " rearing cattle. The greater part of their horſes are " mild and tractable. The Tchahar, who live to the " north of the Ortous, are celebrated for breeding them " with care and ſucceſs; I believe, however, the Ortous " ſurpaſs them in that reſpect; but, notwithſtanding this " advantage, they are ſcarcely ſo rich as the reſt of the " Moguls. They handle the bow very ungracefully, and " in general acquit themſelves badly in all exerciſes of " this kind; but their bows are remarkably ſtrong, and " they hit a mark with wonderful addreſs. The air of " this country is exceedingly wholeſome, the waters are " excellent, and the proviſions here have an exquiſite " taſte."

TARTARS OF KOKONOR.

Theſe Tartars, who are Eleuthes or *Kalmoucks* by nation, and who are at preſent ſubjects of the emperor, occupy an extenſive country to the weſt of China and the province of Chen-ſi, from which they are ſeparated by lofty mountains. They take their name from a lake in this country, called in their language *Kokonol*, or *Kokonor*, and which is one of the largeſt in Tartary. They are ſubject to eight princes, each independent of the other, and all of the race of the kan of the Eleuthes Tartars.

Theſe people derive their principal riches from the gold which is found mixed with the ſand of their rivers, and above all with that of Altang-kol, or the Golden River, which furniſhes in gold duſt the principal revenue of the

princes of Kokonor, whoſe vaſſals during ſummer are employed in collecting it. A man during the four months employed in ſearching for this gold, may collect, on an average, ten ounces, and even more of it, according to his activity and addreſs. The whole proceſs of this labour is very ſimple: the men carry the ſand from the bottom of the river, waſh it a little, and, retaining what appears to be gold, throw away the reſt; that which is retained is afterwards melted in crucibles, and the gold is reckoned to be exceedingly fine; the Tartars however ſell it for only ſix times its weight in ſilver. Abundance of gold is alſo found in ſeveral other rivers which water the neighbouring ſtates of the grand lama, and great quantities of it are tranſported to China.

Another principal article of the trade of Kokonor is a kind of napped woollen ſtuff, called *pou-lou*, manufactured by theſe Tartars, who have the art of dying it of different colours; long dreſſes are made of it in the country, and it is generally uſed at Pe-kin for covering ſeats. The Hoang-ho, or the Yellow River, has its ſource in this corner of Tartary.

Beſides the above, the Chineſe Empire was extended in Tartary by the conqueſt of the kingdom of the Eleuthes in 1759, by the arms of the preſent emperor KIEN-LONG. The whole nation of the Eleuthes, known in Europe and Ruſſia by the name of *Kalmoucks*, may be divided into three branches, all proceeding from the ſame ſtem. One of theſe are the Tartars of Kokonor, of whom we have already ſpoken; but the moſt weſterly and at preſent the moſt powerful and numerous, occupy the country contained between the Caſpian Sea, Muſcovy, Samarcand, and Caſghar, which extends eaſtwards as far as a vaſt chain of mountains, ſuppoſed to be a continuation of Caucaſus. Annually during winter theſe Tartars encamp on the ſhore of the Caſpian Sea, near the village of Aſtracan, where they

carry on a conſiderable trade. The third diviſion inhabits to the eaſt, from the chain of mountains before mentioned, as far as another chain of lofty mountains, the moſt conſiderable of which are called Altai: many large rivers have their ſources in this mountain, the principal of which are the Oby and Irtis. The country which theſe people inhabit is very extenſive, bordering on the north with Muſcovy, and on the ſouth with the territories of the Uſbec Tartars: theſe are the people whom Kien-long has obliged to ſubmit to the Chineſe government.

We ſhall not enter into a detail of the origin, progreſs, and various events of that war; but content ourſelves with mentioning the reſult of that conqueſt, and deſcribing the new territory procured by it to the Chineſe Empire, as well as the revenue ariſing from it.

Beſides the country which properly formed the kingdom of the Eleuthes, this ſtate poſſeſſed ſeveral other conſiderable territories, which have in like manner yielded to the conqueror: among this number are Little Boukaria and the cities of Caſghar and Yerguen, with all their dependencies. The following information reſpecting this country is drawn from the letter in which the Chineſe general gave an account of his expedition to the emperor.

The general informs the emperor, that "beſides the principal cities of the Mahometan canton, HASHAR and JERKIM, they had taken ſeventeen cities, great and ſmall; and ſixteen thouſand villages and hamlets; and that in all the diſtrict of Haſhar there were about fifty or ſixty thouſand families."

Haſhar is ſituated a little to the ſouth-eaſt of Pe-kin, and diſtant from *Sou-tcheou*, a city of Chen-ſi, the weſternmoſt of China, about ſix thouſand *lys*, or eighteen miles. It is ſomething more than thirty miles in circumference; but its population is not proportionable to its extent: it con-

taining, according to the account taken by the Chineſe general, no more than two thouſand five hundred families. To the eaſt of Haſhar are Ouchei and Akſou, and between Haſhar and Akſou, there are three cities and two large villages: the number of inhabitants in theſe cities and villages amount in all to about ſix thouſand families.

Weſtward from Haſhar lies *Antchiien*, between which there are three cities, and two conſiderable villages; containing together about two thouſand two hundred families. Haſhar is to the north of Jerkim, and between them lie two cities and two villages, which together contain nearly four thouſand four hundred families.

When *Kaldan-Tſereng*, the laſt king of the Eleuthes, reigned over theſe Mahometans, the tribute which the people of Haſhar were obliged to pay him amounted to 6700 *tenke*, or 2010 *l.* ſterling; this prince received alſo, by way of tribute for the territories dependent on this city, 40,898 *pathma* of grain, or 1940410 Chineſe buſhels, 1463 *tcharak* of cotton, or 14630 Chineſe pounds, and 365 *tcharak* of ſaffron, or 3650 pounds.

Beſides what we have mentioned he received alſo a tribute from the *Coſacks* and the *Tbcokobaches*. Theſe two nations were obliged to pay annually the ſum of 26000 *tenke*, or 7800 l: one year to be furniſhed by the *Coſaks*; the next by the *Tchokobaches*. The body of merchants, and thoſe who deal in cattle, proviſions, and other things of the ſame kind, paid a ſeparate tribute of 20000 *tenke*, or 6000 *l.* per annum; they were beſides obliged to furniſh four pieces of tapeſtry, four pieces of velvet, twenty-ſix pieces of pluſh and other ſtuffs, and the ſame number of pieces of felt, which the lamas and Muſcovites uſe for their head-dreſſes.

Beſides the uſual taxes which the Eleuthes paid in common with others, every ten families among them were obliged to furniſh ten ounces of gold; thoſe who had gar-

dens or vineyards were obliged to furniſh dried raiſins, to the quantity of a thouſand pounds for every ſeven gardens or vineyards.

Thoſe who properly compoſed the body of merchants paid every year, ſeparately and independent of other tribute, five hundred pounds of red copper; thoſe who carried on trade with *Ouentouſtan* (Indoſtan) or in Muſcovy, had to pay on their return a tenth of their profit. With regard to foreign merchants who came to traffic at Haſhar, they paid only a twentieth part of their gain; ſuch was the uſage which the Chineſe general found eſtabliſhed here. It ſeldom, however, happened that all theſe taxes were well paid. The general farther informed the emperor that the inhabitants were fewer in number and much poorer than they were in the time of *Kaldan-Tſereng*, and that, owing to the misfortunes of the war, they were become juſt objects of pity. He further ſtates the ſoil of this country as far from being rich: in good years producing ſeven or eight returns; in common years, only five; and in bad years, three at moſt.

OTHER TRIBES SUBJECTED TO THE CHINESE GOVERNMENT.

To the preceding ſubjects of the Chineſe Empire we muſt ſtill add, the *Si-fans*, the nation of the *Lo-los*, and the *Miao-tſe* mountaineers.

SI-FANS.

The Si-fans, or Tou-fans, dwell to the weſt of China and the provinces of Chen-ſi and Se-tchuen. Their country is a continued ridge of mountains, encloſed by the rivers *Hoang-ho* on the north, *Ya-long* on the weſt, and *Yang-tſe-kiang* on the eaſt, between the thirtieth and thirty-fifth degrees of north latitude.

The Si-fans are divided into two kinds of people; the one are called by the Chineſe *Black Si-fans*, the other *Yellow*—names given them, not from a difference of colour in their perſons, but from the different colours of their tents. The black are the moſt clowniſh and wretched: living in ſmall bodies, and governed by petty chiefs, depending upon a greater.

The Yellow Si-fans are ſubject to families, the oldeſt of which becomes a lama, and aſſumes the yellow dreſs. Theſe lama-princes have the power of trying cauſes, and puniſhing criminals; but their government is by no means burthenſome; *and provided that certain honors are paid them, and they receive punctually the dues of the god Fo*, which amount to very little, they moleſt none of their ſubjects. The greater part of the Si-fans live in tents; but ſome of them have houſes built of earth and brick. Their habitations are not contiguous; forming at moſt but ſmall hamlets, conſiſting of five or ſix families. They feed a number of flocks, and want none of the neceſſaries of life. The principal article of their trade is rhubarb, which their country produces in abundance. Their horſes are ſmall; but well ſhaped, lively and robuſt.

Theſe people are of a noble and independent ſpirit, and it is with reluctance that they acknowledge the ſuperiority of the Chineſe government, to which they have been ſubjected: if ſummoned by the mandarins, they rarely appear; but the government, for political reaſons, winks at this contempt, and fearing to uſe force, endeavours to keep theſe intractable ſubjects under by mildneſs and moderation: it would, indeed, be difficult to employ rigorous means, in order to reduce them to obedience, as their wild and frightful mountains, the tops of which are always covered with ſnow, would afford them places of ſhelter, from which they could never be driven by force.

The cuſtoms of theſe mountaineers are totally different from thoſe of the Chineſe. All their religion conſiſts in

their adoration of the god *Fo*, to whom their attachment is great, and their ſuperſtitious veneration extends even to his miniſters, on whom they have conſidered it as their duty to confer ſupreme power, and the government of the nation.

Some of their rivers waſh down gold mixed with their ſands: they form it into vaſes and ſmall ſtatues, of which they often make offerings to their idol; it even appears that the uſe of gold is very ancient among them; for Chineſe books relate, that under one of the emperors of the dynaſty of *Han*, an officer having been ſent to them to complain of the ravages committed by ſome of their chiefs, they endeavoured to appeaſe him by making him a preſent of a piece of gold plate, which the officer refuſed, telling the *Si-fans*, that "rice ſerved up in golden diſhes was to "him inſipid food."

Theſe people have loſt much of their ancient ſplendour. At preſent, they are confined in a wild country, where they have not a ſingle city, but they enjoyed formerly an extenſive dominion, and formed a powerful and formidable empire, the chiefs of which often gave great uneaſineſs to the Chineſe emperors. They were then in poſſeſſion of ſeveral tracts of land toward the eaſt, which at preſent make part of the provinces of *Se-tchuen* and *Chen-ſi*; they even at one period extended their conqueſts to China, and rendered themſelves maſters of ſeveral cities of the ſecond claſs, of which they formed four principal governments: in the weſt, they ſeized upon all the countries which lie beyond the river *Ya-long*, and reach as far as the boundaries of Cachemir; but inteſtine diviſions inſenſibly weakened this great monarchy, and at length brought it to ruin, according to the Chineſe annals about the year 1227: ſince that time, the *Si-fans* have retired to their native mountains, where, from being a conquering and poliſhed people, they have again ſunk in a great degree into their original barbarity.

LO-LOS.

The *Lo-los* are diſperſed throughout the province of *Yun-nan*, and compoſe a particular people, diſtinct from the Chineſe. They were formerly governed by their own ſovereigns; but they ſubmitted to the emperor of China, on condition of having the ſeals, and enjoying for ever all the honors of Chineſe mandarins. The emperor on his part ſtipulated that they ſhould be dependent on the governors of the province in civil affairs, in the ſame manner as Chineſe mandarins of equal rank; that they ſhould receive from him the inveſture of all their lands; in which, however, they were to exerciſe no juriſdiction without his conſent: the emperor engaging on his part to inveſt none but the neareſt heirs of each family.

The *Lo-los* are in general well made, and enured to labour. They have a particular language of their own, and a manner of writing ſimilar to that of the bonzes of Pegu and Ava. Theſe *cunning prieſts* having inſinuated themſelves into the favour of the richeſt and moſt powerful of the *Lo-los*, introduced among them the worſhip and religious ceremonies of their country; they have even induced them to build large temples, the architecture of which is entirely different from that of the Chineſe.

The princes of the *Lo-los* are abſolute maſters of their ſubjects, and have the right of puniſhing them, even by death, without waiting for the anſwer of the viceroy, and there are no deſpots more readily obeyed by their ſlaves, than theſe lords by their ſubjects.

Theſe princes have a number of officers attached to their perſonal ſervice; and they appoint the commanders to all the troops which they have under their inſpection; this army, which is a kind of militia, is compoſed of cavalry and infantry, armed with bows and lances, and ſometimes muſquets. The iron and copper-mines contained in the bowels of their mountains, enable them to make

their own armour. Theſe mountains are ſaid alſo to abound with mines of gold and ſilver.

The dreſs of the Lo-los conſiſts of plain drawers; a veſt of cotton, which hangs down to their knees, and a ſtraw hat; their legs are entirely bare, and they wear only ſandals: their princes dreſs after the Tartar faſhion, and generally uſe ſilk-ſtuffs.

The women have a long robe, which covers their whole body down to their feet; above which they tie a ſmall cloak that reaches no farther than the girdle. In this dreſs they appear on horſeback at marriage ceremonies, or when they pay viſits, accompanied by the females in their train, alſo on horſeback, and by their ſeveral domeſtics.

MIAO-TSE MOUNTAINEERS.

Under the name of *Miao-tſé* are comprehended ſeveral tribes differing from each other only by ſome particular cuſtoms. They are diſperſed through the provinces of *Se-tchuen*, *Koei-tcheou*, *Hou-quang*, *Quang-ſi*, and on the frontiers of the province of *Quang-tong*. From their mountains they formerly made incurſions into the flat, open country, although the Chineſe built caſtles and fortreſſes in ſeveral places, and furniſhed them with numerous garriſons for the purpoſe of reſtraining them. They were for a long time contented with putting a ſtop to their ravages, without declaring war againſt them; and when they committed any acts of hoſtility, they thought it ſufficient to drive them back to their mountains, without attempting to force them from their places of retreat.

The Miao-tſe lived under the government of princes, who poſſeſſed the ſame authority over them as thoſe of the *Lo-los* have over their ſubjects: they ſupported a houſehold, and a regular militia, and had under them ſeveral petty feudatory lords, who were obliged to levy troops for them whenever they received orders.

The uſual arms of the *Miao-tſé* are bows and half-pikes. Their horſes are much eſteemed by the Chineſe, and ſell for an exceſſive price, on account of the nimbleneſs and agility with which they climb the mountains. When they choſe officers from amongſt themſelves the candidates were obliged to ride full ſpeed down the ſteepeſt declivities, and to clear at one leap wide ditches in which large fires are kindled.

The Miao-tſé, who inhabit the province of *Koei-tcheou*, towards *Liping-fou*, have houſes built of brick, but of only one ſtory, and in the lower part, they keep their horſes, oxen, cows, ſheep and hogs. Theſe *Miao-tſé* are collected into villages, and live in great harmony with one another. They cultivate the earth, make a coarſe ſort of muſlin, and manufacture a kind of carpets, which are good and well woven, and which ſerve to cover them during the night. The Chineſe, who keep up a correſpondence with theſe Miao-tſé, purchaſe the timber of their foreſts, which they cut down in their mountains, and deliver to the buyer by rolling it into the river that traverſes their country. When the purchaſer receives it, he makes floats of it and carries it off, after having left the price, which conſiſts of a certain number of cows, oxen and buffaloes. The *Miao-tſé* employ the ſkins of theſe animals for making breaſt-plates, which they cover with thin plates of ſteel or copper: theſe breaſt-plates are heavy, but exceedingly ſtrong. The ordinary dreſs of theſe *Miao-tſé* conſiſts of a pair of drawers, and a kind of jacket which covers over their breaſt.

Thoſe who are diſperſed in that part of *Hou-quang* neareſt to the provinces of *Quang-tong* and *Quang-ſi*, though they ſeemed to acknowledge the juriſdiction of the Chineſe mandarins, were in reality for a long time independent. They go bare-footed, and by being accuſtomed to running among their mountains, they climb the ſteepeſt rocks, and walk over the roughest ground, without feeling the leaſt inconvenience.

The head-dreſs of their women is very ſingular. They place tranſverſely upon their heads, a ſmall piece of board, of about a foot in length, and five or ſix inches in breadth; over this they ſpread their hair, and fix it to the wood by means of wax. The *Miao-tſe* women conſider this as an elegant head-dreſs, and do not ſeem to perceive the reſtraint to which it ſubjects them; for they cannot lie down unleſs they place ſomething to ſupport their necks; and they are under the neceſſity of turning their heads every moment when they walk, to avoid the buſhes with which their country is covered. The difficulty is ſtill greater when they comb their hair, which is three or four times in a year; on theſe occaſions they are obliged to remain whole hours before a large fire to melt the wax: after they have cleaned their hair, they again dreſs it in the ſame manner. This kind of hair bonnet is however uſed only by the young females, for thoſe who are advanced in life pay leſs attention to dreſs, and are contented with only turning their hair up and tying it in a knot on the top of their heads. Thoſe *Miao-tſe* who live towards the middle, and ſouthern part of the province of Koei-tcheou, are ſubject to the madarins of the province, and make a part of the Chineſe people, whoſe cuſtoms they have in general adopted; a particular head-dreſs, different from the cap commonly worn by the Chineſe, being the only mark of diſtinction which they have preſerved. Others are governed by hereditary mandarins, who are conſidered as naturalized, although Chineſe by extraction, being deſcended from ſubaltern officers of the army of *Hong-vou*, on whom, as a reward for their ſervices, the government of a certain number of villages taken from the Miao-tſe was conferred. Theſe petty princes, or mandarins, judge in the firſt inſtance, the cauſes of their vaſſals, whom they have a right of puniſhing, but not capitally. An appeal however may be carried immediately from their tri-

bunal to that of the *Tchi-fou*, or governor of a city of the firſt claſs, who may reverſe the ſentence, or ſtay the proceedings.

According to the accounts of the Chineſe the whole *Miao-tſe* nation are a reſtleſs and barbarous people---men without faith or probity, and above all, notorious plunderers; but Father Regis and the other miſſionaries who made a map of their country, do not give them the ſame character.---They on the contrary declare, that they found them an active, laborious and obliging people, and remarkably honeſt and punctual in reſtoring whatever effects they had entruſted to their care.

Theſe formidable mountaineers, who may be ſaid to have enjoyed liberty and independence for two thouſand years, have been at length completely ſubjected. This event muſt, in the judgement of the Chineſe, form one of the moſt memorable epochas in their hiſtory; and the name of KIEN-LONG will no doubt be ranked by them among their moſt celebrated emperors: his active genius, fruitful in reſources, and firm and perſevering in its plans, brought about this important revolution. The moſt powerful and intractable of the *Miao-tſe* had formed on the frontiers of Se-tchuen and Koei-tcheou, two petty ſtates; one of which was called the Greater Kin-tcheouen; the other, the Leſs.---Each of theſe ſtates was governed by a diſtinct prince. About 1752, the *Miao-tſe* having made ſome deva-ſtations in the territories of the empire, an army was ſent againſt them. But the general was defeated, and his head cut off. His ſucceſſor, more artful, entered into a treaty with them, and cauſed rich preſents to be diſtributed among them, with which they retired to their mountains. Care was taken to inform the emperor that the *Miao-tſe* had returned to their duty; had laid down their arms, and acknowledged his authority. However, a few years after hoſtilities commenced again on the part of the *Miao-tſe*. The

emperor, highly incenſed, formed a reſolution of extirpating theſe turbulent ſubjects, and accordingly ſent another army againſt them, divided into three bodies, each conſiſting of forty thouſand men, ordering the commander in chief, general *Ouen-fou*, to climb their frightful mountains. The enemy, to allure him with the greater confidence, made but a faint reſiſtance in the firſt defile. But the Chineſe general having made his way through it, found himſelf in a narrow paſs, where he had nothing before him but other ſteep rocks; the *Miao-tſe* then ſhewed themſelves in great force, blocked up every paſſage, and when the Chineſe were almoſt exhauſted by famine, attacked them ſword in hand, and did not ſuffer a ſingle man to eſcape. It was not known until ſeveral years after in what manner they had treated general *Ouen-fou*. The two other generals, who did not ſupport him, were puniſhed; one being ſtrangled, and the other ſent into baniſhment.

The emperor at length appointed *Akoui* generaliſſimo of all his forces. He was a man of great coolneſs and of unſhaken conſtancy, whom nothing could diſcourage, and who was not afraid of diſobliging the emperor, ſhould the good of the ſervice require him to purſue any plan contrary to his inclination. *Akoui* penetrated into the mountains by the ſame rout as his predeceſſor; but took care to occupy all the neighbouring rocks, and to preſerve a retreat. This firſt diſplay of ability let the *Miao-tſe* know what kind of general they had to encounter. *Akoui* acted with the greateſt caution: he never retreated; each ſtep he advanced was ſo much ground loſt to the enemy. And by perſiſting reſolutely in following the cautious plan of operation he had laid down, he at length accompliſhed his deſign, and ſubdued theſe mountaineers, after having driven them into their inmoſt retreats. One of the Miao-tſe princes periſhed in the courſe of the war; the other

was taken and conducted to Pekin, with his whole family, and the war ceased in 1776 *.

The *Miao-tsé*, in defence of their liberty and country, did every thing that could be expected from human valour; their women fought with the most obstinate fury; of which the following anecdote, related of one of these female patriots, is a sufficient proof: "Force and stratagem had "been employed for two months to get possession of a "small fort built on a very high rock; but without success. "One morning, at day-break, some of the soldiers on "guard, being alarmed by a noise like that of a person "stepping with great caution, approached softly, when "they thought they perceived something in motion. Two "or three of the nimblest, by the help of cramp-irons "fixed to their shoes, scrambled up the rock a little way "on that side whence the noise seemed to proceed, when "they discovered a woman, who was drawing water. "They immediately seized her, and asked who composed "the garrison that for a long time had made such an ob-"stinate resistance in the fort.—*I*, said she, *I alone*; *but* "*being in want of water*, *I came hither to fetch some*, "*without expecting to meet you.* She then discovered to "them a secret path, by which they were conducted into "the fort where she had remained alone, and of which she "had been the whole defence; sometimes firing her mus-"quet, at others tearing off fragments from the rock, "which she rolled down on the soldiers who in vain at-"tempted to climb it."

* Those desirous of fuller information respecting this war are referred to the XI. Vol. of *The General History of China*, page 588, and *New Memoirs of China*, Vol. V.

GENERAL DESCRIPTION

OF THE STATES

TRIBUTARY TO CHINA.

KINGDOM OF COREA.

COREA, called by the Chineſe *Kao-li* and by the Mantchew Tartars *Sol-ho*, is a large peninſula, extended between China and Japan, bounded on the north by Chineſe Tartary, on the eaſt by the ocean and iſles of Japan, on the ſouth by the ocean, and on the weſt by the gulph and province of *Leao-tong*. This kingdom is reckoned to be ſix hundred miles from north to ſouth, and three hundred from eaſt to weſt. All acceſs to it by ſea is dangerous and difficult, from the great number of ſhoals which ſurround its coaſts. Its leaſt diſtance from Japan is only twenty-five leagues.

The origin of the Coreans is very obſcure: it appears that the country was at firſt inhabited by different tribes, the principal of which were the *Mé*, *Kio-kiouli* and the *Hans*; the laſt ſubdivided into three hordes—the *Mahan*, *Pien-han*, and *Chin-han*. Theſe inhabitants of Corea at firſt compoſed ſeveral ſtates, ſuch as that of *Tchaoſſien*, and that of *Kao-li*: but, in proceſs of time, they became united under the ſame government, and formed one kingdom called *Kao-li*.

This kingdom is governed by a ſovereign, who exerciſes abſolute authority over his ſubjects, though he him-

ſelf is a vaſſal and tributary of the emperor of China. As ſoon as this prince dies, the emperor deputes to his ſon two mandarins, to confer upon him the title of *koué-vang*; or *king*. When the king of Corea has no immediate heir, or is afraid that the ſucceſſion may occaſion diſturbance after his death, he appoints his heir, and ſolicits the emperor to confirm his nomination. The prince receives on his knees the inveſtiture of his ſtates, and pays the emperor's envoys the ſum of eight hundred taëls, beſides diſtributing other cuſtomary preſents. The miniſter of Corea then repairs to Pekin, to proſtrate himſelf before the emperor, and preſent him the tribute; and ſuch is the ſtrictneſs of the Chineſe court, that the princeſs who has eſpouſed the king, cannot aſſume the title of queen until ſhe has received it from the emperor.

The Japaneſe conquered this kingdom about the end of the ſixteenth century; but the Coreans, aſſiſted by the Tartars, who had ſubdued China, drove them again from the country. After the Coreans became tributaries to the Chineſe, and of conſequence to the Tartar government, an attempt was made to compel them to ſhave their heads, and to adopt the Tartar dreſs. This innovation occaſioned a general revolt throughout all Corea, which was at length appeaſed by the prudent care of the reigning family.

We are as yet little acquainted with the interior of this kingdom, but we know that it is divided into eight provinces, containing forty diſtricts, thirty-three cities of the firſt, fifty-eight of the ſecond, and ſeventy of the third claſs. *King-kitao*, ſituated in the province of *King-ki*, is the capital of the whole kingdom, and the ordinary reſidence of the ſovereign, who is maſter of all the wealth of his ſubjects, which he inherits after their death.

The Coreans are well made, ingenious, brave, and traceable; fond of dancing and muſic, and they apply with

ardour and honour, in a particular manner, to the ſciences. Their learned men are diſtinguiſhed by two plumes of feathers in their caps, and are treated with a conſiderable portion of reſpect.

The Northern Coreans, who are more robuſt than thoſe of the ſouth, have a taſte for arms, and are good ſoldiers: when in battle they uſe croſs-bows and very long ſabres.

The practice of the Coreans, with reſpect to the dead, is, not to inter them until three years after their deceaſe; their affection to their parents ſeems very ſtrong, for they wear mourning for a father or mother three years. At the ceremony of interment they place around the tomb the chariot, horſes, and clothes of the deceaſed, and whatever elſe he ſhewed a fondneſs for when alive; all theſe they leave to be taken by thoſe who have aſſiſted at the funeral.

Theſe Coreans have borrowed their mode of building, writing, dreſs, religious worſhip, ceremonies, belief of the tranſmigration of ſouls, and the greater part of their cuſtoms, from the Chineſe. But their women have more liberty of appearing in public with the other ſex. They differ from the Chineſe in their marriage ceremonies very particularly, for in China, fathers and mothers often marry their children without their conſent, and even without their knowledge; in the kingdom of Corea, the parties chooſe for themſelves, and do not regard the inclination of their parents, or ever ſuffer them to throw any obſtacles in the way of their union. The buildings of Corea in the country are generally of mud, but in the cities chiefly of brick; the walls of the cities are entirely in the Chineſe mode.

The principal productions of Corea are wheat, rice, and ginſeng; gold, ſilver, iron, foſſil ſalt, caſtor, ſable's ſkins, and a yellow varniſh, the ſplendour of which is almoſt equal to gilding: the tree from which this gum diſtils has a great reſemblance to the palm tree.

The principal manufacture of Corea is paper, of which China imports every year a conſiderable quantity. It is made of cotton, is as ſtrong as cloth, and thoſe who write on it make uſe of a ſmall hair bruſh or pencil: before it can be written on with pens, it muſt be waſhed over with allum water; for without this precaution it will not bear the ink. It is with this paper that the tribute due to the emperor is in part paid. The Chineſe purchaſe it for filling up the ſquares of their ſaſh windows, becauſe, when it is oiled, it reſiſts the wind and rain much better than theirs; it is alſo uſed by the Chineſe as wrapping paper; their taylors alſo rub it between their hands until it becomes ſoft and flexible, and they often employ it in lining clothes, inſtead of calico.—The Coreans alſo manufacture ſmall bruſhes for painting, which are highly eſteemed in China.

The ſea coaſts of Corea abound with a variety of fiſh, and to the north-eaſt numbers of whales are found, ſome of which are ſaid to have been ſeen with the harpoons of the French and Dutch; if ſo, they muſt have eſcaped from the north of Europe.

KINGDOM OF TONG-KING.

This kingdom extends between the 17th and 23d degrees of north latitude. It is bounded on the north by the Chineſe provinces of Yun-nan and Quang-ſi, on the eaſt by the provinces of Canton and the ſea, on the ſouth by the ſea and Cochin-china, and on the weſt by the country of Laos. Tong-king and Cochin-china formerly compoſed one of the moſt extenſive provinces of China, called *Ngan-nan*, or *The Southern Repoſe*. It appears that about three hundred years before the Chriſtian æra, theſe countries were uncultivated, and inhabited by ſavages, who had neither books nor characters; but in leſs than a century afterwards they began to aſſume a new appearance. *Ki-hohang-ti*, emperor of China, having

newly conquered them, aſſembled upwards of five hundred thouſand perſons from different parts of his empire, and ſent them into the ſouthern extremities of the provinces of Quang-ſi, Can-ton, Tong-king, and Cochin-china. The arrival of ſo numerous a colony filled this country with Chineſe families, who gradually introduced the characters, government, and religion of the Chineſe.

But the Tonquineſe, about fifty years before the Chriſtian æra, leagued themſelves with the people of Cochin-china, and united their forces to ſhake off the Chineſe yoke. Two Tonquineſe ladies, who were ſiſters, put themſelves at the head of the revolted troops: they poſſeſſed all thoſe charms calculated to inſpire their followers with the ſtrongeſt enthuſiaſm, and all thoſe warlike qualities neceſſary to form the heroine. They ordered the frontier towns and poſts to be fortified, diſciplined a numerous army, and in the moſt endearing manner animated the ſoldiers to defend their country. *Mayven*, the general, who was ſent againſt them with a formidable army, ſtood in need of all his courage and talents. Every ſtep was reſolutely diſputed with him; and he could not advance but by gaining freſh battles. In every action, the two heroines diſplayed equal judgment and bravery; but they at length fell, with their arms in their hands, in a bloody battle, fought near the lake *Sy-hou*. The Tonquineſe troops were cut to pieces, and Tong-king was ſubdued. The Chineſe general, to commemorate his victory, cauſed two brazen pillars to be erected on the boundaries that ſeparate *Tong-king* from the province of *Quang-ſi*. They ſtill remain, and have the following inſcription; *When theſe pillars ſhall be deſtroyed, Tong-king will periſh.* The Tonquineſe at preſent conſider this inſcription as a prophecy, and theſe columns as monuments to which the deſtiny of their kingdom is inſeparably attached: they therefore take the greateſt care to preſerve them.

Few countries have been ſubject to more revolutions

than Tong-king: ſometimes quietly ſubmitting to the Chineſe authority; ſometimes abandoned to revolt, and ruled by uſurpers eagerly bent on deſtroying one another; ſometimes torn by inteſtine or foreign wars; ſometimes humbled; and, at others, giving laws to its neighbours; for ſeveral centuries it ſeems to have been particularly expoſed to political convulſions.

China, wearied of the wars which ſhe had ſupported, and harraſſed by the reſtleſs and turbulent diſpoſition of a people ſo exceſſively jealous of their liberty, abandoned the project of enſlaving the Tonquineſe, and conſented that it ſhould be governed by its own kings, provided they acknowledged themſelves her tributaries. This was agreed to; and it is ſaid, that the firſt tribute which the Tonquineſe paid, conſiſted in three ſtatues of gold, and as many of ſilver, which they engaged to ſend every ſeven years to the emperor.

The throne of *Tong-king* was for two hundred and twenty-two years occupied by eight princes of a family called *Ly*; but in 1230, this family becoming extinct, the ſovereign authority paſſed to the family of *Tchin*, which likewiſe became extinct in 1406. The emperor of China, *Yong-lo* then again reduced *Tong-king* into a Chineſe province, and appointed a governor-general and officers for all the departments of war, commerce, juſtice, &c. A map of Tong-king, a liſt of its inhabitants, and an inventory of the principal effects found in it, were carried to court, and preſented to the emperor. According to theſe accounts, the number of inhabitants amounted to three millions one hundred and twenty thouſand families. There were alſo found in Tong-king two hundred and thirty-five thouſand nine hundred oxen, horſes, and elephants; thirteen millions ſix hundred thouſand *tan* of rice (a *tan* weighing an hundred and twenty Chineſe pounds); eight thouſand ſix hundred and ſeventy barks, and two

millions five hundred and thirty-nine thouſand eight hundred pieces of armour.

That part of *Tong-king* where the emperor had neglected to place ſtrong garriſons, ſoon gave new proofs of its love of freedom: the people again took up arms; and an able officer, named *Lyli*, put himſelf at the head of the Tonquineſe. After a great number of battles, the ſucceſs of which was various, *Lyli* undertook to perſuade the emperor, that one *Tchin-hao* was a branch of the royal family of *Tchin*. *Tchin-hao* was proclaimed king; and the Chineſe troops were ordered to evacuate Tong-king. *Lyli* was now the abſolute maſter of Tong-king; and *Tchin-hao*, who was but the ſhadow of a king, dying without iſſue in 1428, the emperor declared *Lyli* hereditary governor, and received his deputies, preſents, and a ſolemn act, by which he acknowledged himſelf a tributary and vaſſal of the empire. His ſon, who ſucceeded him, obtained the title of king.

This family enjoyed the throne until the beginning of the ſixteenth century, when an ambitious individual had the boldneſs to declare himſelf a deſcendant from the royal family of *Tchin*: the Tonquineſe roſe in his behalf, the reigning prince was aſſaſſinated, and the uſurper aſſumed the ſovereign authority. Another revolution quickly followed: a grandee, named *Mo-teng-yong*, raiſed a force, attacked the uſurper, and entirely defeated his army, and, in concert with the other grandees of the ſtate, cauſed Li-ning, the nephew of the aſſaſſinated prince, to be proclaimed king.

The new king carried his gratitude for this ſignal act of friendſhip too far: he granted *Mo-teng-yong* unlimited and abſolute authority in the government of the ſtate. And the miniſter, elated by this exceſs of power, conceived the deſign of becoming ſovereign: the deſign conceived in ſecret was ſoon openly avowed, he dropped the maſk, aſſumed the title of prince, and took the ſovereignty into his

own hands. The weak king, accompanied by his mother, retired to the weſtern part of Tong-king, and ſecured himſelf by fortifications while all the eaſtern part ſubmitted to the authority of the uſurper. The lawful ſovereign ſent deputies to the court of China: but *Mo-teng-yong* placed ſpies on the frontiers, by whoſe activity and intrigues the deputies of *Li-ning* were arreſted on the way, and ſome of them put to death.

In 1537, one of Li-ning's deputies had the good fortune to reach court: and the emperor learned from the petition of the prince all the events that had happened in Tong-king; he immediately ordered ſome of the nobility to repair to the frontiers, and to enquire into the cauſe of theſe diſturbances, and the preſent poſture of affairs in Tong-king.

Mo-teng-yong alſo ſent deputies to the emperor, and ſpared no pains to procure protectors at court. His addreſs had the ſucceſs he wiſhed; and he found ſuch powerful friends, that they prevailed on the emperor to refer for examination the propoſals he had made, and to treat him with mildneſs.

The Chineſe commiſſioners arrived at the frontiers of Tong-king in 1540. *Mo-teng-yong* ſent to them one of his own ſons, accompanied by forty-two principal mandarins, who preſented an act by which *Mo-teng-yong* and his ſon ſubmitted to the authority of the emperor, and declared themſelves his faithful ſubjects. The commiſſioners made known the reſcript of his Majeſty, which granted them a free pardon, and the power of retaining the ſtates of which they were in actual poſſeſſion, on condition of paying a certain tribute every three years. The reſcript ordered, that Tong-king ſhould no longer bear the title of a kingdom; but that of an hereditary lordſhip, dependant on the emperor. The title of hereditary lord of Tong-king was granted to *Mo-teng-yong*, and his ſon, together with a ſilver ſeal; and the ſame honours were

decreed to prince *Li-ning* for thoſe eſtates which he poſſeſſed. *Mo-teng-yong* died in 1542, and was ſucceeded by his grandſon, who obtained a patent as governor and hereditary lord of Tong-king: but, after the death of *Mo-teng-yong*, a diſſention aroſe in the family of *Mo*; his ſtates were divided among ſeveral chiefs, who waged ſuch bloody wars, and weakened each other ſo much, that in 1577 this family entirely loſt its power.

The family of *Ly* was much more ſucceſsful. The chief of this family attacked, in 1591, the moſt powerful lord of *Mo*, defeated him in a battle, retook the capital of Tong-king, and re-entered into thoſe important places which had been uſurped from them in 1597. This prince found himſelf maſter of the kingdom, paid his tribute to the emperor, preſented a ſtatue of gold, and received his patent, as hereditary governor. The lords of *Mo* were now obliged to ſeek an aſylum on the frontiers of the Chineſe provinces of Yun-nan, Quang-ſi and Quan-tong; being reduced to the neceſſity of giving up all their poſſeſſions except the city of Hoa-ping and the territories belonging to it: at the court of the emperor, they however enjoyed the ſame rank as thoſe of *Ly*.

The family of Ly ſtill poſſeſſes the throne, and has ſupported itſelf with genuine dignity; ſo much ſo, that the Court of Ceremonies, in 1666, repreſented to the emperor *Kang-hi*, that the family of *Ly* was worthy of his favour. In 1683 the emperor *Kang-hi* ſent a nobleman to the court of Tong-king, with a diploma, declaring prince *Ly-ouei-tching* king: to this diploma the emperor added ſome lines, written by his own hand, expreſſive of his approbation of the prince's conduct. In 1725, the emperor *Yong-tching*, ſon of *Kang-hi*, paid the ſame compliment to his ſucceſſor King *Ly-ouei-tao*.

Tong-king is divided into eight provinces, each having its own governor and magiſtrates; but an appeal lies from their ſentence to a court conſiſting of an hundred

counſellors of ſtate. This court is appointed to determine finally on appeals from every part of the kingdom; they are a ſeparate body from the thirty-two members of the royal council, who attend the king in all his public audiences. Though the monarchy of this country is hereditary in a family, the eldeſt does not always ſucceed to the throne; for the king appoints for his ſucceſſor ſuch of his ſons as he thinks proper, ſubject to the approbation of the emperor of China. The brothers of the prince are confined in the palace, and ſuffered to go out only four times in a year: when they are allowed ſix days for hunting or walking. The military of Tong-king conſiſts of about twenty-two thouſand ſoldiers; twenty thouſand of which are ſtationed on the frontiers, the reſt are the king's guard; beſides theſe there are fifty war elephants. On all the rivers of the kingdom, where there is any probability that an enemy might make an invaſion, there are kept a number of large galleys and galliots, in which the ſailors row ſtanding, with their faces turned towards the prow, where the captain regulates their motions by a ſmall rod which he holds in his hand.

The people of Tong-king, in general, are ſtrong and well made; their diſpoſition free, generous and open, they are laviſh in their public expences, and fond of ſhow, eſpecially in feaſts, marriages, and funerals.

The Tonquineſe are of an olive colour, they blacken their teeth, and ſuffer their nails and hair to grow, the latter of which they wear as long as poſſible. Such is the abſolute authority of the Tonquineſe monarch, that, except the citizens of the capital, all the tradeſmen, ſuch as joiners, ſmiths, maſons, carpenters, &c. who are in general ingenious, are obliged to labour three months every year in the palace, and two months for the mandarins and great lords: at theſe times they are deprived of all the advantages of their labour but mere food: thus monarchy and ariſtocracy diſcovers the ſame ſpirit amongſt barbarians

as in civilized nations. Marriages are not contracted here without the consent of the governor or judge of the place. A plurality of wives is permitted, but only the most accomplished takes the title of spouse. The law grants a divorce to the men, but denies it to the women: at a separation, the children remain with the husband. The favourite diversions of the Tonquinese are a kind of comedies, which they accompany with abundance of machinery and decorations; and they may be said to excel in the representation of torrents, rivers, seas, tempests, and naval battles.

The learning of the Tonquinese consists principally in the knowledge of a great number of characters, and in the study of the rules and principles of morality, drawn from the writings of Confucius. They apply to letters, because they open the way to honours, and because it is by their means alone that they can ever be promoted to offices of dignity or trust. The literati pass through three degrees, which are those of *finde*, *doucum* and *tanfi*. Before they can attain to the first degree, they must study such parts of the law as belong to notaries, attornies, and counsellors, for eight years. At the end of that period they are examined in the duties of these professions; and if they are found sufficiently capable, they are permitted to assume the title of *findes*. To obtain that of *doucum*, they must study astrology, music, and poetry, and learn the manufacture of mathematical instruments for five years longer. To obtain the degree of *tanfi*, they must employ four years more in learning to read and write the Chinese characters, and in acquiring a knowledge of their laws and customs. The last examination is made in the presence of the king, princes, mandarins of arms, literati, and of all the *tanfis*. In the square of the palace stages are erected, in the form of amphitheatres, one for the king and princes, and others for the examiners and candidates; several days are sometimes spent in this ceremony; on the last of which

the names of thoſe who have given ſatisfactory anſwers to the queſtions propoſed, are put into the hands of ſixteen of the chief mandarins; and after the king's conſent has been obtained, a robe of violet-coloured ſilk is put upon them, the emblem of being honoured with the title of *tanſi*. To theſe literati of the firſt claſs, penſions are aſſigned by the ſtate but paid by the people; and from theſe *tanſi*, ambaſſadors to foreign ſtates are always choſen.

The Tonquineſe in their viſits and entertainments are very ceremonious. The perſon who pays the viſit ſtops at the gate, and gives the porter certain looſe leaves of paper, containing eight or ten pages, in which are written in large characters his name and titles, together with the intention of his viſit. Theſe leaves are of different ſorts and colours, according to the rank and quality of the perſon to be viſited. If the maſter of the houſe is abſent, the paper is left with the porter, and the viſit is conſidered as concluded. A magiſtrate, when he pays a viſit, muſt be clothed in a robe of ceremony proper to his employment; and thoſe who have ſome diſtinction, though they hold no public office, have alſo particular viſiting dreſſes; and they cannot diſpenſe with the uſe of them, without tranſgreſſing the eſtabliſhed rules of civility.

The perſon viſited receives at the door the perſon who pays the viſit: they join hands when they accoſt one another, and, by their geſtures alone, ſhew a thouſand marks of politeneſs. The maſter of the houſe invites his viſitor to enter, by pointing to the door; the perſon who pays the viſit, as ſoon as ſeated, again tells the motive which brought him thither: the maſter of the houſe liſtens with much gravity, and from time to time inclines his body, according to the rules of politeneſs. Servants afterwards, clothed in dreſſes of ceremony, bring a triangular table, upon which are placed cups of tea, together with boxes of betel, pipes and tobacco.

When the viſit is ended, the maſter of the houſe re-

conducts his gueſt to the middle of the ſtreet, where they renew their reverences, bows, elevation of hands, and other compliments: when the ſtranger is departed, and already advanced a good way, the maſter of the houſe ſends a footman after him to pay him a freſh compliment; and ſome time after the viſitor, in his turn, ſends back another to thank him, which terminates the viſit.

It is not only in viſits that this troubleſome politeneſs is diſplayed; but in all their actions which have any relation to ſociety. The Tonquineſe, in eating, inſtead of forks, uſe ſmall ſticks made of ebony or ivory, with the extremities ornamented with gold or ſilver: they never touch any food with their fingers; and, when at table, they appear to eat in uniſon; the motion of their hands and jawbones ſeeming to depend upon ſome particular rules. They never uſe napkins, nor are their tables covered with a cloth; they are only ſurrounded with long embroidered carpets, which hang down to the floor. Every perſon has a table for himſelf, unleſs too great a number of gueſts obliges two to ſit together.

The perſon who invites to an entertainment, ſends, the evening before, to his intended gueſts, a few leaves of invitation, in which is contained a kind of bill of fare.

On the day appointed for the entertainment, he ſends early in the morning a paper like the former, to remind the gueſts of their invitation; and when the hour of repaſt approaches, he ſends a third paper, with a ſervant to conduct them, and to acquaint them how impatient he is to ſee them; when the company are aſſembled, and are about to ſit down to table, the maſter of the houſe takes a cup of gold or ſilver, and, lifting it up with both hands, ſalutes the perſon of the greateſt rank on account of his employment: he then proceeds to the outer court, where, after having turned himſelf towards the ſouth, and offered wine to the tutelary ſpirits who preſide over the houſe, he pours it out in form of a libation. After this ceremony,

every one approaches the table deſtined for him, but before they ſit down they waſte above an hour in paying compliments; and the maſter of the houſe has no ſooner done with one, than he begins with another.—When they have occaſion to drink, compliments begin afreſh: they drink a great deal, but ſlowly, and at ſeveral times; and when they begin to grow merry, diſcuſs various topics; and ſometimes play at ſmall games, in which thoſe who loſe are condemned to drink.

Comedies and farces are often repreſented during theſe repaſts; but they are always intermixed with the moſt wretched and frightful muſic. The actors in theſe domeſtic comedies are boys between the age of twelve and fifteen, who, like European ſtrollers, go from province to province, and are every where conſidered as the dregs of the people. They have, however, moſt aſtoniſhing memories; they carry their theatrical apparatus along with them, together with a volume containing their comedies, generally to the amount of forty or fifty, which they preſent; and when a piece is fixed on, they immediately perform it, without any preparation.

About the middle of the entertainment one of the performers goes round to all the tables, and begs of the gueſts; the ſervants of the houſe do the ſame, and carry to their maſters whatever money they receive: a new repaſt is then diſplayed before the company, which is deſtined for their domeſtics.

The end of theſe entertainments is generally ſuited to the beginning. The gueſts praiſe *in detail* the excellence of the diſhes and the politeneſs and generoſity of their hoſt, who, on his part, makes a number of excuſes, and begs pardon, with many low bows, for not having treated them according to their merit.

The Tonquineſe phyſicians pretend that they can diſcover the greater part of diſeaſes by the beating of the

pulſe alone, which they feel in three parts on each ſide of the body.

For the moſt part, they uſe nothing but roots, or ſimples, in the compoſition of their medicines: but for headaches, fevers and dyſenteries, they commonly preſcribe the juice of a certain fruit, which is ſaid to have a wonderful effect in the cure of theſe diſorders.

The purple fever, which is ſo very dangerous in Europe, is ſaid never to be fatal in Tong-king.—Groſier gives the following account of their treatment of it: They take the pith of a certain reed, dip it in oil, and apply it to the purple ſpots on the body: the fleſh then burſts, the corrupted blood is ſqueezed out, and the cure is finiſhed by rubbing the wounds with a little ginger.

Bleeding is not much uſed in Tong-king: this is the laſt reſource of the phyſicians; who never have recourſe to it, until they are well aſſured of the inefficacy of other remedies.

The religion of the Tonquineſe is a mixture of the Chineſe and other ſuperſtitions.—Some of them believe in the immortality of the ſoul; while others confine this to the ſouls of the juſt only. They worſhip ſpirits, with which they imagine the air to be filled, admit the doctrine of tranſmigration, believe the world to be eternal, and acknowledge one ſupreme being. The literati follow the doctrine of *Confucius*, and conform to the cuſtoms of the Chineſe in their religious ceremonies. There are few cities which have not one temple, at leaſt, raiſed to *Confucius*. The ſtatue of this celebrated philoſopher is always ſeen in the moſt honourable place, ſurrounded by thoſe of his ancient diſciples, placed around the altar, in attitudes which mark the reſpect and veneration they formerly had for their maſter. All the magiſtrates of the city aſſemble there on the days of new and full moon, and perform a few ceremonies which conſiſt in offering preſents

on the altar, burning perfumes, and making a number of genuflections.

At both the equinoxes, they offer up ſolemn ſacrifices, at which all the literati are obliged to aſſiſt. The prieſt, who is commonly one of thoſe mandarins called literati, prepares himſelf for this ceremony by faſting and abſtinence: the evening before the ſacrifice is made, he provides the rice and fruits which are to be offered, and diſpoſes in proper order on the tables of the temple every thing that is to be burnt in honour of Confucius, whoſe altar is ornamented with the richeſt ſilk ſtuffs, and his ſtatue is placed on it, with ſeveral ſmall tablets, on which his name is inſcribed in characters of gold. He then pours warm wine into the ears of the animals intended for ſacrifice: if they ſhake their heads, they are judged proper, but if they make no motion, they are rejected. Before they are killed, the prieſt bends his body very low; after which he cuts their throats, reſerving their blood and the hair of their ears till the next morning, when the prieſt again repairs to the temple, where he invites the ſpirit of Confucius to come and receive the homage and offerings of the literati, while the reſt of the miniſters light wax candles, and throw perfumes into fires prepared at the door of the temple. As ſoon as the prieſt approaches the altar, a maſter of ceremonies cries out, with a loud voice, *Let the blood and hair of the ſlaughtered beaſts be preſented.* The prieſt then raiſes with both hands the veſſel containing the blood and hair, and the maſter of the ceremonies ſays, *Let this blood and hair be buried.* At theſe words all the aſſiſtants riſe up, and the prieſt, followed by his miniſters, carries the veſſel, with much gravity and reſpect, to a kind of court which is before the temple, where they inter the blood and hair of the animals. After this ceremony, the fleſh of the victims is uncovered, and the maſter of the ceremonies cries out, *Let the ſpirit of the great* CONFUCIUS *deſcend!* The prieſt immediately lifts up a veſſel filled with ſpirituous

liquor, ſome of which he ſprinkles over a human figure made of ſtraw, at the ſame time pronouncing theſe words: "*Thy virtues, O Confucius! are great, admirable, and excellent. If kings govern their ſubjects with equity, it is only by the aſſiſtance of thy laws and incomparable doctrine. We offer up this ſacrifice to thee, and our offering is pure. May thy ſpirit, then, come down among us, and rejoice us by its preſence.*" When this ſpeech is ended, he then offers a piece of ſilk to the ſpirit of Confucius, and afterwards burns it in a brazen urn, ſaying, with a loud voice, "*Since the formation of men, until this day, who is he among them, who hath been able to ſurpaſs, or even equal the perfections of Confucius? O, Confucius! all that we offer thee is unworthy of thee: the taſte and ſmell of theſe meats have nothing exquiſite; but we offer them to thee, that thy ſpirit may hear us.*" This ſpeech being finiſhed, THE PRIEST DRINKS THE LIQUOR, while one of his miniſters addreſſes this prayer to Confucius: "*We have made theſe offerings to thee with pleaſure; and we are perſuaded, that thou wilt grant us every kind of good, favour, and honour.*" The prieſt then diſtributes *among the aſſiſtants* the fleſh of the ſacrifices; and thoſe who eat of it believe that Confucius will load them with bleſſings, and preſerve them from every evil. The ſacrifice is now terminated by re-conducting the ſpirit of the philoſopher to the place from which it is ſuppoſed to have deſcended

On the firſt day of every new year, the Tonquineſe celebrate a ſolemn feaſt in honour of thoſe who during their lives performed illuſtrious actions, or diſtinguiſhed themſelves by their courage and bravery. On this occaſion more than forty thouſand ſoldiers are drawn up in a vaſt plain, to which all the princes and mandarins are ordered to repair, and where the king himſelf attends them. After ſacrificing, incenſe is burnt before a number of altars, on

which are inſcribed the names of the generals and great men in commemoration of whom they are then aſſembled. The king, princes, and all the grandees of the court, afterwards incline themſelves before each of the altars, excepting thoſe which contain the names of rebellious generals, againſt which the king diſcharges five arrows. The whole ceremony concludes with the firing of cannon and muſquetry, in order to put to flight all the ſouls.

There are three particular idols to which the Tonquineſe render the moſt ſuperſtitious homage—the *Spirit of the Kitchen*, the *Maſter of Arts*, and the *Lord of the Place where they reſide*. The *Spirit of the Kitchen* takes its origin from the following tale, preſerved by tradition in the country: "A woman having ſeparated from her huſband "on account of ſome diſcontent, married a ſecond time. "This action gave her former huſband ſo much uneaſineſs, "that he put an end to his days by throwing himſelf into "a large fire. The unfaithful ſpouſe, touched with re"pentance, went and expiated her fault by throwing "herſelf likewiſe into the ſame fire. Her ſecond huſ"band being informed of it, haſtened thither alſo; but "finding his wife reduced to aſhes, he was ſo much affect"ed with grief, that he ruſhed into the middle of the ſame "fire, and was deſtroyed in an inſtant." This *ſpirit* is believed to animate three ſtones, of which the Tonquineſe form their hearth; and theſe three ſtones they worſhip on the firſt day of every new year.

The idol called *Maſter of Arts* is the image of one of the literati, whom the people of Tong-king believe to have been the moſt ingenious, learned, and wiſe, of mankind. Merchants invoke it before they traffic; fiſhermen, before they throw their nets; and artiſts, before they begin any work.

The idol called *Lord of the Place where they reſide* is as much reverenced as the preceding. When any one intends to build a houſe, he conſiders that the ground upon which

he builds, though it is the property of the king, may have ſome other maſter, who, though dead, preſerves the ſame right as he enjoyed during his life. He therefore ſends for a magician, who by beat of drum invites the ſoul of the deceaſed maſter to come and take up its abode under a ſmall hut prepared for it, and where it is preſented with gilt paper, perfumes, and ſmall tables covered with dainties. The object of this ceremony is ſo far to engage the friendſhip of the ancient proprietor as to ſuffer a new tenant to poſſeſs his field.

Some of the Tonquineſe are ſo ſuperſtitious, that when they are about to undertake any journey, they inſpect the feet of a chicken: others, after they have ſet out, becauſe they have ſneezed once will ſuddenly return; but if they ſneeze twice, they think themſelves obliged to double their pace, and return with the greateſt haſte poſſible.

There are ſome who divide the earth into ten parts, and from time to time pay a degree of adoration to each: others divide it into five, one of which is ſuppoſed to be in the middle. They pay their homage to the north dreſſed in black, and uſe black utenſils in their ſacrifices; they clothe themſelves in red when they adore the ſouth; in green, when they ſacrifice to the eaſt; in white, when they invoke the weſt; and in yellow, when they pay their adorations to the middle part.

When a Tonquineſe is about to purchaſe a field, undertake a journey, or marry one of his children, he goes and conſults a conjurer; before this conjurer or magician gives an anſwer, he takes a book, but he opens it only half, as if he was afraid of ſuffering profane eyes to ſee what it contains. After having aſked the age of the perſon who comes to conſult him, he throws into the air two ſmall pieces of copper, on which are engraven, on one ſide only, certain cabaliſtical figures or characters. If they fall with the figures turned towards the earth, it preſages misfortune; but if towards the heavens, the omen is happy.

There are other magicians, who are only conſulted for the cure of diſeaſes. If he announces that the diſeaſe proceeds from ſpirits, they call them wicked genii, and pretend to ſhut them up in earthen vaſes; if it comes from the devil, they invite the old gentleman to a grand feaſt, aſſign him the moſt honourable place, pray to him, and offer him preſents; but if the diſeaſe does not abate, they load him with injuries, and fire muſkets to drive him from the houſe. If it is the god of the ſea who has occaſioned the diſtemper, they repair to the banks of ſome river, where they offer up ſacrifices to appeaſe him, and intreat him to quit the ſick perſon's chamber and return to the waters. Whether the ſick perſon finds himſelf better or not, the magician takes his leave, loaded with gold and preſents.

There are in the country of Tong-king a number of mountaineers, who, having ſhaken off the yoke of every nation, and retired to inacceſſible mountains, leading a life reſembling thoſe ferocious wild beaſts which inhabit the ſame rocks with them, form a kind of republic, of which their *prieſt* is the head. This chief has deviſed a particular ſyſtem of religion and rites, which have no ſimilarity with thoſe of the Tonquineſe. In the houſes of the prieſts their gods deliver oracles. A great noiſe announces their arrival; and theſe mountaineers, who, while waiting for them, paſs the time in drinking and dancing, immediately ſend forth loud ſhouts of joy, which are more like howlings than acclamations: they cry out, "*Father! "art thou already come?*" A voice then anſwers, "*Be of "good cheer, my children, eat, drink, and rejoice; it is I who "procure you all thoſe advantages you enjoy.*" After theſe words, to which they liſten with ſilence, they again return to their drinking. The gods now become thirſty in their turn, and aſk for ſomething to drink; vaſes ornamented with flowers are immediately prepared, which the prieſt receives to carry them to the gods; for he is the only perſon permitted to approach to, or converſe with them.

They have one god who is repreſented with a bald head, and an unlucky countenance, which inſpires horror. This deity never attends aſſemblies with the reſt, to receive the homage of his worſhippers, becauſe he is continually employed in conducting the ſouls of the dead to the other world. Sometimes this god prevents a ſoul from quitting the country, eſpecially if it be that of a young man; in ſuch caſe he plunges it into a lake, where it remains until it is purified; but if this ſoul is not tractable, and reſiſts the will of the god, he falls in a paſſion, tears it to pieces, and throws it into another lake, where it remains without hopes of ever being liberated.

The common opinion of the Paradiſe of theſe mountaineers is, that a great quantity of large trees are found there, which diſtil a kind of gum, with which the ſouls are nouriſhed; together with delicious honey, and fiſh of a prodigious ſize; and that apes are alſo placed there to amuſe the dead; and an eagle ſufficiently large to ſhelter all Paradiſe from the heat of the ſun, by his extended wings.

The whole country of Tong-king enjoys a fertile ſoil, and a healthful and temperate climate. Beſides the rice common to the reſt of India, and which they cultivate in the ſame manner, it produces five other kinds. The firſt a *ſmall rice*, the grain of which is long, thin, and tranſparent; the ſecond is a *long, thick rice*, the grain of which is round; the third is *red rice*, ſo called becauſe its grain is covered with a reddiſh-coloured pellicle. Theſe three kinds of rice require much water, and never grow but in lands frequently overflowed. The *dry rice*, as it is called, from its growing in a dry ſoil, and having no occaſion for any water but what falls from the heavens, is of two kinds, both producing a grain as white as ſnow, and which conſtitute the principal article of the Tonquineſe trade with China. Neither of theſe ſpecies are ever cultivated but on the hills and mountains, where they are ſown in the

ſame manner as European wheat, about the end of December or beginning of January, at which time the rainy ſeaſon ends. This rice is generally three months on the ground, and is very productive.

The Tonquineſe employ a ſpecies of buffaloes in their agriculture, which are very large, and more vigorous than oxen in warm countries; and extricate themſelves with leſs difficulty from the dirt and clay. They have no occaſion for any machines to inundate their fields, a chain of mountains hanging over their plains, from one end of the kingdom to the other, abound with ſprings and rivulets, that in their natural courſe water their grounds.

Another important object of cultivation in Tong-king is the ſugar cane, of which the country produces two kinds: the one large, growing exceedingly high, with its joints at a great diſtance from each other; it always appears green, and contains abundance of juice. The other is ſmaller and ſhorter; when ripe, it is of a yellow colour; it affords leſs liquor than the firſt, but this liquor abounds with more ſugar.

The Tonquineſe have but few good fruits; the beſt are pine-apples, oranges, and a ſpecies of red figs, much eſteemed. They have alſo a ſpecies of figs much reſembling thoſe of Provence, both in taſte and figure: theſe figs, inſtead of growing on the branches, ſpring up from the root of the tree, and ſometimes in ſuch abundance that twenty men might eaſily ſatisfy their hunger with them.

There are ſeveral large trees in Tong-king, the branches of which are covered with flowers, but bear neither leaves nor fruit. There is another kind, the branches of which bend naturally down to the earth, where they take root, and from which other trees ſpring up, and incline in like manner.

The Tonquineſe alſo cultivate the mulberry and varniſh trees, cotton, tea, indigo, ſaffron, and pepper; they have few greens, and ſeem to have leſs deſire of procuring them;

they neglect the vine, though it is the natural production of their country; but they employ great care in raiſing a plant called *tſai*, which, being put into a ſtate of fermentation, throws up a ſcum of a green colour, of great uſe in dying, giving a beautiful and durable green.

Elephants are very common in Tong-king, and many of them are kept for the uſe of the king. Neither lions nor ſheep are ſeen throughout the kingdom; but there are a prodigious number of ſtags, bears, tygers, and apes. Among the birds of this country is a ſpecies of goldfinch, which, for the melody of its ſong is diſtinguiſhed by the name of the *celeſtial bird*; its eyes ſparkle like the moſt brilliant ruby; it has a round and pointed bill, an azure ring round its neck, and a tuft of party-coloured feathers on its head. Its wings, when it is perched, appear variegated with beautiful ſhades of blue, green and yellow. It makes its neſt in cloſe thickets, and breeds twice a year; it conceals itſelf in time of rain; but, as ſoon as the rays of the ſun begin to dart through the clouds it immediately quits its retreat, and, by its warbling, proclaims to the labourers the return of fine weather. This bird is ſaid to be a mortal enemy to the *ho-kien*, another ſingular bird, which is found in marſhes. As ſoon as it perceives the *ho-kien*, the feathers of its neck ſtand erect, it extends and agitates its wings, opens its bill, and makes a noiſe like the hiſſing of a ſerpent; its attitude is that of a bird ready to dart on its prey, and its whole body indicates a kind of terror, mixed with fury; but whether it be, that it feels the inferiority of its ſtrength, or whether ſuch is its inſtinct, it only looks at its enemy with a fixed and diſordered eye, without offering an attack.

This country abounds with game of all kinds, ſuch as ſtags, antelopes, wild goats, peacocks, hares, pheaſants, &c. Every perſon is free to hunt, but the diverſion is dangerous, on account of the elephants, rhinoceroſes, tygers, and other voracious animals which inhabit the foreſts. The domeſtic

animals raiſed here, are horſes, for travelling; buffaloes, for tilling the ground; oxen, hogs, goats, fowls, geeſe and ducks.

COCHIN-CHINA.

We have already mentioned, that Cochin-china had a ſhare in the early revolutions of Tong-king; that, ſubject at firſt to the Chineſe government, engaged afterwards in rebellion, and expoſed to different uſurpers, theſe two ſtates had been compelled to return to their former dependence, after the ſucceſsful expedition of general Mayven, about the year 50 of the Chriſtian era. The imperial authority, after its re-eſtabliſhment, ſubſiſted in Cochin-china till the year 263; when a nobleman, named Kulien, undertook to free his country from a foreign yoke. He cauſed the Chineſe governor to be maſſacred, and uſurped the throne, of which he afterwards retained peaceful poſſeſſion. His grandſon Fan-y, during his reign adopted a ſlave, named Ouen, born at Kouang-nang in Tong-king, whom he cauſed to aſſume the name of Fan-ouen. This foreigner, admitted into the royal family, acquired ſoon, by this adoption and his intrigues, an unlimited power, and after the death of his benefactor, he ſeized the throne. To ſignalize the commencement of his reign, and to gain the eſteem of his ſubjects, he entered Tong-king at the head of an army in the year 347, took poſſeſſion of Kouang-nan, his native country, and ravaged all the territories of Tſin-hoa.

The deſcendants of this ſucceſsful uſurper kept poſſeſſion of the throne of Cochin-china until 653. But we have little information reſpecting the reigns of the different princes: we only know, that they were very punctual in paying their tribute to the emperors. The Chineſe hiſtory is equally defective with regard to the ſucceeding kings, we learn little of Cochin-china, till 1179, when the prince who filled the throne turned his arms

againſt Camboya, entered it at the head of an army, and committed great devaſtations. The king of Camboya diſſembled his reſentment, that he might put himſelf into a better ſtate of obtaining revenge. He paſt eighteen years, without any act of hoſtility; but, in 1197, he attacked the king of Cochin-china, made him priſoner, and dethroned him; and, after ravaging his territories, eſtabliſhed a lord of Camboya on the throne, but this change of government did not long ſubſiſt.

The king of Cochin-china having learned in 1280 that the Mogul Tartars were become maſters of China, ſent without delay to the new emperor, deputies loaded with preſents, in order to pay that prince homage. Theſe deputies were honourably received; but the emperor did not content himſelf with tribute; he carried his pretenſions farther; and ſent ſome of the grandees of his court to Cochin-china, to form a tribunal which alone ſhould be entruſted with the government of the kingdom. About two years afterwards, Pouti, the king's ſon, fired with indignation at ſeeing a council of foreigners give laws to his country, refuſed to acknowledge their authority, and prevailed on his father to impriſon the grandees who by order of the emperor compoſed this tribunal.

As ſoon as the emperor was informed of this outrage, he cauſed a fleet to be equipped in the ports of the province of Canton, in which he embarked a number of Tartar and Chineſe troops under the command of Sotou. This fleet arrived at Cochin-china in 1284. Sotou landed his army, marched towards the capital, and made himſelf maſter of it. The king and his ſons, took refuge in the mountains; from whence they diſpatched ſecret orders, to aſſemble large bodies of troops in different places, while they fortified themſelves in a ſmall town, the gates of which were defended by ſome ſtrong works, and batteries of cannon. They then privately put to death the Tartar

and Chineſe lords who compoſed the tribunal eſtabliſhed by the emperor; and their whole aim was directed to amuſe Sotou, and to deſtroy his army. With this deſign they ſent him rich preſents for himſelf and his troops, and at the ſame time aſſured him, that for the future they would comply with the will of the emperor.

Sotou ſuffered himſelf to be deceived by this apparent ſubmiſſion; but, being ſoon after informed by a deſerter, of the maſſacre of the Tartar and Chineſe nobility, of the intrigues of the king and his ſon, and of the march of a formidable army to cut off his retreat, he perceived that he had no time to loſe; he therefore made his troops advance, and laid cloſe ſiege to the fortified town. The attack and defence were equally reſolute; but the diſadvantage of the ground, and the obſtinate reſiſtance of the beſieged, having occaſioned a great ſlaughter among his troops, Sotou thought it prudent to retire, leſt he ſhould loſe his whole army.

The king of Cochin-china, to gain time, now ſent a deputation to the Emperor of ſome of the grandees of his court, to aſſure him of his reſpectful ſubmiſſion; but the bad ſucceſs of the expedition had ſo chagrined the Chineſe monarch, that he refuſed to admit the ambaſſadors to his preſence, and gave orders to his ſon, to aſſemble an army, and to lead them in perſon againſt the king of Cochin-china. Sotou was commanded at the ſame time to join the prince, and act under his command. All theſe preparations ended in a few acts of hoſtility, and ſome ravages committed by the troops of Sotou: the emperor Chi-tſou died before he could revenge himſelf, and the kings of Cochin-china maintained their independence, by paying the uſual tribute, which they ſtill ſend to the emperor.

The Mogul Tartars being expelled from China, the new emperor ſent notice to the king of Cochin-china, of his acceſſion to the throne, and, what had until that time been

without example, cauſed ſacrifices to be offered up in honour of the ſpirits of mountains, foreſts and rivers. Itataha, who was then reigning, ſent his tribute to the new monarch, from whom he received in return magnificent preſents. But the friendſhip between theſe two courts did not long ſubſiſt.

About the year 1380 the king of Cochin-china, contrary to the advice, and even orders of the emperor, invaded the territories of Tong-king. This war employed the reſt of his reign, and continued under thoſe of his ſucceſſors, for it was not terminated until 1471, when, after a deſperate and deciſive battle, the king of Tong-king became abſolute maſter of Cochin-china. His enemy had expoſed himſelf too much in battle; he was, therefore, taken priſoner, and the whole country was obliged to ſubmit to the conqueror.

The Chineſe hiſtorians ſpeak little of Cochin-china after this revolution; we however know, that it again recovered its independence, and continued afterwards to be governed, as it is at preſent, by its own kings. In 1671 the Tonquineſe ſet on foot an expedition againſt this country. An army of eighty thouſand effective men ſeemed to promiſe ſucceſs and an eaſy conqueſt; the troops of Cochin-china amounting only to twenty-five thouſand. The two armies met and engaged, and the battle continued three days; but, notwithſtanding their ſuperiority in number, the Tonquineſe loſt ſeventeen thouſand men, and the enemy gained a complete victory. Since that time, the Tonquineſe have remained peaceably within their own boundaries, while Cochin-china has aggrandized herſelf by ſubduing the mountaineers, and even the kings of Tſiampa and Camboya, whom ſhe has compelled to become tributaries to her.

The people of Cochin-china have a common origin with the Tonquineſe, and they differ very little in their man-

ner of living, laws and cuſtoms, which they have in a great part borrowed from the Chineſe.

In four iſlands ſituated near the coaſts of this country are found thoſe celebrated neſts ſo much ſought after for ſeaſoning ragouts. To the eaſt of theſe iſles, there are five others, that are ſmaller, where prodigious numbers of turtles are found, the fleſh of which is exceedingly delicate.

The articles of trade in moſt eſteem, and for which there is readieſt ſale at Cochin-china, are ſaltpetre, ſulphur, lead, fine cloths, barred or flowered chints. Pearls, amber and coral were formerly in great requeſt there; but at preſent the two laſt only are ſaleable; and this is not the caſe, unleſs the beads of coral are round, well poliſhed, and of a beautiful red colour. The amber muſt be extremely clear, the beads of an equal ſize, and not larger than an ordinary nut. The principal exports of Cochin-china are ſilks, ſugar, ebony and Calamba-wood, thoſe neſts before mentioned, gold in duſt or in bars, which ſells for only ten times its weight in ſilver; and laſtly, copper and porcelain, tranſported thither from China and Japan.

European merchants complain of the demands made in this country for entrance, clearance and anchorage. Theſe duties, however, amount to only four per cent. On the arrival of a ſhip, nothing can be removed from her until ſhe has been inſpected; the cuſtom-houſe officers unload her, weigh, and count the ſmalleſt pieces, and take poſſeſſion of what they find moſt valuable, in order to ſend it to the king, who keeps what he thinks proper, and returns the value. If the *king* only took this liberty, no great loſs would enſue; but it is ſaid, that the *grandees* of the court follow his example, while they are not *quite* ſo punctual in their payments. The prime articles being thus diſpoſed of, the ordinary goods ſcarce find a purchaſer.

This inconvenience, though unavoidable, does not however appear to be without remedy. When the Dutch ſent to Cochin-china, from Surat and Coromandel, veſſels loaded with cloths, lead and ſaltpetre, their cargoes were ſuffered to remain entire, becauſe they had taken the precaution to pay every year a certain ſum for each veſſel that entered. Other nations might have had recourſe to the ſame expedient; but, by attempting to free themſelves from a ſmall duty, which it would perhaps have been prudent to pay, they gave a ſtab to their commerce.

The Japaneſe coin is the only money current in Cochin-china: it is paid and received by weight. The money of the country is copper, as large as our common counters, of a round figure, with a hole in the middle, by which it may be ſtrung in the ſame manner as beads.

There is no country where merchants are more liable to be deceived with regard to the value of money; the pieces being unequal in figure and quality, and the difficulty of determining their value, which is regulated only by a few characters that are ſtampt upon them is great. Prudence, therefore, requires that they ſhould have honeſt and ſkilful people to aſcertain the value of theſe pieces, otherwiſe they run a riſque of becoming dupes to the merchants of Cochin-china, who make a merit of being able to cheat an European.

THIBET.

Thibet is known under different names, the Chineſe call it Tſang; the Tartars, Barantola, Bouttan, and Tangout, and both diſtinguiſh it alſo by the name of the kingdom of Laſa, becauſe it is in the country of Laſa that the dalai lama keeps his court. This vaſt kingdom is reckoned to be nineteen hundred and twenty miles in extent from eaſt to weſt, and nineteen hundred and fifty

from north to ſouth. It is encloſed by the country of Kokonor, the provinces of Se-tchuen and Yun-nan, the kingdom of Ava, the ſtates of the Mogul, Bukaria, and the great deſert of Cobi.

We learn nothing certain or diſtinct of the hiſtory of Thibet, till about the year 420; when, we are told, that a prince known by the title of Toufan, ſubdued the provinces of Chen-ſi and Se-tchuen, and extended his conqueſts, ſo as to make himſelf maſter of Thibet, where this conqueror and his ſucceſſors reigned for more than a century, without having any communication with China.

Long-han, a Toufan, prince and ſovereign of Thibet, about the year 634, ſent ambaſſadors to China. Seven years after, the ſame prince eſpouſed the emperor's daughter; and this alliance added ſo much to his power, that he was enabled to ſubjugate all the nations to the weſt of China. This power of the Toufan princes ſubſiſted for near two hundred years; but it gradually declined, and was almoſt entirely annihilated about the year 907, towards the end of the dynaſty of Tang. Several ſmall ſtates were then formed in Thibet. The prieſts inſenſibly became poſſeſſed of vaſt domains; and the ſuperiors of ſeveral monaſteries, by degrees, rendered themſelves ſo powerful, that they exerciſed an authority almoſt ſovereign within their diſtricts. It however is evident, that there was always a prince who had the title of King of Thibet; and under the dynaſty of Song, they were tributary to China.

Thibet continued to decline more and more, until Chi-tſou, firſt emperor of the dynaſty of Yven, divided the country into ſeveral provinces, the principal of which was Ouſſe-hang, the moſt fertile part of Thibet, and that which enjoyed the mildeſt climate. In this province Laſa, now become the ordinary reſidence of the ſovereign lama, is ſituated. There was then in Ouſſe-hang a bonze, or

prieſt, named Paſſepa. The emperor conferred on him the title of prince, honoured him with a golden ſeal, and permitted him to eſtabliſh tribunals in the country of Ouſſe-hang, and other parts of Thibet. He obtained alſo the titles of tutor to the emperor, doctor of the empire, head of the law, and even that of ouang, which ſignifies king or prince. His ſucceſſors were honoured with the ſame titles, and were, like him, tributary to the emperors of China.

In 1414, about the middle of the reign of Yong-lo, eight other bonzes received the title of ouang, with the ſame prerogatives as thoſe before mentioned. They were ſtyled great doctors, maſters of the law, and zealous propagators of that law; but theſe pompous titles did not exempt them from paying the tribute which had been impoſed on them.

The bonzes of Thibet, about the year 1426, aſſumed the title of grand lamas, and the moſt powerful among them, named Tſong-kepa, made Ląſa the place of his reſidence, and was acknowledged chief of all the lamas. His ſucceſſor appointed a typa or prime miniſter, whom he entruſted with the government of his ſtates, and the next in order was the firſt who took the diſtinguiſhed title of dalai lama, by which he was raiſed far above the reſt; for dalai ſignifies morally and phyſically extended, great, and almoſt without bounds.

The lama princes were not yet however ſole ſovereigns of Thibet. About the beginning of the laſt century, a prince, named Tſang-pa-han, poſſeſſed great part of it, to the weſt of Laſa. His power extended as far as the ſources of the Ganges, and over the country of Sirinigar, watered by the ſame river. Father Andrada, a Jeſuit, who in 1624 was at the court of this prince, aſſures us, that he was a zealous protector of the Chriſtian religion, and that he ſeemed greatly inclined to embrace it. The

Tartar hiſtory of the ſame period corroborates this circumſtance; for it relates, that this prince deſpiſed the lamas, abandoned the law of *Fo*, and ſought every opportunity of deſtroying it. The dalai lama, incenſed at not receiving the homage of Tſang-pa-han, formed a league with the Tartars of Kokonor, whoſe prince, named Kouchi, entered Thibet at the head of a powerful army, attacked Tſang-pa-han, defeated and took him priſoner, and, ſome time after, cauſed him to be put to death. To this Tartar prince the dalai lama was indebted for his ſovereignty over all Thibet, for far from appropriating to himſelf the fruits of his victory, Kouchi declared himſelf a vaſſal of the lama, and received from him the title of han, which he had never before enjoyed. This prince, to continue his protection to the lama, and ſecure to him the quiet poſſeſſion of his new conqueſts, eſtabliſhed himſelf, together with his troops, in the neighbourhood of Laſa. His ſons had no great inclination for returning to a country that their father had abandoned: they therefore followed his example, and remained in Thibet.

In 1642 the dalai lama ſent ambaſſadors to Tſong-te, father to the firſt emperor of the preſent dynaſty of the Mantchew Tartars, threw himſelf under his protection, and paid him tribute. Ten years after, the dalai lama himſelf went to Pe-kin, and paid homage to the emperor. He was loaded with honours, received a golden ſeal and magnificent preſents from the emperor, and was confirmed in his title of dalai lama.

Kang-hi, being deſirous of honouring the typa or prime miniſter of the dalai lama, declared him a prince in 1693, and granted him a golden ſeal. This miniſter however far from being attached to the intereſts of the emperor, ſecretly betrayed him, and ſeconded the ambitious views of Kaldan, king of the Eleuthes, who was a declared enemy to the Mantchew Tartars. He endeavoured to per-

ſuade the grand lama not to go to Pe-kin, to which place the emperor had called him; and when the dalai lama died, he kept that event ſo ſecret, that the emperor was not informed of it for a long time afterwards. Theſe intrigues were at length diſcovered, and in 1705, Latſahan, prince of the Tartars of Kokonor, cauſed this perfidious miniſter to be put to death. The emperor Kang-hi ſent ſome of the grandees of his court to Thibet, to govern it, in conjunction with the Tartar prince, whom he loaded with preſents, and afterwards appointed a new dalai lama.

Tchong-kar, king of the Eleuthes, in 1714, made an irruption into Thibet, and committed the moſt horrid ravages. The Tartar prince, endeavouring to oppoſe this torrent, was killed in combat; and the celebrated pagod of Poutala was almoſt reduced to aſhes. The king of the Eleuthes carried away from this pagod, and from all the others of the country, immenſe riches in gold, ſilver, copper, precious ſtones, ſilk ſtuffs, &c. He put a great number of the lamas to the ſword, and ſent ſeveral of them into Tartary, encloſed in ſacks, thrown acroſs the backs of camels. This prince claimed the ſovereignty of Thibet as his right; and ordered the lamas to renounce all authority over the people, to retire to their monaſteries, and to employ themſelves only in ſaying their prayers.

The lamas immediately fled, and diſperſed themſelves on all ſides. The dalai lama ſought the protection of the emperor Kang-hi; and the princes of Kokonor, whoſe country had been expoſed to the ſame ravages, united with him in ſeeking for relief. The emperor immediately aſſembled a numerous army, commanded by experienced Tartar and Chineſe officers, and placed one of his ſons and a grandſon at their head. This army marched into Kokonor, drove from thence the king of the Eleuthes, and entered

Thibet, while another body of Chineſe troops penetrated thither alſo by the province of *Se-tchuen*.

The dalai lama was re-eſtabliſhed, the reſt of the lamas were put in poſſeſſion of their pagods and the remainder of the troops of the Eleuthes made their eſcape through the defiles of the mountains. Although tranquillity ſeemed to be reſtored in Thibet, the emperor commanded ſome of the Tartar nobility to remain at Laſa and in Kokonor, to govern in his name, and to watch the motions of Tchong-han. The ſame plan of conduct was adopted by the emperor Yong tching, the ſucceſſor of Kang-hi. Some lords of Thibet revolted in 1727, one of whom took the title of governor-general of the country, and cauſed a Tartar prince of the fourth rank to be put to death. But theſe ſlight commotions were ſoon ſuppreſſed. Kien-long, the preſent emperor, raiſed, in 1739, to the dignity of prince of the ſecond rank a perſon whom the emperor Yong-tching, his father, had appointed viceroy of Thibet. Peace has been ſince preſerved, and it appears to be now firmly eſtabliſhed, as the Thibetians have nothing more to fear from the incurſions of the Eleuthes, who, ſince 1759, have been ſubjects of the empire.

The tribute which the ſovereign of Thibet ſends to the emperor of China conſiſts of gold or copper ſtatues of the idol *Fo*, perfumes, amber, coral, precious ſtones, woollen ſtuffs, and ſword blades. The emperor it is ſaid alſo requires from the dalai lama a certain number of veſſels, or ſmall pitchers, filled with water from the Ganges. Since the latter end of the reign of Kang-hi, the emperor has always had ſome of this water in his palace, and he even carries it with him when he travels.

A cuſtom is ſanctioned in Thibet, which permits women to have ſeveral huſbands at one time. The degrees of conſanguinity between the huſbands are no obſtacle to

theſe unions; for a woman may marry all the brothers of a family; the children are divided among them; the eldeſt has the firſt born, and the younger thoſe born afterwards.

The dalai lama does not reſide in the city of Laſa, but on a mountain in the neighbourhood, called Poutala. On this mountain there are a number of pagods, the moſt ſumptuous of which he inhabits. He paſſes great part of his life on a kind of altar, where he ſits motionleſs, in a croſs-legged poſture, on a large and magnificent cuſhion, and receives, with the greateſt gravity, the adoration, not only of the Thibetians, but alſo of a prodigious multitude of ſtrangers and pious pilgrims, who undertake long and difficult journies to go and worſhip him on their bended knees, and to receive his benediction. He lays his hand on the head of his adorer, who imagines that by this impoſition alone, he obtains the remiſſion of all his ſins.

Next to the Thibetians, the Tartars are the moſt zealous worſhippers of the grand lama; they arrive in crowds at Poutala, from the remoteſt corners of the country; and even the weakeſt of the female ſex are not terrified by the fatigues that inſeparably attend theſe long journies.

This profound veneration, which draws ſo many people to Laſa, to proſtrate themſelves at the feet of the grand lama, is founded on the idea of his great power and ſanctity. They are perſuaded, that all the divinity of *Fo* reſides in him, that he is omniſcient and omnipreſent, and that he has neither need of information, nor occaſion to aſk queſtions, in order to diſcover the ſecret thoughts of men; that he is immortal, and that, when he appears to die, his ſoul and his divinity only change their place of reſidence, and tranſmigrate into another body. On theſe occaſions all their endeavours are directed to diſcover the place where it hath pleaſed him to be born again; and even ſome of the Tar-

tar princes themſelves have aſſiſted in this ſearch; but they are obliged to be directed by certain lamas, who alone are acquainted with the ſigns by which the new-born god may be diſcovered, or rather, they only know what child the preceding dalai lama appointed to be his ſucceſſor.

Large pagods are common in Thibet, where the moſt diſtinguiſhed of the lamas reſide. They aſſume different titles of honour: but that of *houtouctou* is one of the moſt venerable, and is never granted but to thoſe who are accounted living *Fos*. Theſe *houtouctous* are not always fixed to the ſame place; they have liberty to reſide wherever they pleaſe, and to chuſe for their abode whatever ſpot appears to them moſt agreeable.

The inhabitants of Thibet are not the only people who may attain to the dignity of lama. Tartars, and Chineſe, have aſpired to the prieſthood, and repaired to Laſa, in hopes of obtaining it. If they can get themſelves admitted among the diſciples of the grand lama, the number of whom is fixed at two hundred, this admiſſion is the commencement of their promotion, and the firſt ſtep towards dignity and power; for the ſubaltern grand lamas are choſen from among theſe diſciples. The *houtouctous*, however, are not acknowledged as ſuch until after having paſſed a certain time in the ſchool of the grand lama. When they have done this, they live amidſt ſplendour and opulence, continually ſurrounded by a crowd of adorers, who load them with preſents. The lamas of Thibet are not very magnificent in their dreſs; they wear only a napped kind of woollen ſtuff, called in China poulou, which is uſed for covering ſeats. The grand lama was ſeen at Laſa in 1717 clothed in a red dreſs of this ſtuff, having on his head a yellow cap, ornamented with gilding.

Beſides this cap, the lamas have ſeveral bonnets, or tiaras, that are the diſtinguiſhing marks of the different degrees of honour to which they have arrived. The cap which ſtrikes Europeans moſt, has a great reſemblance to a biſhop's mitre: they wear it on horſeback, as well as on foot; but the cloven part of this mitre deſcends directly to the middle of the forehead. The obligations which the office of lama impoſes, are neither few nor trifling; but there is no one among them who engages to diſcharge them all. They divide and ſhare the burden. One takes the charge of obſerving one precept, and another obliges himſelf to practiſe another; and ſo of the reſt; they, however, have certain common prayers, which they chaunt in concert together; and they are all obliged, like prieſts of many other perſuaſions, to engage to renounce the vanities of the world, to live in celibacy, and to have no concern with trade or commerce. The keeping of theſe engagements is quite a different conſideration.

The language ſpoken in Thibet is almoſt the ſame as that of thoſe people called *Si-fans*: the only difference conſiſting in the acceptation of certain words, and ſome few peculiarities of pronunciation.

The phyſicians of Thibet are not deſtitute of ſkill; and ſome of their aſtronomers are acquainted with the motions of the heavenly bodies, and able to calculate eclipſes; but the lamas are in general ſtupid and ignorant. It is rare to find any of them who underſtand their ancient books, or who are able to read them. Prieſts, of all eſtabliſhed religions, are as a body ſubject to the ſame remarks in a greater or leſſer degree; having found a ſubſtitute for virtue, learning and induſtry, in the policy of princes and the credulity and ſuperſtition of the people. Hence, wherever religion has long been eſtabliſhed and ſupported by law, and thus made national, the diſtinguiſhing character-

ſtics of its prieſts, have been tyranny, voluptuouſneſs, and ignorance, with all their train of concomitant evils. There are, indeed, exceptions, but not ſufficient to do away the cauſe of this general remark.

In Thibet there are no fortified towns, or places of defence. The cities, in general, are very ſmall. And Laſa itſelf, where the dalai lama keeps his court, is rather a celebrated temple than a city.

COUNTRY OF HA-MI.

Ha-mi is ſituated to the north-eaſt of China, at the extremity of the great deſert, called by the Chineſe Chamo, and the Tartars Cobi, and two hundred and ſeventy miles diſtant from the moſt weſterly point of the province of Chen-ſi. This country was formerly inhabited by a wandering people, named Iong, who are ſaid to have ſent deputies to pay homage to the emperor of China, nine hundred and fifty years before the Chriſtian era, and to have preſented ſome fabres by way of tribute. About the end of the dynaſty of Tcheou, theſe people fell under the dominion of the Hiong-nou, who appear to have been the ſame as the Huns, at that time a formidable nation. Under the following dynaſties this country experienced various revolutions and viciſſitudes, it was ſometimes united to the province of Chen-ſi, and ſometimes not only independent of it, but even of the whole empire. The ſituation of theſe people, ſeparated by vaſt deſerts from China, muſt have greatly contributed to facilitate theſe revolutions. In 610 all the tributary ſtates of the empire having revolted, that of Ha-mi followed their example; but it again ſubmitted to the yoke, under Taitſong, ſecond emperor of the dynaſty of Tang, who ſent one of his generals with an army to reduce it. This prince paid particular attention to his new conqueſt. He divided it into three diſtricts, and connected its civil and military

government in ſuch a manner with that of the province of Chen-ſi, that tranquillity prevailed during his reign and ſeveral of thoſe that followed. The emperors, prior to the reign of Tai-tſong, imported a conſiderable quantity of wine into China from Ha-mi; but, *Tai-tſong, having ſubdued the kingdom of Ha-mi, ordered vine-plants of the ſpecies called majou, to be removed to China, and planted in his gardens, and got ſome perſons inſtructed in the manner of making this wine, the uſe of which proved peculiarly ſerviceable to him.*

Luxury having weakened the dynaſty of Tang, the Mahometans, who had made a rapid progreſs in the countries ſituated between Perſia, Cobi and the Caſpian ſea, advanced as far as Ha-mi, and completed its conqueſt. After this event, this country had princes of its own, but dependent on the Tartars, who ſucceſſively ruled theſe immenſe regions. The *Yuen*, or Tartar emperors, again united the country of *Ha-mi* to the province of Chen-ſi; and this union ſubſiſted until 1360, at which time the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute; and in 1404, the king of Ha-mi was honoured with a new title and a golden ſeal. After a conteſt of ſeveral years for the ſucceſſion to the throne, this kingdom fell a prey to the king of *Tou-eulh-fan*. This yoke ſoon becoming uneaſy, the people of Ha-mi revolted from their new maſters, and made conqueſts from them in their turn. Since this epocha, the country of Ha-mi has been ſucceſſively expoſed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himſelf a vaſſal of the empire of China, and ſent as tribute to Pe-kin camels, horſes and ſabres. KANG-HI received his homage with the uſual ceremonies, and publiſhed a diploma, which eſtabliſhed the rank that the king of Ha-mi ſhould hold among the tributary princes, the time when

he ſhould come to render homage, the nature of the preſents neceſſary for his tribute, the number of auxiliaries he was bound to furniſh in time of war, and the manner of his appointing a ſucceſſor. All theſe regulations have ſubſiſted till the preſent time.

The country of Ha-mi, though ſurrounded by deſerts, is one of the moſt delightful in the world. The ſoil produces abundance of grain, fruits, leguminous plants, and paſture of every kind; and the rice which grows here, is particularly eſteemed in China; pomegranates, oranges, peaches, raiſins and prunes have here a moſt exquiſite taſte; but there is no fruit more delicate or more in requeſt than the melons of Ha-mi, which are carried to Pe-kin, for the emperor's table. Theſe melons are much more wholeſome than thoſe of Europe, and have this ſingular property, that they may be kept freſh during great part of the winter.

But the moſt uſeful and moſt eſteemed production of the country of Ha-mi, is its dried raiſins, which are of two kinds. The firſt, which are much uſed in the Chineſe medicine, ſeem to have a perfect reſemblance to thoſe known in Europe by the name of Corinthian. The ſecond, which are in much greater requeſt for the table, are ſmaller and more delicate than thoſe of Provence.

Some of the emperors have cauſed plants to be tranſported from Ha-mi to Pe-kin, and planted in the gardens of the palace. As theſe plants have been cultivated with extraordinary care, they have perfectly ſucceeded, and the raiſins produced by them are exceedingly ſweet, and have a moſt exquiſite flavour.

Although the country of Ha-mi, the latitude of which is $42^{\circ}\ 53'\ 20''$, lies farther towards the north than ſeveral of the provinces of France, we are aſſured, that its climate is more favourable to the culture of vines, and that its grapes are far ſuperior. At Ha-mi it never rains, and

even dew and fogs are ſcarcely ever ſeen: the country is watered only by the ſnow which falls in winter, and by the water of this ſnow when melted, which is collected at the bottoms of the mountains, and preſerved with great care.

The method of drying grapes in Ha-mi is more ſimple than that practiſed in the provinces of China. The people of Chen-ſi hold them over the ſteam of hot wine, and often boil them a few ſeconds in wine in which a little clarified honey has been diluted. In the kingdom of Ha-mi they wait until the grapes are quite ripe; they then expoſe them to the ſcorching rays of the ſun; afterwards pick them, and leave them in that manner until they are quite dry. Theſe grapes become ſhrivelled, without loſing any of their ſubſtance, and without growing flat.

The kingdom of Ha-mi contains a great number of villages and hamlets; but it has, properly, only one city, which is its capital, and has the ſame name as the country.

It is ſurrounded by lofty walls, a mile and a half in circumference, and has two beautiful gates, one fronting the eaſt, and the other the weſt. The ſtreets of this city are ſtraight, and well laid out; but the houſes, which contain only a ground-floor, and are for the moſt part conſtructed of earth, make very little ſhew: however the ſerenity of the ſky and the goodneſs of its ſituation, in a beautiful plain, watered by a river, and ſurrounded by mountains, which alſo ſhelter it from the north winds, renders it a moſt delightful and agreeable reſidence. On whatever ſide it is approached, gardens are ſeen, which contain every thing that a fertile and cultivated ſoil in the mildeſt climates can produce. The ſurrounding fields are enchanting; but they do not extend far; for on ſeveral ſides they terminate in plains, where a number of beautiful horſes are fed, and a ſpecies of ſheep, which have large flat tails that ſometimes weigh three pounds. The country

of Ha-mi appears to be abundant in foſſils and valuable minerals: the Chineſe have, for a long time, procured diamonds and gold from it, and at preſent, it ſupplies them with a kind of agate, on which they ſet a great value. The inhabitants of this ſmall ſtate, are brave, capable of enduring fatigue, very dexterous in all bodily exerciſes, and make excellent ſoldiers; but they are fickle and ſoon irritated; and, when in a paſſion, are extremely ferocious and ſanguinary.

ISLES OF LIEOU-KIEOU.

Theſe iſles form a powerful and extenſive empire, the inhabitants of which are civilized, and ought not to be confounded with other ſavage nations diſperſed throughout the iſlands of Aſia. The emperor Kang-hi reſolved to ſend an ambaſſador to the king of Lieou-kieou, and for this purpoſe choſe one of the great doctors of the empire, named Su-pao-koang. This learned man departed from China in 1719, returned to Pe-kin in 1720, and in the year following, cauſed a relation of his voyage to be publiſhed in two volumes. In the firſt of theſe, he gives a particular deſcription of the iſles of Lieou-kieou; and what he relates appears to be worthy of credit, for he examined, as he himſelf ſays, according to the orders of the emperor, whatever he found curious or intereſting, reſpecting the number, ſituation and productions of theſe iſles; as alſo the hiſtory, religion, manners and cuſtoms of the people who inhabit them.

Theſe iſles are ſituated between Corea, Formoſa and Japan, and are in number thirty-ſix. The principal and largeſt is called Lieou-kieou; the reſt have each a particular name. The large iſland extends from north to ſouth almoſt one hundred and fifty-two miles, and forty-four from eaſt to weſt. The ſouth-eaſt part of the iſland, where the

court reſides, is called Cheouli, and here Kint-ching, the capital city, is ſituated. The king's palace, which is reckoned to be twelve miles in circumference, is built on a neighbouring mountain. It has four gates, correſponding to the four cardinal points; and that which fronts the weſt, forms the grand entry. The view which this palace commands is delightful; it reaches as far as the port of Napa-kiang, at the diſtance of four miles, to the city of Kint-ching, and to a great number of other cities, towns, villages, palaces, temples, monaſteries, gardens, and pleaſure-houſes.

According to theſe iſlanders, the origin of their empire is loſt in the remoteſt antiquity. They reckon twenty-five ſucceſſive dynaſties, comprehending a period of more than eighteen thouſand years. It is however certain, that the exiſtence of the country called Lieou-kieou was not known in China before the year 605 of the Chriſtian era. It was in the courſe of that year, that one of the emperors of the dynaſty of Soui, having heard of theſe iſles, ſent ſome Chineſe thither; but their expedition proved fruitleſs, as the want of interpreters prevented them from acquiring that knowledge which was the object of their voyage. They however brought ſome of the iſlanders with them to Sigan-fou, the capital of the province of Chen-ſi, and the uſual reſidence of the emperors of the dynaſty of Soui. An ambaſſador from the king of Japan being then at the Chineſe court, he and his attendants immediately knew the ſtrangers to be natives of Lieou-kieou; but they ſpoke of theſe iſles as of a miſerable and wretched country, the inhabitants of which had never been civilized. The emperor however learned that from the province of Fo-kien a ſhip might reach the largeſt of theſe iſlands in five days.

On this information, he ſent ſkilful men, accompanied by interpreters, to ſummon the prince to do homage and to

pay him tribute. This propoſal was very ungraciouſly received: the king of Lieou-kieou ſent back the Chineſe, telling them, ſternly, that he acknowledged no prince for his ſuperior. This anſwer irritated the emperor, who cauſed a fleet to be immediately equipped in Fo-kien, in which he embarked ten thouſand men. This fleet ſet ſail, and arrived in ſafety at the port of Napa-kiang. The army, ſpite of every effort made by the natives, landed on the iſland; and the king, who had put himſelf at the head of his troops to oppoſe the enemy, having fallen in battle, the Chineſe pillaged, ſacked and burnt the royal city, made upwards of five thouſand ſlaves, and returned to China. Such is the dreadful conſequence of power centering in the hands of one man.

The emperors of the dynaſty of Tang, thoſe of the ſhort dynaſties that followed, and thoſe of the dynaſty of Song, although they were fully informed of every thing reſpecting the Lieou-kieou iſles, however made no attempts to render them tributary. In 1291, Chi-tſou, emperor of the dynaſty of Yven, revived the pretenſions of his predeceſſors, and fitted out a fleet to ſubdue theſe iſlands; but ſchemes of conqueſts had, from a diſaſter that befel their army in an expedition againſt Japan, became diſagreeable to the Chineſe. The fleet therefore went no farther than the iſles of Pong-hou, and the weſtern coaſt of Formoſa, from whence, under divers pretences, it returned to the ports of Fo-kien.

In 1372, under the reign of Hong-vou, founder of the dynaſty of Ming, theſe iſlands however ſubmitted voluntarily to the Chineſe government. Hong-vou had ſent one of the grandees of his court to the king of Lieou-kieou, to inform him of his acceſſion to the throne. This nobleman had received particular inſtructions reſpecting this commiſſion, and he acquitted himſelf with the prudence and addreſs of an able miniſter. In a private audience, which he had with the king, he exhorted him to declare

himſelf a tributary of the empire, and laid before him the advantages he would derive from this ſtep. His reaſoning, ſupported by the force of his natural eloquence, made ſo much impreſſion on the mind of the king that he embraced the propoſal, and ſent immediately to the emperor to demand the inveſtiture of his ſtates.

Hong-vou received his envoys in a magnificent manner, and loaded them with preſents. Tſay-tou was ſolemnly declared a vaſſal of the empire; and the emperor, after having received his firſt tribute, conſiſting of valuable horſes, aromatic wood, ſulphur, copper, tin, &c. ſent him a golden ſeal, and confirmed the choice he had made of one of his ſons for ſucceſſor. The emperor afterwards ſent thirty-ſix families, chiefly from the province of Fo-kien, to Lieou-kieou. Tſay-tou received them, aſſigned them lands near the port of Napa-kiang, and appointed certain revenues for their uſe, and Hong-vou alſo made them conſiderable remittances. Theſe families firſt introduced into Lieou-kieou the language of the Chineſe, the uſe of their characters, and the ceremonies practiſed in honour of Confucius. On the other hand, the ſons of ſeveral of the grandees of the court of Tſay-tou were ſent to Nan-king, to ſtudy Chineſe in the imperial college, where they were treated with diſtinction, and maintained at the emperor's expence.

The iſles of Lieou-kieou had neither iron nor porcelain. Hong-vou ſupplied this want, by cauſing a great number of utenſils and inſtruments of iron, to be made and ſent thither, together with a quantity of porcelain veſſels. Commerce, navigation, and the arts ſoon began to flouriſh. And theſe iſlanders learned to caſt bells for their temples, to manufacture paper and the fineſt ſtuffs, and to make porcelain, with which they had been ſupplied before from Japan.

The revolution which placed the Tartars on the imperial throne of China, produced no change in the conduct

of the kings of Lieou-kieou. Chang-tche, who was then reigning, ſent ambaſſadors to acknowledge Chun-tchi, and received a ſeal from him, on which were engraven ſome Tartar characters. It was then ſettled, that the king of Lieou-kieou ſhould pay his tribute only every two years, and that the number of perſons in the train of his envoys ſhould not exceed one hundred and fifty.

The emperor Kang-hi paid more attention to theſe iſles than any of his predeceſſors. He cauſed a ſuperb palace to be erected in honour of Confucius, and a college, where he maintained proper perſons to teach the ſciences and the Chineſe characters. He inſtituted examinations for the different degrees of the literati, and he ordained, that the king of Lieou-kieou ſhould never ſend in tribute roſe wood, cloves, or any other production which was not really of the growth of the country; but, that he ſhould ſend a fixed quantity of ſulphur, copper, tin, ſhells, and mother of pearl, which is remarkably plenty in theſe iſlands. He permitted, that, beſides the uſual tribute, he might preſent him horſe-furniture, piſtol-caſes, and other things of the ſame kind, which theſe iſlanders are ſaid to manufacture with great taſte and neatneſs.

It is near a thouſand years ſince the bonzes of China introduced into Lieou-kieou the worſhip of Fo, and the principal books belonging to their ſect. This worſhip is at preſent the eſtabliſhed religion of the country. There is likewiſe in the capital a magnificent temple, erected in honor of another idol borrowed from the Chineſe, named Tien-fey, which ſignifies *celeſtial queen*, or *lady*.

Theſe iſlanders never make promiſes or ſwear before their idols. When they have occaſion to do this, they burn perfumes, preſent fruits, and ſtand reſpectfully before ſome ſtone, which they call to witneſs the ſolemnity of their engagements. Numbers of ſtones are to be ſeen in the courts of their temples, in moſt public places, and upon their mountains, which are entirely appropriated to this pur-

poſe. They have alſo among them women conſecrated for the worſhip of ſpirits, who are ſuppoſed to have great influence over theſe beings. They are further employed in viſiting the ſick, diſtributing medicines, and reciting prayers for their recovery.

They reſpect the dead as much as the Chineſe, and they are equally ceremonious in wearing mourning; but their funerals are neither ſo pompous, nor ſo expenſive. Their coffins are of an hexagonal or octagonal figure, three or four feet high; and they burn the fleſh of the bodies of their dead, preſerving only the bones.

Families are diſtinguiſhed in Lieou-kieou by ſurnames, as in China; but a man and a woman of the ſame ſurname cannot be united in marriage. The king is not permitted to marry but in the three grand families, which always enjoy the higheſt offices. There is a fourth, of equal diſtinction to the three former; but neither the king nor the princes contract any alliances with this family; for it is doubtful, whether it be not ſprung from the ſame ſtem as the royal line.

A plurality of wives is allowed in theſe iſles. Young men and young women enjoy the liberty of ſeeing one another, and converſing together; and their union is always in conſequence of their own choice, and not of the conſtraint of parents or friends. The women are reſerved; they neither uſe paint, nor wear pendants in their ears; they collect their hair on the top of their heads, in the form of a curl, and fix it in that manner by means of long pins made of gold or ſilver.

Beſides the domains which the king poſſeſſes, he receives the produce of all the ſulphur, copper and tin-mines, and ſalt pits, together with the product of taxes. From theſe revenues he pays the ſalaries of the mandarins and officers of his court. Theſe ſalaries are eſtimated at a certain number of ſacks of rice; but are paid in grain, rice, ſilk, cloth, &c.

There are here, as in China, nine orders of mandarins, who are diſtinguiſhed by the colour of their caps, or by their girdles and cuſhions. The greater part of the titles of theſe mandarins are hereditary in their families; *but there are ſome which are only beſtowed upon merit.* In the capital there are tribunals eſtabliſhed for managing the revenue and affairs of the principal iſland, and of all the others dependent on it. The latter have agents, who reſide at court. There are alſo particular tribunals for civil and criminal matters; for whatever concerns the families of the grandees and princes; for the affairs of religion; for inſpecting the public granaries, king's revenues, and duties; for commerce, manufactures, civil ceremonies, navigation, public edifices, literature, and war.

The veſſels that are built in this country are highly eſteemed by the people of China and Japan. In theſe the natives go to China, Tong-king, Cochin-china, Corea, Nanga-za-ki, Satſuma, the neighbouring iſles, and Formoſa, where they diſpoſe of their different commodities. Beſides thoſe articles of commerce, which their manufactories of ſilk, cotton, paper, arms, copper utenſils, &c. furniſh them, they alſo export mother of pearl, tortoiſe and other ſhells, coral and whet-ſtones, which are in great requeſt both in China and Japan.

Three different languages are ſpoken in the iſles of Lieou-kieou. Letters, accounts, and all the king's orders, are written in Japaneſe characters, and in the language of the country; books of morality, hiſtory, medicine, aſtronomy and aſtrology, are written in Chineſe characters. The diſtribution of the year, and the diviſion of time, are the ſame in Lieou-kieou as in China; the people following the calendar of the empire.

The edifices, temples, and the king's palace, are built after the Japaneſe manner; but the houſes of the Chineſe,

the hotel of their ambaſſador, the imperial college, and the temple of the goddeſs *Tien-fey*, are built after the Chineſe. In many of the temples and public buildings, there are tables of ſtone or marble, on which are engraven Chineſe characters in honour of Chineſe emperors, from Hong-vou to the preſent time. Chineſe inſcriptions are alſo to be ſeen on their triumphal arches and in the king's palace; ſeveral are alſo found in Japaneſe characters, and ſome, but the number is few, in thoſe of India.

The natives of Lieou-kieou are, in general, mild, affable, temperate, active, and laborious; they are equally the enemies of ſlavery, falſehood, and diſhoneſty. The grandees, bonzes and Chineſe eſtabliſhed at Lieou-kieou excepted, few of the inhabitants of theſe iſlands can either write or read. If it happens, that any of the peaſants, artiſts, or ſoldiers can do either, they ſhave their heads, as the bonzes. All others have a kind of tuft on the top of their heads, around which is a circle of very ſhort hair. Theſe people are fond of games and diverſions. They celebrate, with great pomp and ſplendour, thoſe feſtivals that are inſtituted in honour of their idols, and thoſe which are appointed for the ending and commencement of the year.

Great harmony prevails among different families and individuals, which they preſerve by frequent repaſts, to which they invite one another. Suicide is unknown among them, and they are free from moſt prominent vices and crimes.

NATURAL HISTORY

OF

CHINA.

CLIMATE.

CHINA is ſo extenſive, that all its provinces cannot enjoy the ſame temperature; their climate, and the nature of their ſoil, are therefore various, according as they are nearer or more remote from the ſouth; ſevere cold is felt at Pe-kin, while the ſouthern provinces are expoſed to exceſſive heat: the air however is in general wholeſome, and the people commonly live to a great age.

MOUNTAINS, RIVERS AND LAKES.

The principal mountains of China are thoſe in the northern and weſtern parts of the empire. The latter are rendered fruitful by the labour and induſtry of the Chineſe huſbandman; but the former are barren, rocky, and incapable of improvement. Thoſe of the provinces of Chen-ſi, Ho-nan, Quang-tong and Fo-kien, ſhew few ſigns of culture; but they are covered with foreſts of tall, ſtraight trees of every ſpecies, fit for building, maſts and ſhip-timber. The emperor ſometimes procures from theſe mountains enormous trunks, which he cauſes to be tranſported to the diſtance of more than three hundred leagues, by land and water, to be employed in his palace, or for public works. Other mountains furniſh quickſilver, iron, tin, copper, gold and ſilver. Political foreſight has how-

ever prevented many of the latter from being opened. The chiefs of the early dynafties, aware that artificial riches could not form a folid bafe for the happineſs of ſtates, were afraid of opening theſe ſources of luxury, leſt the people ſhould be induced to neglect the natural riches of their ſoil, by applying to other labours than thoſe of agriculture. About the commencement of the fifteenth century, the emperor Tching-tſou cauſed a mine of precious ſtones to be ſhut, which had been opened by a private individual. *Uſeleſs labours*, ſaid he, *produce ſterility; a mine of precious ſtones does not furniſh corn.* At preſent, the Chineſe are not ſo ſcrupulous, for they carry on a great trade in gold.

The Chineſe relate ſeveral ſingular and extraordinary phenomena of their mountains, not worth repeating, though their credulity induces them to relate thoſe legendary tales as facts. But they admire, above all others, a mountain of Fo-kien, the whole of which they conceit to be a figure of the god *Fo*.

The principal lakes of China are the Tong-ting-hou, ſituated in the province of Hou-quang, and which is more than two hundred and forty miles in circumference; the Tai-hou, part of which extends into Kiang-nan; the Hong-tſe, and the Kao-yeou, of the province of Kiang-nan; and the Poyang-hou, formed in Kiang-ſi by the confluence of four conſiderable rivers, which, like the ſea, is ſubject to tempeſts and ſtorms. This laſt mentioned is near three hundred miles in length.

Among an infinitude of great and ſmall rivers that water this vaſt kingdom, there are two particularly celebrated. The firſt is the Yan-tſe-kiang, or Son of the Sea. It has its ſource in the province of Yun-nan, traverſes Hou-quang and Kiang-nan, and, after having watered four provinces, through an extent of twelve hundred miles, it falls into the eaſtern ſea, oppoſite the iſle of Tſong-ming. This river, at the diſtance of more than ninety miles from its

mouth, is a mile and a half broad. The navigation of it is dangerous, and numbers of veſſels are loſt in it almoſt every day. It flows with great rapidity, and forms in its courſe ſeveral iſlands, which are beneficial to the province, on account of the multitude of reeds, from ten to twelve feet in height, which they produce, and which are uſed for fuel in all the neighbouring cities. When this river is ſwelled by torrents from the mountains, it becomes ſo impetuous that it overflows and carries away part of theſe iſlands, forming others from their wrecks in thoſe places of its bed where it leaves them.

Another great river of China is the Hoang-ho, or Yellow River. The Chineſe give it this name, becauſe the clay and ſand which it waſhes down, eſpecially in time of rain, make its water appear of a yellow colour. It riſes in the mountains which border the province of Tetchuen on the weſt, and, after a courſe of nearly eighteen hundred miles acroſs Tartary and China, diſcharges itſelf into the eaſtern ſea, not far from the mouth of the Yang-tſe-kiang. It is very broad and rapid; but ſo ſhallow, that it is ſcarcely navigable. It often happens, that it overflows its banks, and buries whole villages; and it has been found neceſſary, in order to confine it, to raiſe, in ſeveral places, long and ſtrong banks, which, however, do not entirely free the cities in its neighbourhood from the dread of its inundations. For the ſame reaſon, the people of the province of Ho-nan, the land of which is exceedingly low, have taken the precaution to ſurround moſt of their cities, at the diſtance of three furlongs, with ſtrong ramparts of earth faced with turf.

The ingenuity which the Chineſe diſplay in turning the happy ſituation of their lakes and rivers to the greateſt advantage, is worthy of attention. One of their principal works for the convenience of commerce, is the celebrated canal which reaches from Canton to Pe-kin, and which forms a communication between the ſouthern and

northern provinces. This work, called *The Royal Canal*, is eighteen hundred miles in length; and its navigation no where interrupted but by the mountain *Meiling*, where paſſengers are obliged to travel thirty or forty miles over land. They, however, have no occaſion to quit their barks when they are going through the provinces of Quang-ſi and Hou-quang. In this canal, a number of others terminate, which ſtretch out into the country, and form a communication between the neighbouring cities, towns and villages. The greater part of theſe canals have been executed by the induſtry of the inhabitants, who have ſpared neither labour nor expence to procure themſelves the valuable advantage of having an eaſy conveyance for their goods into all the provinces of the empire. Near to *Chao-hing* and *Ning-po* there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place paſſable for boats, the Chineſe have conſtructed a double glacis of large ſtones, or rather, two inclined planes, which unite in an acute angle at their upper extremity, and extend on each ſide to the ſurface of the water. If the bark is in the lower canal, they puſh it up the plane of the firſt glacis, by means of ſeveral capſtans, until it is raiſed to the angle, when, by its own weight, it glides down the ſecond glacis, and precipitates itſelf into the water of the higher canal, with a conſiderable velocity. It is ſeldom that any accident happens in this paſſage; for the Chineſe uſe for the keels of theſe barks a kind of wood which is exceedingly hard and proper for reſiſting the violence of ſuch an effort.

MINES, METALS, STONES, EARTHS, CLAYS, &c.

The mountains of China being numerous, and ſituated under various climates, muſt contain minerals of every ſpecies. There are indeed found there in great abundance, mines of gold, ſilver, iron, copper, tin, lead, mercury,

marble, cryſtal, cinnabar, lapis lazuli, &c. Gold and ſilver would be much more common in this empire, was it not for the policy we have already mentioned, which does not permit the mines which contain theſe metals to be opened. A great part of the gold, therefore, which is to be found in China, is collected in the ſand of the rivers and torrents which fall from the mountains, ſituated on the weſtern boundaries of the provinces of Se-tchuen and Yun-nan, the laſt of which abounds in ſilver-mines. The Lo-los, of whom we have already ſpoken, muſt procure much gold from their mountains, ſince it is a cuſtom among them, to incloſe a great quantity of plates of gold in the coffins of thoſe people whom they are deſirous of honouring. Their gold, however, does not appear beautiful, becauſe it is not thoroughly purified. The Lo-los are little better acquainted with the art of melting ſilver, which is ſtill blacker, and contains more refuſe; but it is as pure and bright as that of any other country, when refined by the Chineſe workmen. As the Chineſe gold is not coined, it is employed in commerce, and becomes merchandize. It is never uſed there but in gilding, or for ſlight ornaments: the emperor being the only perſon who poſſeſſes any quantity of gold plate.

Iron, lead and tin mines are common, and theſe metals are ſold at a low rate throughout the whole empire.

The copper-mines of the provinces of *Yunnan* and *Koei-tchou* have furniſhed, for a great number of years, all the ſmall coin that is ſtruck in the empire. According to Groſier, the Chineſe have a kind of copper which they call *pé-tong*, or *white copper*, ſo pure and fine, that it approaches near to ſilver. This copper, he ſays, is naturally white when taken from the mine; and when it is broken into grains, is found ſtill whiter in the interior part than on the ſurface. He informs us that a number of experiments have been made at Pe-kin, which ſufficiently prove, that this copper does not owe its whiteneſs to any mixture. Dif-

ferent kinds of works are made of it; but, to ſoften it and render it leſs brittle, the workmen are obliged to mix with it a little zinc, or ſome metal of the ſame kind. Thoſe who are deſirous of preſerving its ſplendour and beautiful colour, add to it a fifth part of ſilver. This copper is found in the province of Yun-nan. The Japaneſe bring to China another kind, which is yellow, and ſold in ingots. It has a great reſemblance to gold, and is uſed by the Chineſe for making different toys. Notwithſtanding the aſſertion of experiments having proved to the contrary, we are inclined to think both theſe latter are mixtures and not pure copper; if not, there can be little doubt but the change is produced by the influence of ſome neighbouring mineral, perhaps not yet noticed.

The Chineſe have another kind of copper, which they call *tſe-lay-tong*, or *copper which comes of itſelf*. It is nothing elſe but copper waſhed down from the tops of the mountains, and which is afterwards found among the pebbles and ſand left by the torrents when they become dry.

Quarries and coal-mines are abundant in every province of the empire. Coals are found in great plenty in the mountains of the provinces of Chen-ſi, Chan-ſi and Petcheli. Without this ſupply, fire-wood, which is ſcarce and very dear, would not be found ſufficient for the conſumption of the northern provinces.

Lapis lazuli is found in ſeveral cantons of the province of Yun-yan, in the whole province of Se-tchuen, and in a diſtrict of the province of Chan-ſi, called Tai-tong-fou; it differs nothing from that imported into Europe. Chan-ſi furniſhes a moſt beautiful kind of white jaſper much reſembling agate; it is tranſparent when poliſhed, and ſometimes diverſified with ſpots; the Chineſe call it *Yu-che*.

The moſt beautiful rock cryſtal of China is dug from the mountains of Tchang-tcheou-fou, and Tchang-pou-hien in the province of Fo-kien, ſituated in latitude 24° 10′. The artiſts of theſe two cities are very ingenious in cut-

ting it, and form it into buttons, ſeals, figures of animals, and other trinkets.

Yun-nan furniſhes ſome real rubies, but they are exceedingly ſmall. There is ſold yearly in the capital of this province a number of other precious ſtones; but they are ſaid to be procured from other places, eſpecially from the neighbouring kingdoms of Ava and Laos. It is certain, that there is, at the diſtance of two hundred ſenes or cords from the city of Mohang-leng, the capital of Laos, a mine of precious ſtones, from which rubies are ſaid to be dug that are ſometimes as large as a walnut. Emeralds are alſo found there; and it is ſaid, that the king of Laos has one in his poſſeſſion which is equal in ſize to a moderate orange. A rivulet runs acroſs this mine, and detaches ſeveral precious ſtones, which it waſhes down with its current.

Quarries of marble are very common in China, eſpecially in the province of Fo-kien. But the Chineſe artiſts are not ſo well acquainted as Europeans with the art of working it. Small pieces of it are however ſometimes found among the merchants, which are poliſhed in a ſuperior manner, ſuch as the ſmall tablets uſed as ornaments in their feſtivals named tien-tſan. They are very elegant, and variegated with different colours, which, though not lively, repreſent, naturally, mountains, rivers, trees and animals. Theſe tablets are made from marble procured from the quarries of Taily-fou; and the moſt beautiful pieces are always choſen for that purpoſe.

Among the various ſtones known in China, there are ſome that have obtained the name of ſonorous, and of which the Chineſe make muſical inſtruments. They differ conſiderably from one another in beauty and in the ſtrength and duration of their tone, but what is very ſurpriſing, this difference of tone cannot be diſcovered either by the different degrees of their hardneſs, weight, fineneſs of grain, or any other qualities which might be ſuppoſed to determine it. Some ſtones are found remarkably hard,

which are very ſonorous; and others exceedingly ſoft, which have an excellent tone; ſome that are extremely heavy, emit a very ſweet ſound; and others, that are as light as pumice-ſtone, have alſo an agreeable tone. Theſe ſtones have different names given them by the Chineſe.

The ſtone called *yu*, is the moſt celebrated, valuable and beautiful of this claſs. They are chiefly found in channels made by torrents, and in the rivers which flow at the bottoms of the mountains of Yu-nan, Koei-tcheou, Chen-ſi, Y-ly and Yo-quen. They reſemble externally thoſe pebbles which are found in the ſtreams and torrents that ruſh down through the clefts of the mountains. The largeſt that the miſſionaries ſaw in the imperial palace, were two feet and a half or three feet in length, and one foot eight or ten inches in breadth; and theſe were conſidered as matchleſs pieces. The yu are alſo found in the earth, in valleys near mines, and in the fiſſures made by torrents in the ſides of the mountains. Theſe differ from others becauſe their ſurface is not ſo ſmooth, nor their texture, of ſo fine a grain.

Five different properties are remarked in the ſonorous yu; hardneſs, weight, colour, grain and ſound.

Beautiful yu are ſo hard when cut and poliſhed that the beſt tempered ſteel glides upon them without making any impreſſion.

The weight of the *yu* is proportionable to its hardneſs. An unpoliſhed block is preſerved in the emperor's palace, two feet ſix inches in length, and ſix inches in breadth, and which to appearance one man could eaſily lift; but four are neceſſary only to move it.

The colour moſt eſteemed at preſent in theſe ſtones, is that of whey; thoſe that are next, are bright blue, azure, indigo, citron yellow, orange, logwood-red, pale green, ſea green, deep green, cinder grey, &c. The Chineſe ſet moſt value upon *yu* which is of one colour only, without veins or ſhades, unleſs it be variegated in an agreeable manner with five colours.

The hardeſt and heavieſt has always the fineſt grain. But what kind of *yu* is the moſt ſonorous has never yet been determined. The *nieou-yeou-che*, or ox fat ſtone, is the ſecond kind of ſonorous ſtone known in China. It has neither the hardneſs, weight nor ſweet tone of the *yu*, and it is more common, and much leſs eſteemed: however, it is very rare to find large pieces of it. That which is in greateſt requeſt, has really the colour of the fat of beef, and is of one ſhade, without clouds or veins. This ſtone is a production of the province of Yun-nan, and is found in the earth near mines, in valleys, or at the bottoms of the mountains. Its exterior coat is rough, and of a dirty colour, between cheſnut and green; below this, there is a ſecond, reſembling curdled milk; after which comes another, tinged with yellow, that becomes deeper as it approaches the centre. The yu emits ſparks when ſtruck with ſteel: the *nieou-yeou-che* does not. This ſtone ſeems more to reſemble agate; and it perhaps may be an agate of a peculiar kind. None are ſonorous but thoſe which have a beautiful yellow colour, without tranſparent veins; it is however far from being ſo ſonorous as the *yu*.

The third kind is named *hiang-che*, and emits ſo metallic a ſound that it might be taken for a compoſition. Some of them are found black, others grey, green, and variegated with white. The blackeſt are the moſt ſonorous. It is brought from the lake of Tche-kiang, and appears to be a kind of alabaſter, the colour and nature of which have been changed by the water that has penetrated it.

There is a fourth kind reſembling marble in its veins, which are grey, black and dirty white on a milk-white ground. The greater part of theſe ſtones have tranſparent ſpots, which ſhew that a vitrification has commenced. They appear to be ſomething between talc and cryſtal, and it is remarked, that their tone is often interrupted, and of very ſhort duration.

The naturaliſts of Europe have we believe, never yet attempted to diſcover, whether ſome of our ſtones may not have the ſame properties as the ſonorous ſtones of the extremities of Aſia. It however appears, that the Romans were formerly acquainted with a ſonorous ſtone of the claſs of hiang-che. "Pliny," ſays the abbé du Bos *, "when "ſpeaking of curious ſtones, obſerves, that the ſtone "called calcophonas, or brazen ſound, is black; and that, "according to the etymology of its name, it ſends forth "a ſound much reſembling that of braſs when it is ſtruck. "The paſſage of Pliny is as follows: *Calcophonas nigra "eſt; ſed illiſa, æris tinnitum reddit.* Lib. 37. Sect. 56."

Some ſonorous ſtones ſent into France, rouſed the curioſity of the chemiſts there, who thought proper to inquire to what claſs of ſtones they may belong, and the late duke de Chaulnes applied with particular attention to this reſearch. The following is the reſult of the experiments which he made on a *king* † in the cabinet of Mr. Bertin:

"The Academy of Sciences, Mr. Romé de Liſle, and "ſeveral other learned mineralogiſts, when aſked, if they "were acquainted with the black ſtone of which the Chi-"neſe king were made; for anſwer cited the paſſage of "Pliny mentioned by Boethius de Bott, Linnæus, and "in the Dictionary of Bomare, and added, what Mr. "Anderſon remarks in his Natural Hiſtory of Iceland, "reſpecting a bluiſh kind of ſtone which is very ſono-"rous. As the black ſtone of the Chineſe becomes of a "bluiſh colour when filed, it is probably of the ſame ſpecies. "None of the reſt who were conſulted had ever ſeen it.

"The Chineſe ſtone has a great reſemblance at firſt "ſight to black marble, and, like it, is calcareous; but "marble generally is not ſonorous. It alſo externally "reſembles touch-ſtone, which is a kind of baſaltes, and

* Vide Reflections on Poetry and Painting.

† A muſical inſtrument made of this ſtone.

" the baſaltes found near volcanos; but theſe two ſtones " are vitrifications.

" Its reſemblance to black marble induced me to make " ſome comparative experiments. It is not phoſphoric; " neither is black marble. It has no effect upon a ſuſ- " pended iron bar; and conſequently contains no iron in " its metallic ſtate; but when diſſolved in acids, to try " whether it contained any particles of that metal, it pro- " duced a ſtrong efferveſcence, which ſeemed to indicate " it not to be entirely free from them. As black marble " did not preſent the ſame phenomenon, the ſonorous ſtone " was examined more attentively by a magnifying glaſs, " when ſeveral ſmall points, reſembling pyrites, were " diſcovered in it, to which this difference was attributed. " When diſſolved in nitrous, marine, or vitriolic acids, it " always preſents the ſame phenomena as black marble; " with vitriolic acid it makes a greyiſh magma, and leaves " behind it a black ſubſtance that is not ſoluble in nitrous " or marine acids, and which, as in black marble, is a real " inflammable bitumen.

" Black marble and ſonorous ſtone, when calcined, " become entirely white, and yield a very ſtrong calx; " but it loſes its bitumen by the action of fire. Sonorous " ſtone, however, appears to contain leſs of the phlogiſtic " and colouring matter; for a precipitation of it, by " means of fixed alkali, is ſomewhat whiter, and has " more of a blueiſh caſt than that of black marble. " When tried by volatile alkali, it contains no copper. " Other precipitations of it, by different ſubſtances, exhibit " the ſame appearances."

The duke having proceeded thus far in his analyſis, endeavoured to procure ſome farther information from the ſtone-cutters. They replied, that blue-coloured marble was very ſonorous, and that they had ſeen large blocks of it which emitted a very ſtrong ſound; but the duke having ordered a *king* to be conſtructed of this kind of ſtone, it

did not poſſeſs that property. By trying the black marble of Flanders, a piece was at length obtained which emitted an agreeable ſound: it was cut into a *king*, which is almoſt as ſonorous as thoſe of China. From theſe obſervations the duke concludes, that the ſtones of which the *king* are formed, are nothing elſe but a black kind of marble, the conſtituent parts of which are the ſame as thoſe of the marble of Europe, but that ſome difference in their organization renders them more or leſs ſonorous.

The duke farther obſerves, that "the Chineſe make "*king* of cryſtal, and that one of this kind is to be ſeen "at St. Brice, in the cabinet of M. de la Tour, ſecretary "to the king; and that they alſo employ a kind of ala-"baſter, ſome pieces of which M. Bertin received from "China, ſhaped like the *king* made of black ſtone, that "were ſaid to be very ſonorous, but they do not appear to "have any ſound at all; laſtly, that the ſtone *yu*, of which "the Chineſe conſtruct their moſt beautiful *king*, is nothing "elſe but a ſpecies of agate."

China abounds with potters earth of various kinds, and of all colours, ſome mixed with gravel, ſome with ſand, and ſome ſingularly formed by nature; the moſt valuable are thoſe uſed in the manufactory of porcelain. The baſis of this article is produced by the mixture of two ſorts of earth, one called *pe-tun-tſe*, and the other *kao-lin*; the latter is intermixed with ſmall ſhining particles; the former purely white, and very fine to the touch. Theſe firſt materials are carried to the manufactories in the ſhape of bricks. The *pe-tun-tſe*, which is ſo fine, is nothing elſe but fragments of rock taken from certain quarries, and reduced to powder. Every kind of ſtone is not fit for this purpoſe. *The colour of that which is good*, ſay the Chineſe, *ought to incline a little towards green.* A large iron club is uſed for breaking theſe pieces of rock; they are afterwards put into mortars; and, by means of levers headed with ſtone and bound round with iron, they are reduced

to a very fine powder. Theſe levers are put in action either by the labour of men, or by water, in the ſame manner as the beaters of European paper mills. The duſt afterwards collected is thrown into a veſſel full of water, and ſtirred with an iron ſhovel. When it has been left to ſettle for ſome time, a kind of cream riſes on the top, about four inches in thickneſs, which is ſkimmed off and poured into another veſſel filled with water; the water in the firſt veſſel is repeatedly ſtirred, and the cream which riſes is ſtill collected, until nothing but the coarſe dregs, which, by their own weight, precipitate to the bottom, remain: theſe dregs are then carefully collected, and pounded anew.

What was taken from the firſt veſſel is now ſuffered to remain in the ſecond until it is formed into a kind of cruſt at the bottom, when the water is poured off, by gently inclining the veſſel, that the ſediment may not be diſturbed, and the paſte is thrown into large moulds proper for drying it. Before it is entirely hard, it is divided into ſmall ſquare cakes, which are ſold by the hundred.

The *kao-lin*, which is alſo uſed in the compoſition of porcelain, requires leſs labour than the *pe-tun-tſe*, nature having a greater ſhare in the preparation of it. There are large mines of it in the boſoms of certain mountains, the exterior ſtrata of which conſiſts of a kind of red earth. Theſe mines are very deep, and the kao-lin is found in ſmall lumps, that are formed into bricks, after having gone through the ſame proceſs as the pe-tun-tſe. It is from the kao-lin that fine porcelain derives all its ſtrength.

The Chineſe have diſcovered, within theſe few years, a new ſubſtance proper to be employed in the compoſition of porcelain. It is a ſpecies of chalk, called *hoa-che*, from which the phyſicians of China prepare a kind of draught, ſaid to be deterſive, aperient, and cooling. The manufacturers of porcelain have thought proper to employ this ſtone inſtead of kao-lin. It is called *hoa* becauſe it is

glutinous, and has a great reſemblance to ſoap. Porcelain made with hoa-che is very rare, and much dearer than any other. It has an exceeding fine grain, and, with regard to the painting, if it be compared with that of the common porcelain, it appears to ſurpaſs it in a very conſiderable degree.

Hoa-che is ſeldom uſed in forming the body of the work; and the artiſt is ſometimes contented with making it into a very fine ſize, in which the veſſel is plunged when dry, in order that it may receive a coat before it is painted and varniſhed, by which means it acquires a ſuperior degree of beauty.

When hoa-che is taken from the mine, it is waſhed in rain or river water, to ſeparate it from a kind of yellow earth which adheres to it. It is then pounded, put into a tub filled with water, to diſſolve it, and afterwards formed into cakes like kao-lin. We are aſſured, that hoa-che, when prepared in this manner, without the mixture of any other earth, is alone ſufficient to make porcelain. It ſerves inſtead of kao-lin, but is much dearer.

FRUITS, LEGUMINOUS PLANTS, &c.

China produces the greater part of the fruits which we have in Europe, and ſeveral other kinds peculiar to the country. Apples, pears, prunes, apricots, peaches, quinces, figs, grapes, pomegranates, oranges, walnuts, and cheſnuts, are found every where in abundance; but there is no good ſpecies of cherries in the country; and in general, excepting grapes and pomegranates, the fruits which they have in common are much inferior to thoſe of Europe. The Chineſe have ſeveral kinds of olives, but they do not extract oil from them, on what account we know not, whether it be that this fruit in China is not proper for that purpoſe, or that they are ignorant of the art of making it. When they want to gather their olives, they bore a hole in the trunk of the tree, which, after having put ſome ſalt into it, they ſtop up, and, at the end of a few days, the fruit drops of itſelf.

Oranges were firſt brought to Europe from China; for which we are indebted to the Portugueſe. Of this fruit the Chineſe have a great number of kinds.

Lemons and citrons are very common: but the Chineſe pay particular attention to the culture of a kind of lemon-tree, the fruit of which is of the ſize of a walnut, round, green, and ſour, and are ſaid to be excellent in ragouts. Theſe trees are often planted in boxes, to ornament courts, halls, and apartments,

The Chineſe have a very ſmall ſpecies of melons, which are yellow within, and exceedingly ſweet, and which are eaten with the ſkin, as we ſometimes eat apples in Europe. They have alſo another kind, ſtill more eſteemed, which are brought from that part of Tartary called *Hami*. Theſe melons, as we have already obſerved, may be kept freſh for five or ſix months. Great care is taken every year to make a proper proviſion of them for the emperor's table.

The *tſe-tſe* are a ſpecies of fruit peculiar to China, that grow in almoſt all the provinces. There are different kinds of them. Thoſe of the ſouthern parts of the empire are remarkably ſweet; their ſeeds are black and flat, and the pulp is ſlimy and extremely juicy. In Chan-ſi and Chen-ſi the tſe-tſe are larger, firmer, and richer, and much fitter for being kept. The tree which produces this fruit is very beautiful; it is as tall and buſhy as a middling ſized walnut-tree; its leaves in ſpring and ſummer are of a bright green, but in autumn they appear of a beautiful red. The fruit is the ſize of a common apple; in proportion as they ripen, they aſſume an orange-colour; and when they are dried, they are as ſweet and mealy as figs.

Two kinds of fruit with which we are not acquainted, are found in the provinces of Fo-kien, Quang-tong, and Quang-ſi. The firſt, called *li-tchi*, of the ſize of a date, has a ſtone, which is long and very hard, and covered with a ſoft juicy pulp, that has an exquiſite taſte. This

pulp is incloſed with a rough, thin rind, ſhaped at one end like an egg. We are aſſured, that this fruit is delicious; but it is dangerous when eat to exceſs; as it is ſo hot, as to occaſion an eruption over the whole body. The Chineſe ſuffer it to dry in the rind, until it becomes black and ſhrivelled, like prunes. By theſe means, it is preſerved all the year; they generally uſe it in tea, to which it communicates a certain ſourneſs, which they prefer to the ſweetneſs of ſugar. This fruit is carried to Pe-kin for the uſe of the emperor, incloſed in tin veſſels, filled with ſpirits mixed with honey and other ingredients, and thus it preſerves an appearance of freſhneſs; but loſes much of its flavour. That this prince might taſte them in the higheſt perfection, the trees themſelves have been ſometimes tranſported to the capital in boxes; and they have been ſo well managed, that, when they arrived there, the fruit was near its maturity.

Another kind of fruit peculiar to the ſouthern provinces, is the *long-yen*, or *dragon's eye;* it is of a round figure, has a yellowiſh ſkin, and its pulp is white, tart and juicy, and is very agreeably flavoured.

The Chineſe diſtinguiſh three kinds of apricot trees; the apricot-tree with double flowers; the apricot-tree that produces fruit, and the wild apricot-tree. The apricot-tree with double flowers, is cultivated in gardens; the Chineſe divide this tree into four principal claſſes; which are the millefolia, pale yellow, milk white, and the common, the buds of which at firſt appear red; but the flowers whiten as they blow. There are dwarf apricot-trees with double flowers, which are placed for ornament in apartments, where they flower during winter. The reſt are planted on little mounts in gardens, and have a very beautiful effect in ſpring. The apricot-tree bearing fruit, and the wild apricot are ſimilar to thoſe of Europe, from the kernels of the latter the Chineſe extract a good oil, which may be ſubſtituted for that uſed at table; it is, at

leaſt, much ſuperior to the oil produced from walnuts which is burnt in lamps. The Chineſe peaſants warm their ſtoves with what remains of the ſtones, and collect the cinders for manuring their land.

The barren mountains which lie to the weſt of Pe-kin, are covered with theſe trees; and the oil extracted from their kernels, render the peaſants as rich as thoſe who live in the low lands. Apricots in China, as in Europe, are generally the earlieſt fruit of ſummer. The Chineſe preſerve them both dry and liquid; but they always wait until the fruit is quite ripe. Beſides this, they preſs out the juice, boil and clarify it, and form it into a kind of lozenges, that may be kept as long as they chooſe, and which, when diſſolved in water, make a cooling and refreſhing beverage.

China produces abundance of grapes; it is not, therefore from a want of this fruit, that the Chineſe make ſo little uſe of wine. Thoſe who believe that the vine was not known in the Chineſe empire until very late, and that it was carried thither from the weſt, labour under a great miſtake, for all the literati aſſert, that the vine has been known and cultivated in China from the remoteſt antiquity, and it is certain, that there were vines in Chan-ſi and Chen-ſi ſeveral centuries before the Chriſtian era; and that a ſufficiency of them were cultivated to make abundance of wine. Groſier ſays, that in the large Chineſe herbal book it is ſaid that wine made from grapes, was the wine of honour, which ſeveral cities preſented to the emperors, their governors and viceroys. In 1373, the emperor Tai-tſou accepted ſome of it, for the laſt time, from Tai-yuen, a city of Chen-ſi, and forbade any more to be preſented, ſaying, *I drink little wine, and I am unwilling, that what I do drink, ſhould occaſion any burden to my people.*

The vine has however, like the empire itſelf, experienced its revolution, it has often been included in the liſt

of proſcribed trees and ſhrubs that impeded agriculture, and the extirpation was at times carried ſo far in many provinces, that the remembrance of it was forgotten. With regard to the preſent ſtate of the culture of vines in China, we know from unqueſtionable authority that the emperors Kang-hi, Yong-tching and Kien-long, now on the throne, have cauſed a number of new plants to be introduced from foreign countries; that the three provinces of Honan, Chan-tong and Chanſi, have repaired their former loſſes; that the large cities of Tai-yuen and Ping-yang in Chan-ſi, are become famous on account of the great quantity of dried grapes that are procured from their environs, and that the province of Pe-tcheli, at all times fruitful in vines, produces ſo many at preſent, that there are fourteen of its diſtricts celebrated for their raiſins, which are preſerved and ſold in Pe-kin at a very moderate price.

As roots and greens are the principal nouriſhment of the people, they ſpare no labour to procure them good. Beſides thoſe kinds common in Europe, they have a great number of others, in a great meaſure unknown to us, at leaſt to the nation at large. Among theſe is a ſpecies of onion, which are not produced from ſeed, as ours are. Towards the cloſe of the ſeaſon, ſome ſmall filaments ſpring from the ends of the leaves, in the middle of which a white onion is formed, like thoſe that grow in the earth. This ſmall onion again ſhoots forth leaves ſimilar to thoſe which ſupport it; and theſe new leaves bear another onion on their points, but in ſuch manner, that the leaves and the onion become ſmaller as they are farther diſtant from the earth.

Rue, ſorrel, cabbage-plants and other greens, when tranſported from India to China, either die or degenerate before the end of two or three years. The Chineſe, however, have real cabbages; but they never grow into a

head. They have alſo had parſley for a long time; but it loſes the taſte and beauty which it has in Europe.

Among the pot-herbs which we have not, and for which it is ſaid the Chineſe are to be envied, is a plant called *pe-tſai*. It is much uſed, and bears ſome reſemblance to the Roman beet; but differs from it in its flower, ſeed, taſte and ſize. The beſt *pe-tſai* grows in the northern provinces, where the inhabitants leave it to be ſoftened by the hoar-froſts. The quantity ſown and conſumed is very great indeed; and in the months of October and November the bridges of Pe-kin are almoſt blocked up by waggons which continue paſſing from morning till night, loaded with this plant. The Chineſe make proviſion of *pe-tſai* for winter; pickling of it, and mixing it with their rice.

The Chineſe cultivate even the bottom of their waters, and the beds of their lakes, ponds and rivulets, produce crops that to us are unknown. Their induſtry has found out reſources in a number of aquatic plants, ſeveral of which, as the *pi-tſi*, or water-cheſnut, and the *lien-hoa*, are the greateſt delicacies of a Chineſe table. The Government has cauſed this latter plant to be cultivated in all the lakes, marſhes and waſte grounds covered with water, which belong to the ſtate. And the emperor has ordered all the canals which ornament his gardens, to be planted with it; and the greater part of the ditches round his palace are full of it. The flowers and verdure of this plant cover thoſe two immenſe ſheets of water in the centre of Pe-kin, and which are only ſeparated by a bridge, where every body may paſs, and from which there is an excellent view of the gardens belonging to the imperial palace. The *pi-tſi* grows only in the ſouthern provinces of China; it ſoon dies at Pe-kin; its leaves are as long as thoſe of the bulruſh, but hollow, and formed into a pipe like the top of an onion. Its fruit is found in a cover

formed by its root, in which it is incloſed, as a cheſnut in its huſk. And when this huſk is broken, the fruit may be extracted, without hurting the plant. It is exceedingly wholeſome, and has a moſt delicate taſte. It is given to ſick people to chew, as it is very cooling for the mouth.

TREES, SHRUBS AND PLANTS.

China contains almoſt every ſpecies of trees that are known in Europe, but we ſhall only notice particularly thoſe peculiar to the country, or, at leaſt, ſuch as are not to be found in our weſtern climates.

TALLOW-TREE. Among the extraordinary trees, we cannot but diſtinguiſh that which produces tallow. This tree is of the ſize of a cherry-tree; its branches are crooked; its leaves are ſhaped like a heart, and of a bright red colour; it has a ſmooth bark, a ſhort trunk, and a round buſhy top. The fruit is contained in a huſk divided into three ſpherical ſegments, which open when it is ripe, and diſcover three white grains, of the ſize of a ſmall walnut. In each of theſe is a ſtone, and the pulp with which theſe ſtones are covered, has all the properties of tallow, and its colour, ſmell and conſiſtence are exactly the ſame. The Chineſe make candles of it, mixing it only with a little linſeed-oil, to render it ſofter and ſweeter. Did they purify it as tallow is purified in Europe, the candles made from it would not be inferior, but, as this precaution is neglected, they have a more diſagreeable ſmell, produce a thicker ſmoke, and afford a fainter light.

WAX-TREE. The Chineſe procure from certain trees a kind of wax, nearly equal in quality to that made by bees, which they call *pe-la*. This wax is depoſited by ſmall inſects, on two kinds of trees; no other affording them proper nouriſhment. The firſt is ſhort and buſhy, and grows in a dry, ſandy ſoil, called by the Chineſe *kan-la-chu*. The other ſpecies is larger, thrives only in moiſt places, and is named *choui-la-chu*.

The *kan-la-chu*, is of a ſhrubby nature, and eaſily propagates; walls may be covered, or hedges be formed of it; it equally well endures heat and cold, and thrives, without the leaſt culture, in the barreneſt ſoil.

The ſmall inſects that make the *pe-la*, do not naturally frequent theſe trees; they muſt be placed upon them: but this is not difficult; and, after a tree is once ſtocked, it always retains them. Towards the beginning of winter, ſmall tumours are perceived upon the *kan-la-chu* that have already produced wax, which continually increaſe, until they become of the ſize of a ſmall walnut: theſe are ſo many neſts filled with the eggs of inſects, called *pe-la-tchong*, or *la-tchong*. When the warmth of ſpring makes the tree ſhoot forth its bloſſoms, it alſo gives life to the inſects that cover it. Then is the proper time to depoſit neſts on thoſe trees which have none. To do this the Chineſe make ſmall bundles of ſtraw, on each of which they put ſeven or eight neſts; they afterwards tie theſe to the branches, taking care to place the neſts immediately on the bark. If the ſhrub is five feet in height, it is capable of ſupporting one or two neſts on each of its boughs. After theſe inſects are hatched, they run upon the branches, diſperſe themſelves over the leaves, and perforate the bark, under which they retire; but come forth at the proper ſeaſon for making their wax.

About the middle of June, this wax begins to appear upon the *kan-la-chu*. A few filaments, like thoſe of fine ſoft wool, are perceived riſing from the bark, around the body of the inſect; by degrees, theſe filaments form a kind of down, which becomes thicker, and increaſes in ſize during the heats of ſummer. This cruſt covers the inſect, and defends it from the heat, rain and ants. The Chineſe ſay, that, if the wax were left too long on the tree, the inſects would not make their neſt. Care muſt, therefore, be taken to gather it before the firſt hoar froſts.

This wax is white and bright, and preſerves its tranſparency to the depth of an inch. It is carried to court, and there reſerved for the uſe of the emperor, princes and chief mandarins. An ounce of it added to a pound of oil the mixture acquires a conſiſtency, and forms a wax little inferior to that made by bees. The phyſicians employ it in curing ſeveral diſeaſes; and when applied to wounds, it makes the fleſh heal in a very ſhort time.

VARNISH-TREE. An opinion long prevailed in Europe, that the celebrated varniſh of the Chineſe was only a compoſition, which the Chineſe had the art of making. It is now known, that they are indebted to nature and their climate only, for this liquor, which gives ſo much luſtre and beauty to many of their manufactures. It is nothing elſe than a reddiſh gum which diſtils from certain trees called *tſi-chu*. They grow in the provinces of Kiang-ſi and Se-tchuen; but thoſe which are found in the territories of Kan-tcheou, one of the moſt ſoutherly cities of Kiang-ſi, produce the moſt valuable varniſh.

The *tſi-chu*, the bark and leaves of which reſemble the aſh, bears neither fruit nor flowers. It is, when full grown, about fifteen feet in height; and the circumference of its trunk, about two feet. The Chineſe propagate this tree by cuttings, but they do not procure varniſh from it until its trunk is nearly five inches in diameter, a ſize which it ſeldom attains in leſs than ſeven or eight years. Varniſh extracted from a tree ſmaller, or of leſs age, has neither the ſame body or ſplendour. This liquor diſtils only in the night time, and during the ſummer ſeaſon; for the varniſh produced in ſpring or autumn, is always mixed with a great deal of water, and in winter it does not flow at all.

To obtain the gum, they make ſeveral rows of inciſions round the trunk, proportioned to the vigour of the tree. The firſt row is at ſeven inches from the earth, and the reſt at the ſame diſtance from each other, to the

top of the trunk, and ſometimes on the boughs, which are of ſufficient ſtrength and ſize.

Into theſe inciſions, which are made towards evening, they inſert a ſhell, and next morning they collect the varniſh that has fallen into them; the following evening they are again inſerted; and this operation is continued until the end of ſummer. A thouſand trees yielding, on an average, in one night, near twenty pounds of varniſh.

This varniſh, for the moſt part, is not extracted by the proprietors of the trees, but by merchants, who purchaſe them for the ſeaſon, at three-pence per foot. Theſe merchants afterwards hire workmen, to attend to them, to whom they give an ounce of ſilver per month, for their labour and maintenance.

While the varniſh diſtils, it exhales a malignant vapour, the bad effects of which are often ſeverely felt, and can only be prevented by preſervatives and great precaution. The merchant who employs theſe workmen, keeps by him a large vaſe filled with rape oil, in which a certain quantity of thoſe fleſhy filaments found in hog's lard have been boiled. When the workmen are going to fix the ſhells to the trees, or collect the varniſh, they rub their face and hands with this oil, with great care; and after eating, they waſh their whole bodies with warm water, in which the bark of the cheſnut-tree, fir-wood, cryſtalized ſalt-petre, and other drugs, have been boiled. When at work near the trees, they put upon their heads a cloth bag, in which there are two holes, and cover the fore part of their bodies with a kind of apron made of doe-ſkin, ſuſpended from their necks with ſtrings, and tied round them with a girdle. They alſo wear boots, and have coverings on their arms, made of the ſame kind of ſkin. The labourer who ſhould neglect theſe precautions would ſoon be puniſhed for his raſhneſs. The diſorder ſhews itſelf by tetters, which become of a bright red colour, and ſpread in a very ſhort time; the body ſwells, and the ſkin burſts

and appears covered with an univerſal leproſy. The unhappy victim could not long endure the excruciating pains which he feels, was not a ſpeedy remedy found in thoſe preſervatives we have before mentioned.

The ſeaſon of collecting varniſh being ended, the merchant having ſtrained it, puts it into ſmall caſks, cloſely ſtopped. A pound of it coſts him about one ſhilling and eight-pence ſterling; and he generally gains cent. per cent. upon it, and ſometimes more, according to the diſtance of the place to which he tranſports it; beſides this he ſells the dregs of it to the druggiſts, who uſe them for certain purpoſes in medicine.

IRON WOOD.—This tree riſes to the height of a large oak; but it differs both in the ſize of its trunk and in the ſhape of its leaves. Its wood is ſo exceedingly hard and heavy, that it ſinks in water; it is ſaid that the anchors of the Chineſe ſhips of war are made of it.

NAN-MOU.—Travellers deſcribe this tree as the cedar, which it probably is. It is one of the talleſt in China; its branches ſhoot up vertically, and grow from the trunk, only at a certain height, and terminate in a buſh or tufted top. The Chineſe conſider its wood as incorruptible.—*When we are deſirous*, ſay they, *of erecting an edifice to laſt for ever, we muſt employ only the nan-mou.* Great uſe, therefore is made of this wood in building the emperor's palaces, where all the pillars, beams, and doors are made of it.

ROSE WOOD.—This tree furniſhes the moſt beautiful and valuable wood uſed by the Chineſe artiſts. It is of a very dark colour, ſtriped and variegated with delicate veins, which have the appearance of painting. It is employed for making different pieces of furniture, which are in greater requeſt, and coſt more, than thoſe that are varniſhed.

CAMPHIRE TREE.—The tree from which camphire is procured, is alſo a production of China, and, it is ſaid, that

ſome of them are found above an hundred cubits in height, and ſo thick, that twenty perſons cannot encloſe them. The trunks of theſe trees, when old, emit ſparks of fire; but their flame is ſo ſubtle, that no danger is to be apprehended from it.

The method uſed by the Chineſe for obtaining camphire, is as follows:—They take branches freſh from the tree, chop them ſmall, and lay them to ſteep in ſpring water for three days and nights. After they have been thus ſoaked, they are put into a kettle where they are boiled for a certain time, during which they continually ſtir them with a ſtick of willow:—when they perceive that the ſap of theſe ſmall chips adheres to the ſtick, in the form of white froſt, they ſtrain the whole off, throwing away the dregs and refuſe. This liquor is then poured gently into an earthen baſon well varniſhed, in which it is ſuffered to remain during the night, it is then found coagulated, and formed into a ſolid maſs. To purify this firſt preparation, they procure ſome earth from an old wall, which, when pounded and reduced to a very fine powder, they put into the bottom of a copper baſon; over this layer of earth they ſpread a layer of camphire, and continue thus until they have laid four ſtrata. The laſt, which is of fine earth, they cover up with the leaves of the plant *po-ho*, or penny-royal, and over the whole place another baſon, which they join very cloſely to the former, by means of a kind of red earth that cements their brims together. The baſons, thus prepared, are then put over a fire, which is ſo managed as to preſerve the heat equal on all parts. When the baſons have been expoſed to the neceſſary heat, they are taken off and left to cool; after which they are ſeparated, and the ſublimated camphire is found adhering to the cover. This operation is often repeated two or three times, for the purpoſe of having the camphire more pure. The camphire thus collected is then put between two earthen veſſels, the edges of which are ſurrounded with

ſeveral bands of wet paper. The veſſels are kept for about an hour over an equal and moderate fire; and when they are cool, the camphire is found in its utmoſt perfection, and ready for uſe.

This method of procuring camphire, may be practiſed in all ſeaſons of the year, which could not be the caſe, were it extracted like other reſinous ſuſtances, that only flow during a certain ſhort ſpace of time. Beſides, by lopping the branches of the camphire tree, leſs hurt is done to it than by making inciſions, which are always injurious.

SIANG.—The *ſiang* grows to the height of a cheſnut tree, and bears a fruit which ſerves, in dying, as a ſubſtitute for the gall-nut; it is incloſed in a double huſk, of the ſize of a cheſnut, which it alſo reſembles in colour. The exterior huſk is that which is uſed properly for dying. Hogs will feed upon this fruit, although it has a diſagreeable taſte. The *ſiang* grows with little culture, to the north of *Pe-kin* and in the province of *Tche-kiang*; and there can be little doubt but it would thrive in the barren and mountainous regions of Europe.

LO-YA-SONG.—This name is given to a kind of pine, found near *Keou-ouai*, beyond the great wall. Its trunk, branches, leaves, and fruit, exactly reſemble thoſe of our common pines; but it is diſtinguiſhed by ſeveral ſingularities: all its leaves fall in autumn; its wood is exceedingly hard, and fit for various purpoſes; but the ſap it contains is poiſonous. Thoſe who are employed in cutting this tree, muſt take great care that no drops ſpurt out on the ſkin; for it raiſes bliſters and pimples which cannot eaſily be cured. If its root, which is of a reddiſh colour, is put into water, it ſoon petrifies; it is then uſed for ſharpening the fineſt and beſt-tempered tools. This petrification changes its figure ſo little, that it cannot be perceived, unleſs examined very cloſely; but its weight is conſiderably augmented.

LUNG-JU-SHU.—The trunk of this tree is equal in thickneſs to a large plumb tree, and divides itſelf into two or three principal branches, which are ſubdivided into others that are much ſmaller. Its bark is of a reddiſh grey colour, and ſpotted like that of hazel. The extremities of its branches are knotty, very unequal, and full of pith. The trunk of this tree furniſhes planks which are employed in making of furniture. The fruit, which reſembles our cherries before they are ripe, grow from long, green and fibrous pedicles. The ſkin of this fruit is very hard, ſpeckled in ſome places with ſmall red ſpots, and containing a greeniſh ſubſtance, which, by maturity, is converted to a kind of jelly. The Chineſe rub their hands with it in winter, to prevent chilblains.

TCHA-KE.—This tree has no bark on its trunk or branches; it grows on the northern coaſts, and if it is thrown into the fire, when green, it burns as readily as the drieſt wood. If made into charcoal, it kindles very eaſily, produces a ſtrong heat, without ſmell or ſmoke, and laſts much longer than any other kind.

TCHU-KOU.—This tree is much valued by the Chineſe, as its inner rhind furniſhes them with the greater part of the paper which they conſume. When its branches are broken, the bark peels off in the form of long ribbons. Were we to determine the ſpecies to which this tree belongs, by its leaves, we ſhould claſs it with the wild mulberry-tree, but, by its fruit, it more reſembles the fig tree. This fruit adheres to the branches, without any ſtalk, and, when pulled before its maturity, appears, like the fig, to be full of milk. This tree grows on the mountains, and in a rocky ſoil.

KIN-KOUANG-TSEE, OR SOUR JUJUBE.—This is a large tree, the leaves of which are long and ſharp-pointed. Its flowers have a greeniſh tint; and the fruit it produces reſemble large jujubes: on account of their beautiful yellow colour, they are called *golden jujubes*. This

fruit, when dried, retains a ſouriſh taſte; and the golden colour changes to a delicate red. The ſtone is hard, and ſhaped like a heart, as well as the kernel which they contain. Theſe ſtones were formerly uſed by the ſuperſtitious votaries of idols, for making chaplets, on which ſeveral figures were engraven. It is ſaid to have been originally brought from Bengal, and that great difficulty was found at firſt to rear it in China; but it is ſo naturalized at preſent, that it riſes to the height of the talleſt fruit-trees. Its wood is hard, and of a very fine grain.

TSE-SONG-YUEN-PE, OR JUNIPER CYPRESS.—This is one of the ſingularities of nature; it partaking of the properties of the juniper and of the cypreſs tree. Its trunk is about half a foot in diameter, and ſhoots out, almoſt where it ſprings from the earth, a great number of branches, which extend on all ſides, and are divided into others that form a top extremely thick and buſhy. Theſe branches are loaded with leaves; ſome reſembling thoſe of the cypreſs; others thoſe of the juniper: the latter are long, narrow, and prickly, and are ranged along the branches in rows of four, five, and ſometimes ſix each; hence, when the branches are viewed lengthwiſe, the leaves appear like ſtars, with four, five, or ſix rays, the leaf neareſt the eye exactly covering that which is next to it, and leaving the intervals between the rows perfectly open. The ſmall branches, or twigs, which are covered with theſe juniper leaves, are generally found below the principal boughs; and the branches that ſhoot out from the upper part of the ſame boughs, bear cypreſs leaves. There are found whole branches which reſemble thoſe of the cypreſs; and there are others, that, in like manner, have an affinity to the juniper alone; there are ſome, alſo, which partake of the nature of both; and, laſtly, there are others, that bear only a few cypreſs leaves, grafted, as

it were, on the end of a juniper branch, or a ſmall juniper twig, is ſometimes ſeen ſpringing from a cypreſs bough.

The bark of this tree is very rough and unequal, and of a grayiſh brown colour, inclining to red. Its wood is like that of the juniper; but it is of a reſinous nature. The leaves ſmell like cypreſs, and have ſomething of an aromatic flavour, but ſharp and bitter. This tree bears a ſmall, round green fruit, a little larger than that of the juniper: it contains two reddiſh grains, ſhaped like a heart, which are as hard as a grape-ſtone.

BAMBOO.—The *bamboo* is a kind of reed, which grows to the height and ſize of large trees. Its leaves are long, and bend backwards towards the points. The trunk is hollow, and divided at certain ſpaces by knots, but it is very ſtrong, and capable of ſuſtaining an enormous weight. Bamboo-reeds are bored and uſed as pipes to convey water; when ſplit lengthwiſe and divided into thin ſlips, they are woven into mats, trunks, and various other works; paper is alſo made of a certain paſte procured from them, after they have been bruiſed and ſteeped in warer; the *Bamboo* grows in all the provinces of China, but is moſt plenty in the province of *Tche-kiang*, where whole foreſts are found of it.

ACASIA.—The *acaſia* of America is common in China. The Chineſe authors pretend, that the ſeeds extracted from its pods are employed with ſucceſs in medicine.

TEA-PLANT.—Among the aromatic ſhrubs of China, that which furniſhes tea holds the firſt rank. It is not, however, known by this name in the country, but is called *tcha*; and, by corruption in ſome of the maritime provinces, *tha*, from which is derived our word *tea*.

Father le Comte, in his memoirs, has given us a very accurare deſcription of this ſhrub.—'Tea,' ſays he, 'grows 'in the valleys, and at the bottoms of the mountains. 'Rocky ground produces the beſt; and that which is 'planted in a light ſoil is next in quality. The worſt is

'found in earth of a yellow colour; but in whatever place 'it is cultivated, care muſt be taken to expoſe it to the 'ſouth: it then acquires more vigour, and bears three 'years after it has been planted. The root of the ſhrub 'is like that of the peach tree; and its flowers reſemble 'the white wild roſe. When I entered the province of 'Fokin, I was ſhewn, for the firſt time, the tea plant, 'upon the declivity of a little hill. It was only about 'five or ſix feet in height. Several branches joined toge-'ther and ſeparated towards their upper extremities, formed 'a tufted top almoſt like that of the European myrtle. 'The trunk, though to appearance dry, bore branches 'that were covered with beautiful green leaves, narrow 'and tapering towards the points, about an inch and a 'half in length, and indented round the edges. The 'oldeſt, which appeared of a whitiſh colour below, were 'brittle, hard and bitter. The young ones were ſoft and 'pliable, of a reddiſh tint, ſmooth, tranſparent, and very 'agreeable to the taſte, eſpecially after they had been 'chewed for ſome time. As it was then in September, I 'found on them three kinds of fruit. On the young and 'tender branches I obſerved ſmall ſoft berries, of a green 'colour, filled with very minute yellow grains. On the 'reſt of the branches the fruit was as large as beans, but 'of different ſhapes; ſome were round, and contained a 'pea; others long, and incloſing two; and ſeveral were 'triangular, and contained three. The outer rind which 'incloſed this ſeed was green, ſmooth, and very thick. 'Under the ſecond, which was white and thinner, was a 'third pellicle, exceedingly fine, that covered a kind of 'nut adhering to the rind by a ſmall fibre, from which it 'derives its nouriſhment. When this fruit is young, its 'taſte is ſomewhat bitteriſh; but, two or three days after 'it has been gathered, it lengthens, changes to a yellow 'colour, appears dry and ſhrivelled like an old filbert, and 'becomes very oily and bitter. I found alſo upon theſe

'trees a third kind of old and hard fruit, the black exterior 'rind of which, being half open, diſcovered within a hard, 'brittle huſk, exactly like that of a cheſnut; but it was 'ſo flatted and dried, that after I had broken it, I could 'ſcarcely diſcover any veſtige of fruit. In ſome of them I 'found this fruit reduced to powder; and in others, I ob- 'ſerved a very ſmall nut, perfectly dry and half covered 'with its firſt pellicle. Among theſe fruits were a great 'number called female, which had no germ. Thoſe that 'have a germ, if they are ſown, will produce trees; but 'the Chineſe generally make uſe of ſlips for raiſing plants. 'That I might be better acquainted with the nature 'of this tree, I had the curioſity to taſte the bark of the 'trunk and branches; I alſo chewed the wood and fibres, 'both of which appeared to have no bitterneſs, and even 'after a conſiderable time, I only perceived a taſte ſome- 'what like liquorice, but very faint.'

The Chineſe diſtinguiſh ſeveral kinds of tea, but they all may be reduced to the four following; the *Song-lo tcha*, the *Vou-y tcha*, the *Lou-ngan tcha*, and the *Pou-eul tcha*.

The firſt takes its name from the mountain *Song-lo*, ſituated in the province of *Kiang-nan*. This mountain is not very extenſive, but it is entirely covered with theſe ſhrubs, which are alſo cultivated at the bottoms of the neighbouring mountains. The *Song-lo* is the ſame which we call *green tea*. It is cultivated almoſt like vines, and is cropped at a certain height, to prevent it from growing. This ſhrub muſt be renewed every four or five years, becauſe, after that period, its leaves harden and become ſour. The flower which it bears is white, and ſhaped like a ſmall roſe, compoſed of five leaves. The *Song-lo tcha* may be kept for ſeveral years, and is uſed, in China, with great ſucceſs, as a remedy for various diſtempers.

The Chineſe of the province of *Kiang-nan* are the only people who crop the tea-ſhrub; for every where elſe it is ſuffered to grow to its natural ſize, which ſometimes extends to ten or twelve feet. When the tree is very young, they take care alſo to incline and bend down its branches, that they may collect its leaves afterwards with greater eaſe. This ſhrub grows often on the rugged backs of ſteep mountains, acceſs to which is dangerous, and ſometimes impracticable.

The *Vou-y tcha*, which is known in Europe by the name of *bohea*, and *ſouchong*, grows in the province of Fo-kien, and takes its name alſo from a mountain, called *Vou-y*, ſituated in the diſtrict of *Kien-ning-fou*.

This is the tea moſt eſteemed throughout the empire; as agreeing better with the ſtomach, being in their eſtimation lighter, ſweeter, and more delicate to the taſte than the *Song-lo*.

From theſe two kinds of tea three others are compoſed, the difference of which reſults from the choice of the leaves, and the time when they are gathered. That which contains only the tender leaves of young trees, is called *mao tcha*, or *imperial tea*. This is the moſt delicate, and is that which is tranſported to court for the uſe of the emperor. It is ſeldom ever diſtributed but in preſents; but it may ſometimes be bought on the ſpot where it grows for twenty-pence or two ſhillings the pound.

The ſecond ſort is compoſed of older leaves, and goes under the name of *good Vou-y tcha*. The reſt of the leaves that are ſuffered to remain and grow larger form the third kind, which is ſold to the common people at a very cheap rate.

The flowers of this ſhrub alſo furniſh another kind of tea; but thoſe who are deſirous of procuring it, muſt pay a ſuperior price for it.

The *Lou-ngan tcha*, which is the third kind of tea we have mentioned, grows in the neighbourhood of the city of *Lou-gnan-tcheou*. It differs in nothing from the *Song-lo*, either in the configuration of its leaves, or in the manner of cultivation; but it is neither ſo heating, nor ſo harſh and corroſive—properties which, no doubt, reſult from the difference of the ſoils in which they grow.

The fourth kind is procured from a village named *Pou-eul*, ſituated in the province of *Yun-nan*, on the frontiers of the kingdoms of *Pegu*, *Ava*, *Laos* and *Tong-king*. This village is become conſiderable by its commerce in this article: people reſort to it from all parts; but the entrance of it is forbidden to ſtrangers, who are only permitted to approach the bottoms of the mountains, to receive the quantity of tea which they want. The trees that produce this tea are tall and buſhy; and grow without any cultivation. The leaves are longer and thicker than thoſe of the *Song-lo tcha* and *Vou-y tcha*; and they are rolled up in the ſame manner as tobacco, and formed into maſſes, which are ſold at a dear rate. This tea is much uſed in the provinces of *Yun-nan* and *Koei-tcheou*. It has nothing harſh; but it has not that agreeable taſte and flavour which diſtinguiſh other kinds when infuſed.

The *kaiel tcha* is chiefly uſed by the Mogul Tartars. It is only the refuſe of the leaves of all the different teas which have been ſuffered to grow hard, mixed indiſcriminately. Theſe people, who feed on raw fleſh, are ſubject to continual indigeſtion, if they give over the uſe of tea; on which account they tranſport great quantities of it from China; and, in exchange, furniſh horſes for the emperor's cavalry.

We muſt not confound with real tea every thing that the Chineſe call *tcha*. What is ſold in the province of *Chang-tong* as tea, is properly but a kind of moſs, which grows on the rocks in the neighbourhood of *Mang-ing-hein*.

A like kind of tea is diſtributed in ſome of the other northern provinces, which is not compoſed of real leaves, although the merchants vend it under the name of *tcha-yé*, *tea-leaves*. If this commodity is adulterated even in China, can we flatter ourſelves, that the tea we have in Europe is pure, and without mixture!

When the tea-leaves have been collected, they are expoſed to the ſteam of boiling water; after which they are put upon plates of copper, over a fire until they become dry and ſhrivelled, and appear ſuch as we ſee them in Europe.

According to the teſtimony of Kœmpfer, tea is prepared in the ſame manner in the iſles of Japan. 'There are to 'be ſeen there,' ſays this traveller, 'public buildings 'erected for the purpoſe of preparing the freſh-gathered 'tea. Every private perſon who has not ſuitable conve-'niences, or who is unacquainted with the operation, 'may carry his leaves thither as they dry. Theſe build-'ings contain a great number of ſmall ſtoves raiſed about 'three feet high, each of which has a broad plate of iron 'fixed over its mouth. The workmen are ſeated round 'a large table covered with mats, and are employed in 'rolling the tea-leaves which are ſpread out upon them. 'When the iron plates are heated to a certain degree 'by the fire, they cover them with a few pounds of freſh-'gathered leaves, which, being green and full of ſap, 'crackle as ſoon as they touch the plate. The workman 'then ſtirs them with his naked hands, as quickly as poſ-'ſible, until they become ſo warm that he cannot eaſily 'endure the heat. He then takes off the leaves with a 'ſhovel, and lays them upon mats. The people who are 'employed in mixing them, take a ſmall quantity at a 'time, roll them in their hands always in the ſame direc-'tion, while others keep continually ſtirring them, in 'order that they may cool ſooner, and preſerve their 'ſhrivelled figure the longer. This proceſs is repeated

'two or three times before the tea is depoſited in the 'warehouſes. Theſe precautions are neceſſary to extract 'all the moiſture from the leaves.'

The people in the country beſtow much leſs labour on the preparation of their tea. They are contented with drying the leaves in earthen veſſels, over the fire. This operation, being much ſimpler, is attended with leſs trouble and expence, and enables them to ſell their tea at a much lower price.

The Chineſe and people of Japan generally keep their tea a year before they uſe it, becauſe, as they pretend, when quite new, it poſſeſſes a narcotic quality which hurts the brain.

The Chineſe pour warm water over their tea, and leave it to infuſe, as we do in Europe; but they drink it in general without ſugar.

The iſles of Japan produce abundance of tea. Kœmpfer, in his relation, gives an account of the different ſeaſons in which the people of theſe iſlands collect tea. The firſt begins about the middle of the new moon which precedes the vernal equinox. The leaves gathered at this time are called *ficki-tſiaa*, or *tea in powder*, becauſe it is pulverized. Theſe young and tender leaves are only three or four days old when they are gathered; and as they are exceedingly dear, they are generally reſerved for the great people and princes. This is the imperial tea of the Japaneſe. The labourers employed in collecting it, do not pull the leaves by handfuls, but pick them one by one, and take every precaution that they may not break them. In this manner they gather from four to ten or fifteen pounds a day each perſon.

The ſecond crop is collected in the ſecond Japaneſe month, about the end of March or beginning of April. At this ſeaſon ſome of the leaves are yet in their growth, and others have attained to perfection; they are, however, all gathered indiſcriminately, and afterwards picked and

ſorted, according to their age and ſize: the youngeſt, which are carefully ſeparated from the reſt, are often ſold for imperial tea. Tea gathered at this ſeaſon is called *Too-tſiaa*, or *Chineſe tea*, becauſe the people of Japan infuſe it, and drink it after the Chineſe manner.

The third and laſt crop of tea is gathered in the third Japaneſe month; that is about our June. The leaves are then very numerous and thick, and have acquired their full growth. This kind of tea, which is called *Ben-tſiaa*, is the coarſeſt of all, and is reſerved for the common people. Some of the Japaneſe collect tea only at two ſeaſons of the year, which correſpond to the ſecond and third, already mentioned; others have only one general gathering, towards the month of June: however, they always form different aſſortments of their leaves.

The moſt celebrated tea of Japan is that which grows near *Ud-ſi*, a ſmall village ſituated cloſe to the ſea, and not far diſtant from *Meaco*. In the diſtrict of this village is a mountain, bearing the ſame name, the climate of which is ſaid to be extremely favourable to the culture of tea; it is incloſed by a hedge, and ſurrounded with wide ditches, to prevent acceſs to it; and the tea ſhrubs that grow on this mountain are planted in regular order, and divided by different avenues and alleys.

The care of this place is entruſted to people who are ordered to guard the leaves from duſt, and to defend them from the inclemency of the weather. The labourers who are appointed to collect the tea, abſtain from every kind of groſs food for ſome weeks before they begin, that their breath and perſpiration may not in the leaſt injure the leaves. They gather them with the moſt ſcrupulous nicety, with very fine gloves on their hands, without which they never touch it. When this choice tea has undergone the proceſs neceſſary for its preparation, it is eſcorted by the ſuperintendant of the mountain, and a

ſtrong guard, to the emperor's court, and reſerved for the uſe of the imperial family alone.

COTTON TREE.—Cotton forms one of the moſt conſiderable branches of the commerce of China, and is cultivated with ſucceſs in the ſouthern provinces. As ſoon as they have reaped their grain, they ſow cotton in the ſame field, after having turned up the earth ſlightly with a rake. When the rain or dew has moiſtened the ground, a ſhrub ſprings up, which riſes to the height of two feet. The flowers appear about the beginning or towards the middle of Auguſt; they are generally yellow; but ſometimes red. To the flower ſucceeds a kind of ſmall button, which increaſes in the form of a pod, till it acquires about the ſize of a walnut. About the fortieth day after the flower has appeared, this pod burſts, divides itſelf into three parts, and diſcovers three or four ſmall cotton balls of a bright white colour, ſomething like thoſe produced by ſilk-worms. Theſe ſmall downy balls adhere to the bottom of the pod, which is half open, and contains ſeeds for the following year. As all theſe ſmall grains are ſtrongly attached to the filaments of the cotton, the Chineſe make uſe of a machine for the purpoſe of ſeparating them. It is compoſed of two cylinders highly poliſhed, one of wood and the other of iron, about a foot in length, and an inch in diameter, placed together like European flatting-mills. With one hand they put the firſt in motion, and the ſecond by the foot; with the other hand they apply the cotton, which is drawn in between them by their motion, and paſſes to the other ſide, while the grains that are left behind quite bare, fall to the ground The cotton, thus freed from its ſeeds, is carded and ſpun, and afterwards made into cloth.

KOU-CHU.—The ſhrub called *kou-chu* bears a great reſemblance to the fig-tree, both in the form of its branches and leaves. From its root ſeveral ſhoots generally ſpring up, forming a kind of buſh; but ſometimes

it conſiſts of only one ſhoot. The wood is ſoft and ſpongy, and covered with bark like that of the fig-tree. Its leaves are deeply indented, and the colour and texture of their fibres are exactly the ſame as thoſe of the fig-tree; but they are larger, thicker, and much rougher to the touch.

This tree yields a milky juice, which the Chineſe uſe for laying on gold-leaf in gilding. They make inciſions in the trunk, into which they inſert the edges of a ſhell, to receive the ſap, which they uſe with a ſmall bruſh, in delineating the figures they intend for the decoration of their work. They then lay on the gold-leaf, which is ſo ſtrongly attracted by this liquor, that it never comes off.

TONG-TSAO.—Strangers are generally ſtruck with the beauty of the artificial flowers made by the Chineſe, but if the Chineſe ſurpaſs European artiſts in theſe kinds of works, they are indebted for their ſuperiority to the materials they employ. Neither ſilk, cotton, nor any kind of paper or cloth, is employed in the compoſition of theſe flowers. The ſubſtance of which their leaves are formed, is the pith of a certain ſhrub, called by the Chineſe *tong-tſao*. It is a kind of cane or bamboo, much reſembling the European elder tree; but its pith is whiter, cloſer, and leſs ſpongy.

The *tong-tſao* grows in dark, ſhady places, and riſes to the height of ſix feet; its leaves reſembling thoſe of the nymphæ, or water lily; but are thicker. Its trunk is divided, like the bamboo, by knots, between which are comprehended ſeveral pipes, each about a foot and a half long, and which are generally largeſt towards the root of the plant.

This ſhrub is cut every year; and it ſhoots up a new ſtem the year following. It is tranſported in barks to *Kiang-nan*, where the pith is extracted, and prepared for the hands of the workman. When taken from the pipes

it muſt be preſerved from moiſture, for without this precaution, it would be entirely uſeleſs.

BETEL AND TOBACCO. The Chineſe, in imitation of almoſt all other eaſtern nations, uſe the betel-leaf as a ſovereign remedy for thoſe diſorders which attack the breaſt and ſtomach. The betel grows like ivy, and twiſts around other trees. Its leaves are long and ſharp-pointed, broad towards the ſtalk, and of a pale-green colour. The Chineſe cover them with quicklime, and wrap them around the nut *areca*, which in ſhape greatly reſembles a nutmeg. They chew theſe leaves continually, pretending that they ſtrengthen the gums, comfort the brain, expel bile, nouriſh the glands of the throat, and ſerve as a preſervative againſt the aſthma, a diſeaſe very common in the ſouthern provinces. They carry betel and *areca* in boxes, and preſent it when they meet one another in the ſame manner as ſoldiers and other Europeans, who have habituated themſelves to this filthy cuſtom, do tobacco.

The uſe of tobacco is not ſo extenſive in China as in Europe, but the country produces it in great abundance. The Chineſe do not reduce their tobacco to powder, becauſe they only uſe it for ſmoking. They gather the leaves when they are very ripe, and card them almoſt in the ſame manner as wool. They afterwards put them under a preſs, where they ſqueeze them together like the turf made from the refuſe of the bark in tan yards.

BELVIDERE, OR CHENOPODIUM. The belvidere ſprings up about the end of March, its ſhoots riſe to the height of eight or nine inches, in the ſhape of a child's fiſt half ſhut; it afterwards extends itſelf, and ſends forth a number of branches loaded with leaves like thoſe of flax; and as it grows, its branches arrange themſelves naturally in the form of a pyramid; its leaves, yet tender, abound with juice, have a very agreeable taſte; and may be eaten as a ſallad with vinegar, to which the

Chineſe often add a little ginger; being prepared like other leguminous plants, and baked with meat, it gives it an agreeable and pleaſing flavour; when in its full beauty, its leaves become hard and unfit for the table; but nouriſhment is then found in its root, which has ſerved often as a reſource in times of famine and ſcarcity, being reduced to powder and made into bread.

The Chineſe Herbal cites an example of four mountaineers, who lived on nothing but the leaves, roots and ſtalks of the belvidere, with which their country abounded, and enjoyed perfect health to a very great age.

It alſo adds, that to render this plant ſtrong and flouriſhing fire muſt be ſet to the grounds which are covered with it, as its own aſhes are the beſt manure, and ſupply it with a nouriſhing moiſture.

FLOWERING-TREES.

Ou-tong-chou. Among the trees which nature ſeems to have deſtined for the ornamenting of gardens, few have greater claims to notice than that which the Chineſe call *Ou-tong-chu*. It is of a large ſize, reſembling the ſycamore. Its leaves are large, and proceed from a ſtalk about a foot in length, and is ſo buſhy and loaded with ſuch bunches of flowers, that it excludes the rays of the ſun. About the month of Auguſt, ſmall cluſters of leaves begin to ſhoot out from the extremities of the branches, which are entirely different from thoſe on the other parts of the tree; being ſmaller, whiter and ſofter, and ſupply the place of flowers. On the edges of theſe leaves grow three or four grains, of the ſize of a pea. Theſe grains contain a white ſubſtance, the taſte of which greatly reſembles that of an unripe walnut. This is the fruit of the plant, but we have no account of any uſe made of this tree but for ornament.

Molien. This is another flowering tree, the branches of which are few in number, very ſlender, full of pith, and covered with red bark interſperſed with ſmall white

ſpots. It bears few leaves: but they are large, and very broad at the lower extremity, and adhere to pedicles, which ſeem to incloſe the branch. This tree blows in the month of December, and produces large flowers, formed of ſeven or eight ſharp-pointed oval leaves, from the extremities of which proceed long filaments. Some of the flowers are yellow, others red, and others white. All the leaves fall when the flowers appear, or when they are ready to blow.

LA-MOE. This ſhrub reſembles laurel, both in its form and ſize; but its branches are more extenſive, and its leaves are attached, two and two, to ſhort pedicles. The ſize of theſe leaves decreaſes in proportion to their diſtance from the extremities of the branches. Its flowers are produced in winter; they are yellow, and of an agreeable ſmell, reſembling that of roſes.

TCHA-HOA. The Chineſe diſtinguiſh four kinds of the tree which they call *tcha-hoa*. It bears ſome reſemblance to the Spaniſh laurel. It is an evergreen, the leaves grow in alternate rows along each ſide of its branches. They are of an oval figure, ſharp pointed, indented on the edges, and of a dark-green colour above, but inclining to yellowiſh below. The buds of the *tcha-hoa* are covered with a ſoft, white down; they blow in December, and produce double flowers, ſupported by a calix, of a roſe colour. Theſe flowers have no pedicle, and adhere immediately to the branch. The ſecond kind of *tcha-hoa* is very lofty. Its leaves are round at the extremity; and its flowers are large and red. The flowers of the two other kinds are whitiſh, and ſmaller.

YU-LAN. This tree, the moſt beautiful of any that ornament the Chineſe gardens, riſes to the height of thirty or forty feet. Its trunk, which is ſtraight, and well-proportioned, has very few branches. Its leaves are of a beautiful green colour, but few in number: they never ap-

pear until the flowers are half blown. All its branches are crowned with flowers, the ſcent of which perfumes the air to a great diſtance around: they continue in bloſſom, however, only a few days. The flower, which conſiſts of five, ſix, and eight leaves, diſpoſed like thoſe of a roſe, is ſupported by a calix of four leaves, briſtly within, and terminating in a point. From the middle of the flower riſes a green, ſpongy piſtil, ſurrounded at its baſe by ſmall fibres, the tops of which are loaded with ſtamina. This flower produces an oblong fruit of a green colour, which reddens towards the end of ſummer. Its whole ſubſtance is fibrous, and almoſt as hard as wood.

The *yu-lan* is divided into ſeveral ſpecies; ſuch as double and ſingle; the *yu-lan* with white flowers, and that which produces flowers of a peach colour. The flowers of this tree are more beautiful and in greater abundance when it is young; but it then bears no fruit. When it is twenty years old, its flowers are ſmaller and fewer; but nearly all of them produce fruit. The *yu-lan* requires no other care than to be planted in a place ſheltered from the north winds, and to be watered in ſpring. It is raiſed in boxes, as the Europeans raiſe orange-trees. When it has ſhed its leaves, the Chineſe remove it to the greenhouſe; and, by accelerating its vegetation by means of ſtoves, procure flowers from it again in the beginning of the year: it is then appropriated for ornamenting the interior apartments of the women. Some of theſe trees are annually ſent by the governors of the ſouthern provinces to the emperor.

Autumnal Hai-tang. This beautiful ſhrub, originally brought from the rocks which border the ſea coaſt, has been cultivated in China for more than fourteen centuries, and is as much celebrated in the works of the Chineſe poets, as roſes and lilies are in thoſe of ours. Painters and embroiderers ornament almoſt all their works with its foliage and flowers. The ſtalk of the *hai-tang* is cylin-

dric, and ſhoots forth a number of branches of a purple tint towards their baſes, and full of knots, which are alſo of a purple colour round the edges. It throws forth a number of ſhoots, the talleſt of which are about two feet and a half in heighth. Its leaves are much indented, of an oval form towards the ſtalk, pointed at their upper extremities, and full of ſmall prickles; they grow almoſt oppoſite each other on the branches, at the ſame diſtance as the knots. Their colour above is a deep green, that below is much lighter, and almoſt effaced by their fibres, which are large, and of a delicate purple. The flowers grow in bunches at the extremities of the branches. Each flower is compoſed of four petals, two great and two ſmall, reſembling in colour the bloom of a peach-tree, and of nearly the ſame figure as the bloſſom of the cherry-tree. The two largeſt are cemented one upon the other, in the form of a purſe. The piſtil is compoſed of bright yellow grains, which ſeparate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compoſe a ſmall yellow tuft, ſupported by a ſlender ſtalk, which riſes above the petals. The calix, which ſuſtains each of the flowers, is compoſed of two purple-coloured leaves. In proportion as the flowers grow and increaſe in ſize, the two leaves of the calix open, become pale and dry, and drop off. The flowers, ſupported by ſmall ſtalks, ſeparate one from the other, and produce of themſelves other flowers, which riſe up from a new calix.

The autumnal *hai-tang* is with difficulty propagated from ſeed. It thrives beſt in a ſandy ſoil, and care muſt be taken to refreſh it only with pure water. It cannot endure the ſun in any ſeaſon, it is, therefore, always planted below walls that are expoſed to the north. It generally begins to flower about the end of Auguſt, and af-

ter it has produced ſeed, its branches are cut down, it commonly ſhoots forth new ones before the ſpring following; but it is neceſſary to heap up gravel and pieces of brick round its roots, to prevent them from rotting. Great pains are taken to cultivate this tree at Pe-kin, but it does not thrive ſo well there as in the ſouthern provinces. The ſmell of its leaves has an affinity both to the roſe and violet; but it is weaker, and never extends to any great diſtance.

Mou-tan, or Peony-shrub. This is a wild ſhrub improved by culture, and has been known in China for fourteen hundred years. It is ſometimes called *hoa-ouang*, or the *king of flowers*, and *peleang-kin* (*an hundred ounces of gold*) in alluſion to the exceſſive price given formerly by ſome of the virtuoſi for certain ſpecies of this plant. A traveller, as is ſaid, having found a peony on a ſhrub in the mountains of Ho-nan, was ſo ſtruck with the novelty, that he tore up ſome of the roots, with the earth adhering to them, carried them home, and planted them in his garden. A bonze, ignorant of the origin of this peony ſhrub, imagined it might be raiſed by grafting. His attempt was attended with ſucceſs; and the peonies he raiſed were more beautiful than thoſe which had been brought from the mountains. This plant ſoon engaged the attention of all the floriſts; and, by careful and continual culture, was brought to greater perfection. An infatuation now became general; and the provinces contended for ſuperiority of ſkill in raiſing it, that they might have the glory of ſending the fineſt to the emperor.

This plant, which is of a ſhrubby nature, ſhoots forth a number of branches, which form a top almoſt as large as thoſe of the fineſt orange-trees that are planted in boxes. Some have grown to eight or ten feet in height, but few are raiſed at preſent to this ſize. The root of the *mou-tan* is long and fibrous, of a pale-yellow colour, and covered

with a greyiſh or reddiſh rind. Its leaves are deeply indented, and of a much darker green above than below. Its flowers, compoſed of numberleſs petals, blow like a roſe, and are ſupported by a calix compoſed of four leaves. From the bottoms of the petals ariſe ſeveral ſtamina, which bear on their tops ſmall antheræ, of a beautiful golden colour. The fruit bends downward, burſts when they become dry, and ſhed their ſeed.

PE-GE-HONG. This ſhrub is remarkable for the beauty and ſingularity of its flowers, and above all for their duration, which has given riſe to its name, *pé-gé-hong*, or *red of a hundred days*. This beautiful plant, which now holds a diſtinguiſhed rank in the Chineſe gardens, was originally found in the mountains of Fo-kien. Its leaves, ſometimes placed alternately, ſometimes oppoſite one to another, are of an oval form, a little ſharpened towards the points: not indented, and their thickneſs ſomewhat between that of the leaves of the phillyrea and plum-tree.

The flowers of the *pé gé-hong* blow at Pe-kin about the beginning of July; they grow in bunches at the extremities of the branches, and ſucceed one another in ſuch a manner, that they continue till the end of September, if they are ſheltered from the heat of the ſun. The calix which ſupports them is ſpongy, and ſhaped like a bell; of a pale yellow within, and red on the outſide. It bends over the riſing fruit, and becomes dry when it ripens. From this calix ariſe ſix crimſon-coloured petals, in the form of feſtoons, which are long, round at top, and ſupported by as many ſlender, whitiſh ſtalks.

The trunk of the *pé-gé-hong* is thick; and it appears that the Chineſe floriſts have endeavoured to reduce it to a dwarfiſh ſize—a form for which they ſhew an uncommon fondneſs. They prune them in autumn, leaving only a few ſmall branches, in order that they may

be loaded with a greater abundance of flowers. The culture of this tree requires little care; nothing is neceſſary but to place it in a green-houſe during winter, to expoſe it to the ſouth on the return of ſpring, to water it at proper ſeaſons, and to ſhelter it from the exceſſive heats of ſummer.

YE-HIANG-HOA. The branches of this ſhrub are ſo weak, that they cannot grow upwards, or ſupport themſelves; the floriſts, therefore, prop them with bamboo-reeds, to which ſmall hoops are attached. Its leaves are of a deep green colour above, and a pale green below; they are ſhaped like the head of a lance, and are ſupported by very long ſtalks, round which they form two ears. All the property of this tree conſiſts in the exquiſite odour exhaled by its flowers, which are of a yellowiſh green colour.—*Their ſmell is ſo ſweet and agreeable*, according to the account of the miſſionaries, *that there is no flower exiſting which can be compared with the delicious* ye-hiang-hoa; but owing to the delicacy of this plant, or to that of its perfume, it has ſcarcely any ſmell during the day-time: from this ſingularity ſprings its name, *ye-hiang-hoa*, or *the flower which ſmells in the night*. The *ye-hiang-hoa* is originally from the ſouthern provinces, and does not thrive at Pe-kin. The niceſt attention of the moſt careful floriſts is ſcarcely ſufficient to make it endure the winter through in a green-houſe, and to preſerve it for a few years.

LIEN-HOA, OR WATER-LILY. This aquatic plant has been known in China from the remoteſt antiquity. The poets of every dynaſty have celebrated the ſplendour and beauty of its flowers; and its excellent virtues have made the doctors rank it high among medicinal plants. Its flowers are formed of ſeveral leaves, diſpoſed in ſuch a manner, that they reſemble large tulips half open. From the middle of the flower riſes a conical piſtil, that

becomes round and ſpongy; it is divided into ſeveral cells, filled with oblong ſeeds, covered with a huſk like the acorn, and compoſed of two white lobes, in the middle of which is the germ. The ſtamina are formed of very delicate filaments, the tops of which are of a violet-colour. The leaves of this plant are round, broad and large; they are thick, fibrous, and indented towards the middle; ſome of them float on the ſurface of the water, to which they ſeem to be cemented; others riſe to different heights, and are ſupported by long ſtems. Its root, which is of the ſize of a man's arm, is very hardy; it is of a pale yellow colour within, and milk-white on the outſide, and is ſometimes twelve or fifteen feet in length. It creeps at the bottom of the water, and attaches itſelf to the mud by filaments. The ſtalk which ſupports the flowers and leaves of this plant is full of round holes to its extremity, like thoſe of the root.

There are four kinds known in China; the yellow, which is very rare, and ſuppoſed to be the ſame as that of Europe; the red and white roſe-coloured, with ſingle flowers; the red and white roſe-coloured, with double flowers; the pale red ſtriped with white, which is ſeldom ſeen, eſpecially with double flowers. This plant requires no culture; it is propagated by ſeed, but ſooner by the root. One of its ſingularities is, that it endures much drought, though it grows naturally in water; and that, though a friend to warmth, it thrives and produces the fineſt flowers beyond the great wall, and in the northern provinces. It does not bud before the end of May; but it ſhoots forth very rapidly; and its leaves form a verdure on the ſurface of the water, which is very delightful to the eye, eſpecially when the flowers, in full bloom, unite the variety of their colours.

The ſeeds of this plant are eaten in China; they are moſt delicate when they are green; but harder of digeſtion;

they are preſerved in many different ways with ſugar. The root of this plant is alſo admitted by the Chineſe to their tables: in whatever manner it may be prepared, it is equally wholeſome. Great quantities of it are pickled with ſalt and vinegar, which they reſerve to eat with their rice. When reduced to powder, it makes excellent ſoup. The leaves are much uſed for wrapping up fruits, fiſh, ſalt proviſions, &c. When dry, the Chineſe mix them with their ſmoking tobacco, to render it ſofter and milder.

KIU-HOA, OR PARTHENIUM, ſo much neglected in Europe, is indebted only to its culture for the diſtinguiſhed rank it holds among the Chineſe flowers. The ſkill of the floriſts, and their continual care, have brought this plant to ſuch perfection that Europeans ſcarcely know it. The elegance and lightneſs of its branches, the beautiful indentation of its leaves, the ſplendour and duration of its flowers ſeem, indeed, to juſtify the *flori-mania* of the Chineſe for this plant. By their attention to its culture, they have procured more than three hundred ſpecies of it, and almoſt every year produces a new one. A liſt of the names of all theſe kinds would be equally tedious and diſguſting; we ſhall only ſay, in general, that, in its flowers are united all the poſſible combinations of ſhapes and colours. Its leaves are no leſs various: ſome of them are thin, others thick; ſome are very ſmall, and ſome large and broad; ſome are indented like thoſe of the oak, while others reſemble thoſe of the cherry-tree; ſome may be ſeen cut in the form of fins, and others are found ſerrated on the margin, and tapering towards the points.

HERBS AND MEDICINAL PLANTS.

The ſimples, and medicinal plants of China, form a rich and extenſive branch of its natural hiſtory. But as it is not our intention to give a Chineſe herbal, we ſhall only mention a few of the moſt uſeful.

RHUBARB. The *tai-hoang*, or *rhubarb*, grows in ſeveral provinces of the empire; but the beſt is that of *Se-tchuen*. The ſtem of rhubarb reſembles a ſmall bamboo, or Chineſe cane; it is hollow, and exceedingly brittle; it riſes to the height of three or four feet, and is of a duſky violet-colour. In the month of March, it ſhoots forth long, thick leaves, which are very rough to the touch: theſe leaves are ranged four by four on the ſame ſtalk, and form a calix. The flowers of this plant are yellow, and ſometimes violet. In June it produces a ſmall black ſeed, and it is pulled in the month of September. The roots of rhubarb reckoned beſt, are thoſe that are heavieſt and moſt variegated with veins. It is very difficult to dry them, ſo as to free them from all their moiſture. The Chineſe, after having cleaned them, cut them in ſlices an inch or two in thickneſs, and dry them on ſtone ſlabs, under which large fires are kindled. They keep continually turning theſe ſlices on the warm ſlabs; but, as this operation is not ſufficient to dry them thoroughly, they thread them like beads, and ſuſpend them in a place expoſed to the greateſt heat of the ſun, until they are in a condition to be preſerved without danger of ſpoiling. A pound of the beſt rhubarb in China coſts only two pence.

HIA-TSAO-TONG-KONG. The ſhape of this plant is exactly like that of a worm. It has the head, eyes, body, different rings which the ſkin forms upon the back, &c. of that reptile. This reſemblance is more particularly ſtriking when the plant is young and freſh; for if it be kept any time, eſpecially when expoſed to the air, it becomes blackiſh, and ſoon corrupts, on account of the ſoftneſs of its ſubſtance. It is about nine-tenths of an inch in thickneſs, and of a yellowiſh colour; it is very rare in China, where it is accounted an exotic, and is ſeldom to be met with but in the emperor's gardens. It however

grows in Thibet, and is alſo found, though in ſmall quantities, in the province of *Se-tchuen*, which borders on Thibet. The properties of this root are almoſt the ſame as thoſe attributed to *gin-ſeng*, except that the frequent uſe of it does not, like *gin-ſeng*, occaſion bleedings and hemorrhages. It ſtrengthens the ſtomach, and is ſaid to reſtore and invigorate debilitated conſtitutions.

SAN-TSI. This plant grows without cultivation in the provinces of Koei-tcheou, Yun-nan and Se-tchuen. It ſhoots forth eight ſtems, which have no branches; that in the middle, which is higheſt, has three leaves at its extremity; the other ſeven have only one each. From this determinate number of leaves it has its name, *ſan-tſi*, or *three and ſeven*. All theſe ſtalks proceed from a round root, about four inches in diameter. From this root ſpring others, which are oblong, ſmaller, and covered with a rough, hard rind; the interior ſubſtance of which is ſofter, and of a yellowiſh colour. Theſe little roots are what is generally uſed in medicine. The middle ſtem only bears flowers; theſe are white, they grow from its extremity, in the form of grapes, and blow in the month of July.

When the Chineſe are deſirous of propagating this plant, they cut the root in ſlices; theſe they put into the earth about the vernal equinox, and in the ſpace of a month, it ſhoots forth its ſtalks; at the end of three years, the plant has acquired its utmoſt ſize. The Chineſe phyſicians uſe the *ſan-tſi* for wounds and ſpitting of blood: and conſider it as a ſovereign ſpecific in the ſmall-pox. Some of the miſſionaries aſſert, that they have ſeen the blackeſt and moſt virulent puſtules become bright and of a beautiful red, as ſoon as the patient has ſwallowed ſome of this root.

CASSIA-TREE. The caſſia-tree is found in that part of the province of Yun-nan which borders on the kingdom

of Ava. It is very high, and bears long pods: on that account, the Chineſe have given it the name of *tchang-ko-tſe-chu, the tree with oblong fruit.* Theſe pods are longer than thoſe ſeen in Europe.

GIN-SENG. The moſt eſteemed of all the plants of China is *gin-ſeng*, which the Mantchew Tartars call *orhota, the queen of plants.* The Chineſe phyſicians ſpeak of it with a kind of enthuſiaſm, and enumerate, without end, the wonderful properties which they aſcribe to it. The root of *gin-ſeng* is white and rough; its ſtem is ſmooth and very round, and of a deep-red colour. Its height is various, according to the vigour of the plant. From the extremity of the ſtalk proceed a number of branches, equally diſtant one from the other, and, in their growth, never deviate from the ſame plan. Each branch bears five ſmall leaves full of fibres, the upper parts of which are of a dark green, and the lower of a ſhining whitiſh green. All theſe leaves are finely indented on the margin. A particular ſtem of this flower produces a ſmall cluſter of very round red berries; but not fit for eating. Their ſtone, which reſembles thoſe of other fruits, is very hard, and contains the germ from which the plant is propagated. *Gin ſeng* is eaſily diſtinguiſhed by its form, and the colour of its fruit, when it has any; but it often happens that it bears none, though its root may be very old.

This plant decays and ſprings up every year. The Chineſe never ſow the ſeed, becauſe it has never been known to grow. It is probable that the germ of this plant is ſlow in opening, and that the huſk which contains it remains long in the earth before it ſends forth any root: ſome *gin-ſeng* roots are found which are neither longer nor thicker than the little finger, although they have ſucceſſively produced more than ten or twelve ſtems in as many years.

This plant has at all times been the principal riches of Eaſtern Tartary, where it grows. It is found between the thirty-ninth and forty-ſeventh degrees of northern latitude, and between the tenth and twentieth of eaſtern longitude, reckoning from the meridian of Pekin. This extent of country is occupied by a chain of ſteep mountains, covered with almoſt impenetrable foreſts. It is upon the declivities of theſe frightful mountains, and in their foreſts, in the neighbourhood of fiſſures made by floods, below rocks, at the roots of trees, and in the middle of herbs of every ſpecies that this plant is found. It never grows in plains, valleys, or marſhy ground, or in the bottoms of the clefts made by torrents, or in places that are too open. If the foreſt happens to take fire, and to be conſumed, this plant does not again appear for three or four years. It delights in the ſhade, and every where ſeems deſirous of ſheltering itſelf from the rays of the ſun.

No private perſon is allowed to gather *gin-ſeng*: it belongs entirely to the emperor, who ſends ten thouſand ſoldiers into Tartary every year to collect it. The following order is obſerved by this army of herbaliſts—After having divided the ground, each troop, compoſed of an hundred men, range themſelves in a line, with certain intervals between every ten. They then advance gradually in the ſame direction, ſearching for the *gin-ſeng* with great care; and in this manner they traverſe, during a fixed number of days, the ſpace aſſigned them. When the term preſcribed is expired, mandarins appointed to preſide over this buſineſs, and who lodge under tents in the neighbourhood, ſend perſons to the different troops, to ſee that their numbers are complete; for it often happens, that ſome of them loſe themſelves, or are devoured by ſavage beaſts.

Theſe herbaliſts ſuffer many hardſhips during this expedition. They carry with them neither tents nor beds, being ſufficiently loaded with their proviſion of millet. During the whole time of their journey, they are expoſed to all the inclemencies of the air, and paſs the night either in the foreſts or at the bottom of ſome rock. The mandarins ſend them, from time to time, pieces of beef, or other fleſh, which they devour, bloody and half raw. In this manner do theſe ten thouſand men paſs ſix months of the year in collecting *gin-ſeng*.

FOU-LIN. This plant muſt not be confounded with the *tou-fou-lin*, or what is commonly called in Europe *China root*. The latter is very common in China, and is ſold at a moderate price; but *fou-lin* is exceedingly dear, and holds a diſtinguiſhed rank among the medicinal plants which grow in that country.

The Chineſe Herbal, deſcribing the *fou-lin*, gives it neither ſtem, leaves nor flowers; from which we are inclined to think it a kind of muſhroom. The beſt roots of the *fou-lin* were formerly found in Chen-ſi; but ſome ſuperior have been ſince diſcovered in the province of Yun-nan, which are the only kind now ſent to court, where they are ſold at a taël the pound. This root grows alſo in the province of Tche-kiang, where it is much cheaper; but it is not ſo good as that of the province of Yun-nan. A phyſician has remarked, that the *fou-lin* of Tche-kiang, being ſoft and ſpongy, and having leſs ſtrength and ſubſtance than that of Yun-nan, cannot ſtand the ſharp, nitrous air of Pe-kin: on the contrary, the *fou-lin* of the provinces of Yun-nan and Chen-ſi has few pores, and is very ſolid and weighty.

The *fou-lin* grows in the neighbourhood of pines, at the diſtance of about two yards from the largeſt trees; but, in order to find it, the earth ſometimes muſt be dug up to the depth of ſix or ſeven feet. The Chineſe pre-

tend that a delicate vapour exhales from the ſpot where this root is incloſed, which does not eſcape the eye of the experienced botaniſt. Good *fou-lin* remains in the earth without rotting, and without being hurt by worms; and the longer it has continued there, its ſubſtance is ſo much the more perfect. *F. d'Entrecolles* ſpeaks thus of this root in one of his letters: "The Chineſe Herbal," ſays he, "aſſures us, that good *fou-lin* is found in the "earth, on the mountains, or in valleys near which old "pines have been cut down; that it is from the ſubtle "and ſpirituous ſubſtance which flies off from the pines, "and which is diſperſed throughout the ſoil, that it is "formed, and receives its nouriſhment: whence I ap- "prehend that the *fou-lin* may ſpring up in the ſame "manner as ſome kinds of muſhrooms, which do not "adhere to the earth by any viſible root. Perhaps the "*fou-lin* is a ſpecies of *fungus* from the large roots of "pines that have been cut down; the nutritive juices "of which, being kept back, are collected together, and "produce this ſubſtance, which is at firſt ſoft, and more "or leſs ſpongy in proportion to the reſinous quality of "the pine. The *fou-lin* which I have had in my hands "appeared to me never to have had any roots by which "it adhered to thoſe of the pine; and no mention is "made of them in any book: but if it attaches itſelf "ſtrongly to the roots of the pine, we may conſider it as "a miſletoe peculiar to theſe roots, eſpecially as the "pine often has on its trunk a kind of moſs, united to "it by no fibre, although it derives its nouriſhent from "it."

When the *fou-lin* is to be uſed, it is prepared by ſtripping off its rind, which has no virtue, and by boiling the remaining ſubſtance for a few ſeconds. The properties attributed to this root by the Chineſe phyſicians are very numerous: it is mild and temperate in its ope-

ration, it contains nothing hurtful, and has no need of any corrective. They recommend it in diſeaſes of the liver and breaſt, for the aſthma, dropſy, ſuppreſſion of urine, for flatulencies, and for diſſolving phlegm. They aſſert that it ſtops vomitings, prevents convulſions in children, and that, by ſtrengthening the reins, it procures females a ſafe and eaſy delivery. As the *fou-lin* grows always in the neighbourhood of pines, it might probably be found in Europe, were proper ſearch made for it.

TI-HOANG. The Chineſe give this name to the root of the large comfrey: the beſt of which is found in *Honan*, in the neighbourhood of the city Hoai-king. The roots of this plant, when dried, are about the ſize of a finger, but much longer. The Chineſe phyſicians aſcribe to them many ſalutary properties; and the uſe of them has become very common in all the provinces of the empire. Rich people take pills of *ti-hoang* every morning, as people in Europe drink tea, coffee and chocolate. Some cut it into thin ſlices, and uſe it in decoction, or when baked in the ſteam of boiling water; others pound it, and form it into boluſes, which they ſwallow with warm water. Five other kinds of plants, or ingredients, are commonly added to it, which are aromatic, cordial, diuretic, acid and a little ſoporific; but the *ti-hoang* is always the baſis of theſe pills.

We have now mentioned the moſt particular of the trees, plants, ſhrubs, &c. that ornament the Chineſe gardens, or are uſed in the *Materia Medica*; theſe countries are, however, a world of which we are too ignorant, and which ſome very fortunate event can alone bring us acquainted with.

QUADRUPEDS, BIRDS, BUTTERFLIES AND FISHES.

The mountains and vaſt foreſts of China abound with every ſpecies of wild animals, ſuch as the rhinoceros, ele-

phants, leopards, tygers, bears, wolves, foxes, buffaloes, camels, horſes, wild mules, &c. Beavers, ſables and ermines are alſo found in the northern provinces; but the ſkins which they furniſh are much inferior to thoſe procured from Siberia.

Game is common in China. The ſquares of Pe-kin, in winter, are filled with different heaps of volatile, terreſtrial and aquatic animals, hardened by cold and perfectly ſecure againſt all corruption. Prodigious quantities of elks, ſtags, deer, goats, wild boars, hares, rabbits, ſquirrels and wild rats, geeſe, ducks, patridges, pheaſants and quails are ſeen there, as are alſo ſeveral kinds of game, not to be found in Europe.

The Chineſe horſes have neither the ſtrength, beauty, nor ſwiftneſs of ours; and the inhabitants of the country have not the art of breaking them properly: thoſe in the military ſervice are ſaid to be ſo timid, that they betake themſelves to flight whenever they hear the neighing of the Tartar horſes: beſides, as they are not ſhod, their hoofs are ſoon deſtroyed; ſo that, in ſix years, the beſt horſe becomes unfit for ſervice.

Camels, both wild and domeſtic, are found in the north eaſt part of China, and the fat found in the bunches of the wild camels, which is named *bunch-oil*, is much uſed in the Chineſe medicine.

There are ſeveral ſpecies of apes in China. A ſpecies named *jin-ſin*, differ from the reſt in their ſize, being equal to that of an ordinary man. They walk with facility on their hind legs; and all their actions have a ſingular conformity to thoſe of the human ſpecies.

The moſt beautiful quadruped of China is a ſtag, which is about the ſize of our middle-ſized dogs. The princes and mandarins buy them at an exceſſive price, and keep them as curioſities in their gardens. They have alſo

another ſpecies, of an enormous ſize, which they call the *horſe-ſtag*.

In China is alſo found the *muſk-deer*, or as the Chineſe call it the *hiang-tchang-tſe*. This animal is very common, and is met with, not only in the ſouthern provinces, but alſo in thoſe which are to the weſt of Pe-kin, but the fineſt are found in the kingdom of Thibet: it has no horns; and the colour of its hair, which is long and rough, approaches near to black or dark brown; under the belly and tail it is white.

The bag which contains its muſk, which is found in the male only, is formed of a very thin membrane covered with a kind of hair exceedingly fine and ſoft, and formed on the belly. The fleſh of the female deer is well-taſted, and is ſerved up at the moſt delicate tables of the Chineſe.

The Jeſuits inform us that in the thick foreſts of Tartary, to the north of the great wall, there is found a ſpecies of *flying-fox*. They deſcribe his wings as being only thin membranes, which extend from one foot to another, and reach to his tail. This animal never flies but by darting himſelf from the top of one tree to another, which is lower: he has not the power of raiſing himſelf, and of flying as he mounts. A kind of *flying-rat* they ſay is alſo ſeen near *Keou-ouai*: it is larger than a common rat, and has wings like thoſe of the fox already mentioned; it is doubtful whether either of theſe are any thing elſe than different ſpecies of the flying ſquirrels.

China has birds of every ſpecies: eagles, falcons, pelicans, birds of paradiſe, ſwans, ſtorks and paroquets, which are inferior to thoſe of the Weſt-Indies neither in the variety nor beauty of their plumage, nor in the facility with which they learn to ſpeak.

Inſects of almoſt every ſpecies are found in China, and the butterflies or rather moths found on the mountain *Le-ſeou-chan*, ſituated in the province of *Quang-tong*, are ſo much prized, that they are ſent to court. They are of

greater ſize than thoſe of Europe, their wings are much broader, their colours are variegated in an extraordinary manner, and they have a ſurpriſing brightneſs. Theſe butterflies or moths remain motionleſs on the trees in the day-time, and they ſuffer themſelves to be taken without difficulty. In the evening, they begin to flutter about, almoſt in the ſame manner as bats, which ſome of them ſeem to equal in ſize, on account of the extent of their wings. The Chineſe alſo boaſt much of the butterflies found on the mountains called *Si-chan*, in the province of *Pe-tcheli*; but they are ſmall, and not ſo much valued as thoſe of the mountain *Lo-feou-chan*.

The ſilk inſects are different from ſilk-worms, reſemble caterpillars, and are found in great numbers on the trees and in the fields of the province of *Chang-tong*. They propagate without any care, and feed indiſcriminately on the leaves of the mulberry, and on thoſe of other trees. They do not ſpin their ſilk circularly and in the ſame manner as common ſilk-worms, which form theirs into balls: they produce it in filaments and long threads, which, being carried away by the wind, are caught by the trees and buſhes: the Chineſe collect theſe threads, and make a kind of ſtuff of them, called *kien-tcheou*, inferior in luſtre to thoſe manufactured of common ſilk; it might be taken at firſt ſight, for coarſe woollen ſtuff or drugget: it is, however, much eſteemed in China, and ſold there ſometimes for more than the richeſt ſattin. This ſtuff is cloſely woven, it never cuts, laſts very long, waſhes like linen, and, when manufactured with care, is ſcarce ſuſceptible of being ſpotted, even with oil. The inſects which produce this ſingular ſilk are of two kinds; one larger and blacker than ſilk-worms, and called *tſoeu-kien*; the other ſmaller, and known by the name of *tiao-kien*. The ſilk of the firſt ſpecies of theſe worms is of a reddiſh grey; that of the ſecond is blacker, and the cloth made of them partakes of both theſe colours.

OU-POEY-TSE. This is a name which the Chineſe give to a kind of neſts made by certain inſects upon the leaves and branches of the tree called *yen-fou-tſe*. Theſe neſts are much uſed in dying, and the phyſicians employ them in medicine. Some of theſe neſts were brought to Europe, and put into the hands of the celebrated Mr. Geoffroy, who, after having examined them with the utmoſt attention, thought he perceived ſome conformity in them to thoſe excreſcences which grow on the leaves of the elm, and which the peaſantry call *elm bladders*: he found theſe neſts ſo ſharp and aſtringent to the taſte, that he conſidered them as far ſuperior to every other ſpecies of galls uſed by the dyers. The Chineſe are however ſatisfied that inſects which produce a kind of wax, conſtruct for themſelves on the branches and leaves of this tree theſe little retreats, where they wait for the time of their metamorphoſis, or, at leaſt, depoſit in ſafety their eggs, which compoſe that fine duſt with which the *ou-poey-tſe* are filled. Some of the *ou-poey-tſe* are as large as one's fiſt; but theſe are rare, and are generally produced by a worm of extraordinary ſtrength, or which has aſſociated with another, as two ſilk-worms are ſometimes ſeen ſhut up in the ſame ball. The ſmalleſt *ou-poey-tſe* are about the ſize of a cheſnut; and in form either round or oblong; at firſt they are of a dark green colour, which afterwards changes to yellow; and the huſk, though pretty firm, becomes then very brittle.

The Chineſe peaſants collect theſe *ou-poey-tſe* before the firſt hoar-froſts. They take care to kill the worm incloſed in the huſks, and for this purpoſe expoſe them for ſome time, to the ſteam of boiling water. The *ou-poey-tſe* are uſed at Pekin, for giving paper a durable and deep-black colour; in the provinces of Kiang-nan and Tche-kiang, where a great deal of beautiful ſattin is made, they are employed for dying the ſilk before it is put on the

loom. The Chineſe literati alſo blacken their beards with them when they become white.

The medicinal properties of the *ou-poey-tſe*, if we can believe the Chineſe phyſicians, are very numerous. They introduce them into the compoſition of many of their remedies. They recommend them as an excellent ſpecific for curing inflammations and ulcers, and for counteracting the effects of poiſon; and they ſay they employ them with ſucceſs in the dropſy, phthiſis, epilepſy, catarrhs, ſickneſs, fluxions of the eyes and ears, and in many other diſorders.

It is impoſſible to give a liſt of the different kinds of fiſh to be found in the lakes, rivers and ſeas of China. The miſſionaries, to whom we are indebted for the greater part of the knowledge we have concerning this empire, have not thrown ſufficient light upon any branch of natural hiſtory. They, however, aſſure us, that they obſerved in China moſt of the different kinds ſeen in Europe; beſides which there is a fiſh called *tcha-kia-yu*, or the fiſh in armour, which the Chineſe highly eſteem. They give it this name, becauſe its body is defended by ſharp ſcales, ranged in ſtraight lines. The fleſh of this fiſh is very white, and it taſtes almoſt like veal. It generally weighs forty pounds. When the weather is fine, they catch another kind of fiſh, ſo extremely white, that it is called the *flour-fiſh*. It is, above all, remarkable for its black eye-balls, which appear as if ſet in two circles of the moſt brilliant ſilver. This fiſh is found in ſuch abundance on the coaſt of the province of *Kiang-nan*, that four hundred pounds weight of them are ſometimes taken at one haul with a net.

The coaſts of the province of Tche-kiang ſwarm with a ſpecies of fiſh which have a great reſemblance to the Newfoundland cod: an incredible quantity of them is conſumed on the ſea coaſt of Fo-kien, beſides what are ſalted on the ſpot, to be tranſported to the interior parts of the country. They are taken from the nets, and ſtowed in

the holds of the veſſels, between layers of ſalt, and, notwithſtanding the exceſſive heats, they are thus tranſported to the remoteſt provinces of the empire.

The miſſionaries ſpeak of another kind of fiſh, the figure of which is as ſingular as it is frightful and diſguſting. The Chineſe, they ſay, call it *hai-ſeng*; it makes one of their favorite diſhes; and there is ſcarcely any entertainment given at which it is not ſerved up. It is generally ſeen floating near the ſea-coaſts of Chang-tong and Fo-kien, where the miſſionaries at firſt took it for a lump of inanimate matter; but, having made ſome of the boys belonging to their veſſel catch it, they perceived that this ſhapeleſs maſs was a living and organized being. It ſwam about in the tub into which they firſt threw it, and lived for a long time. The Chineſe ſailors informed the miſſionaries, that this fiſh has four eyes and ſix feet; but, on examining it with attention, they could only diſcover two places where it appeared to have ſight: for it ſeemed afraid when any thing approached them. If every thing that enables the hai-ſeng to move is to be conſidered as feet, a number of ſmall excreſcences, like buttons, diſperſed over its body, may be accounted as ſuch. It has no bones, and it dies on being preſſed. This fiſh is eaſily preſerved, when put into ſalt; and it is tranſported in that manner, and ſold as a delicacy throughout the whole empire: it does not, however, appear to have been much reliſhed by the miſſionaries.

The Chineſe have a ſalt-water fiſh which they call *ming-ſou-you*, that is literally the *fiſh with a bright belly*. It has a round head, and a mouth like the beak of a falcon. It has eight legs round its head, but neither ſcales, tail, nor bones. *The Geography of Moukden* adds, that it has two tufts of a beard, which reſemble two bunches of cord, which it uſes to attach itſelf to the bottom of the ſea, or to a rock, during a ſtorm, or when the waves are

too ſtrong or too much agitated; hence ſprings the name *niomré*, which the Mantchew Tartars give it, ſignifying *a moored bark*.

The ſmall fiſh called gold and ſilver fiſh, are kept by the Chineſe for ornament in ſmall ponds in their gardens and courts. In warm countries theſe fiſh multiply faſt, provided care is taken to collect their ſpawn, which floats on the water, and which they almoſt entirely devour. This ſpawn the Chineſe put into a particular veſſel expoſed to the ſun, and preſerve there until vivified by the heat: gold-fiſh, however, ſeldom multiply when they are kept in cloſe vaſes, becauſe they are then too much confined. In order to render them fruitful, they muſt be put into reſervoirs of conſiderable depth, in ſome places at leaſt, and which are conſtantly ſupplied with freſh water.

At a certain time of the year a prodigious number of barks are ſeen on the great river Yang-tſe-kiang, which go thither to purchaſe the ſpawn of theſe fiſh. Towards the month of May the neighbouring inhabitants ſhut up the river in ſeveral places with mats and hurdles, and leave only a ſpace in the middle ſufficient for the paſſage of barks. The ſpawn of the fiſh, which the Chineſe can diſtinguiſh at firſt ſight, although a ſtranger could perceive no traces of it in the water, is ſtopped by theſe hurdles. The water mixed with ſpawn is then drawn up, and after it has been put into large veſſels, it is ſold to merchants, who tranſport it afterwards to every part of the empire, and diſpoſe of it by meaſure to thoſe who are deſirous of ſtocking their ponds and reſervoirs.

VIEW OF

THE

POPULATION AND GOVERNMENT

OF

C H I N A.

POPULATION.

ONE of thoſe things which have been thought the moſt incredible by Europeans in accounts of China, is its extenſive population, but which does not appear to have been much exaggerated. Father Amiot took great pains to inveſtigate this ſubject, and fixed the population of China in 1743 at two hundred millions, and though we cannot agree with his reaſoning on different ſtatements, it will be impoſſible to put his account back more than twenty millions, if ſo much. We poſſeſs, however, a more complete enumeration, taken from the accounts of the tribunal of lands, received in France in 1779. By this enumeration it appears that the population of China in 1761, was as follows:

Province of	Pe-tcheli, *including Leao-tong*	15,891,792
	Kiang-nan, *two diviſions* - -	45,922,439
	Kiang-ſi - - -	11,006,640
	Fo-kien - -	8,063,671
	Tche-kiang - - -	15,429,690
	Hou-quang - - -	8,829,320

Ho-nan, *two diviſions* - -	24,413,110
Chang-tong - - -	25,180,734
Chan-ſi - - -	9,768,189
Chen-ſi, *including kan-ſou* -	14,699,457
Se-tchuen - - -	2,782,976
Quang-tong - - -	6,797,597
Quang-ſi - - -	3,947,414
Yun-nan - - - -	2,078,802
Koei-tcheou - -	3,402,722
Total	198,214,553

This regiſter was accompanied with a comparative ſtatement of the population in the preceding year, 1760, in which the numbers were ſtated at 196,837,977; there was therefore an increaſe of 1,376,576 in the courſe of one year only. But, upwards of thirty years have elapſed ſince the epocha of this numeration; and, as there can be no doubt of the population of China having, for a long time paſt, been progreſſively increaſing, we preſume, that this empire contains at preſent upwards of two hundred and twenty millions of inhabitants. It will, no doubt, be allowed, that there is no empire in the univerſe which contains ſo many people united in the ſame ſociety, and governed by the ſame laws.

SOVEREIGN AUTHORITY.

No monarch in Europe poſſeſſes power ſo unlimited as the ſovereign of this numerous nation. All authority is veſted in him alone: he is the undiſputed maſter of the lives of his ſubjects, and thus placed in a ſituation to become the greateſt tyrant in the world.

No ſentence of death pronounced by any of the tribunals can be executed without his conſent. Every verdict in civil affairs is ſubject to the ſame reviſion; and no determination is of any force until it has been confirmed by his aſſent. On the contrary, whatever ſentence he paſſes

is executed without delay. His edicts are reſpected throughout the whole empire as though they proceeded from a divinity, and are immediately publiſhed and regiſtered without the leaſt remonſtrance. This abſolute power in the head of the Chineſe empire appears to be as ancient as the empire itſelf, and all the revolutions which have taken place have tended to confirm it.

The emperor alone has the diſpoſal of all the offices of ſtate; who are wholly dependent on his pleaſure. No employment is however purchaſed in China; merit, for the moſt part, raiſes to place, and rank is attached to place only; thus whatever may be the deſpotic power of the emperor, the government has an eminent advantage over moſt of the governments of Europe: the offices and honours of which are as ſaleable as their other mercantile commodities. On this principle, of merit only qualifying for office, the emperor has the right of chooſing a ſucceſſor either among his children, the reſt of his family or from among his own ſubjects; thus Chun, prime miniſter of the emperor Yao, was choſen by that monarch to ſucceed him, on account of his ſuperior abilities.

Should the ſucceſſor named by the emperor be wanting in that reſpectful ſubmiſſion which he conceives is due to him, or manifeſt ſome natural weakneſs of which he was not before ſuſpected, the ſame hand that raiſed him towards the throne can remove him from his exalted ſtation. In ſuch caſe another ſucceſſor is choſen, and the former is entirely forgotten. The emperor Kang-hi, one of the lateſt and beſt of the Chineſe emperors, thus excluded his eldeſt ſon from the throne, though he had once nominated him his ſucceſſor.

A prince of the blood is generally eſteemed in China; yet the emperor can prevent thoſe from aſſuming that title who have a natural right to it, but if they are permitted to enjoy their rank, they have neither influence nor power: they poſſeſs a revenue proportioned to their dignity; and

have a palace, officers and court; but they have leſs authority than the loweſt of the mandarins.

The mandarins, whether of letters, or of arms, compoſe exactly what are called in Europe the nobility. There are only two ranks in China, the nobility and the people, but the former is not hereditary. Theſe mandarins may in caſes of neceſſity, remonſtrate with the emperor, either individually or as a body, upon any action or omiſſion on his part which may be contrary to the intereſts of the empire. Their remonſtrances are ſeldom ill received, but the emperor reſerves to himſelf the right of paying that attention to them which he thinks they deſerve.

From this view of the ſovereign authority, it is evident that nothing limits its power; but the emperors find, even in this extent of power, the ſtrongeſt motives for not abuſing it. Their private intereſt, and that of the nation, are inſeparably united: and one cannot be conſulted without the other. The Chineſe conſider their monarchy as a large family, of which the emperor, *who ought to govern with parental affection*, is the head. The prince himſelf, in his education, imbibes the ſame principles; and it muſt be admitted, that no country was ever ruled by more good princes, or ever produced fewer bad.—Such are the fruits of the education they receive, and ſuch is the leſſon which this nation holds out to all thoſe who are friends to a monarchical form of government.

China contains about fifteen thouſand mandarins of letters, and a ſtill greater number who aſpire to that title. Their influence muſt be very powerful, ſince it triumphed over the Tartars, who conquered China, who ſubmitted to the laws and cuſtoms, and, what is ſtill more, adopted the character and genius of the people whom they ſubjected.

MANDARINS OF LETTERS.

To arrive at this degree, it is neceſſary to paſs through ſeveral others; ſuch as that of bachelor (*ſie*, or *tſai*), of

licentiate (*kiu-gin*), and of doctor (*tſing-ſsëe*). The two firſt, however, are only abſolutely neceſſary; but even thoſe on whom the third is conferred, obtain for a time only the government of a city of the ſecond or third claſs.

There are eight orders of mandarins in China. The firſt is that of the *calao*. Their number is not fixed: but wholly depends on the will of the prince. Miniſters of ſtate, preſidents of the ſupreme courts, and all the ſuperior officers of the militia, are choſen from among this order, the chief of which is called *cheou-ſiang*, and is preſident of the emperor's council.

From the ſecond order of mandarins, called *te-hioſe*, are ſelected the viceroys and preſidents of the ſupreme councils of the different provinces.

Tchong-chueo, or *ſchool of mandarins*, is the title given to the third order: one of the principal functions of which is to act as ſecretaries to the emperor.

The mandarins of the fourth order, ſtyled *y-tchuen-tao*, when no particular government is entruſted to them, or when they belong to no fixed tribunal, have to keep in repair the harbours, royal lodging-houſes, and barks of which the emperor is proprietor, in their diſtrict. The fifth order, *ping-pi-tao*, have the inſpection of the troops. The ſixth, *tun-tien-hao*, have the care of the highways. The ſeventh, or *ho-tao*, have the ſuperintendence of the rivers; and the eighth, ſtiled *hai-tao*, that of the ſea-coaſts. In ſhort, the whole adminiſtration of the Chineſe empire is entruſted to the mandarins of letters; from among whom are choſen the governors of provinces, of cities of the firſt, ſecond and third claſs, and the preſidents and members of all the tribunals. The homage which the people pay to every mandarin in office is nearly equal to that paid to the emperor. For as it is the received opinion of the Chineſe, that their monarch is the father of the whole empire, ſo it is their opinion that the governor of a pro-

vince is the father of that province, and that the mandarin who is governor of a city is alſo the father of that city.

MANDARINS OF ARMS.

The mandarins of arms are never indulged with the ſmalleſt ſhare in the government of the ſtate; even the inſpection of the troops, as we have before obſerved, belongs to a claſs of the mandarins of letters: however, to be admitted to the rank of mandarin of arms, it is neceſſary, as for that of mandarin of letters, to have paſſed through three degrees. Strength of body, agility in performing the different military exerciſes, and a readineſs in comprehending and executing orders, are all that is required; and in theſe conſiſt the various examinations which candidates are obliged to undergo before they can be admitted to that rank.

The mandarins of arms have tribunals, the members of which are ſelected from among their chiefs.

The principal of theſe tribunals is fixed at Pe-kin, and is compoſed of five different claſſes.—The firſt, named Heou-fou, formed from the mandarins of the rear guard.—The ſecond, called Tſa-fou, formed of the mandarins of the left wing.—The third, named Yeou-fou, formed of the mandarins of the right wing.—The fourth, called Tchong-fou, compoſed of the mandarins of the advanced main guard.—The fifth, called Tſien-fou, conſiſts of the mandarins of the advanced guard.

Theſe are ſubordinate to a ſupreme tribunal of war, likewiſe eſtabliſhed at Pe-kin, called Iong-tching-fou, the preſident of which is one of the great lords of the empire, whoſe authority extends over all the officers and ſoldiers of the army. This preſident has a mandarin of letters, who is a ſuperintendent of arms, for an aſſeſſor. He has alſo for counſellors two inſpectors named by the emperor. When theſe four perſons have agreed upon any meaſure, their reſolution muſt be ſubmitted to the reviſion of another

ſupreme court, called *Ping-pou*, and which is entirely of a civil nature. And ſuch is the jealouſy occaſioned by military power, that the Ping-pou has under its juriſdiction the whole militia of the empire.

The power of the chief mandarin of arms in the field is equivalent to that of our commanders in chief. Under him he has a certain number of others who act as lieutenant-generals; other mandarins diſcharge the duty of colonels; others that of captains; and laſtly, others that of lieutenants and enſigns.

There are reckoned in China between eighteen and twenty thouſand mandarins of war: their number conſequently is ſuperior to that of the mandarins of letters; but the importance of the latter makes them conſidered as the principal body of the empire.

FORCES, MILITARY DISCIPLINE, ARMS OF THE TROOPS, DIFFERENT KINDS OF FORTIFICATIONS, &c.

The troops of the Chineſe empire amount to more than ſeven hundred thouſand. The pay is about two-pence half-penny, in fine ſilver, and a meaſure of rice, per day. The pay of a horſeman is double that of a foot ſoldier. The emperor furniſhes a horſe, and the horſeman receives two meaſures of ſmall beans for his daily ſubſiſtence. All arrears of the officers or men are paid every three months, and nothing is left due to the troops beyond that term.

The beſt ſoldiers of this empire are collected from the three northern provinces. Thoſe ſupplied by the reſt are ſeldom called forth: they remain quietly with their families, enjoy their pay, and have ſeldom occaſion to remember that they are ſoldiers, except when ordered to quell an inſurrection, accompany a mandarin governor, or to appear at a review.

At every review their arms are carefully inſpected. Thoſe of the cavalry conſiſt of a helmet, a cuiraſs, a lance and large ſabre. Foot ſoldiers are armed with a pike and

ſabre; ſome with fuſees, and others with bows and arrows. If any of theſe are found in bad condition, or in the leaſt ruſted, the neglect is puniſhed by thirty or forty blows with a ſtick, if the culprit is a Chineſe; or with as many laſhes, if he is a Tartar.

Beſides the ſuperior officers of theſe troops, whom we have already mentioned, there are twenty-four captains-general, and as many colonels of horſe, created by the Tartars, as a kind of inſpectors appointed to watch over the conduct of the Chineſe officers.

Though there is reaſon to believe that the uſe of artillery is very ancient in China, it appears to have been totally loſt about the beginning of the laſt century. Three or four cannons were to be ſeen at the gates of Nan-kin; but not a ſingle Chineſe at that period was to be found who knew how to uſe them. In 1621, when the city of Macao made a preſent of three pieces of artillery to the emperor, it was found neceſſary to ſend three men alſo to load and fire them.

The Chineſe were then made ſenſible that artillery might be employed with great ſucceſs againſt the Tartars, who, having advanced as far as the bottom of the great wall, had been inſtantly diſperſed by the three cannons ſent from Macao. The mandarins of arms therefore gave it as their opinion, that cannons were the beſt arms they could uſe againſt theſe barbarians: but the difficulty was in procuring them, the Chineſe ſcarcely knew how to point and fire a great gun; and much leſs the art of caſting them. F. Adam Schaal, a Jeſuit miſſionary, however, rendered them this ſervice. And ſome time after, Father Verbieſt, another Jeſuit miſſionary, undertook, by order of the emperor, to caſt a new ſet; and, it is ſaid, that he raiſed the Chineſe artillery to the number of three hundred and twenty pieces; he alſo taught them the method of fortifying towns, of conſtructing fortreſſes, and of erecting other edifices, according to the rules of modern architecture.

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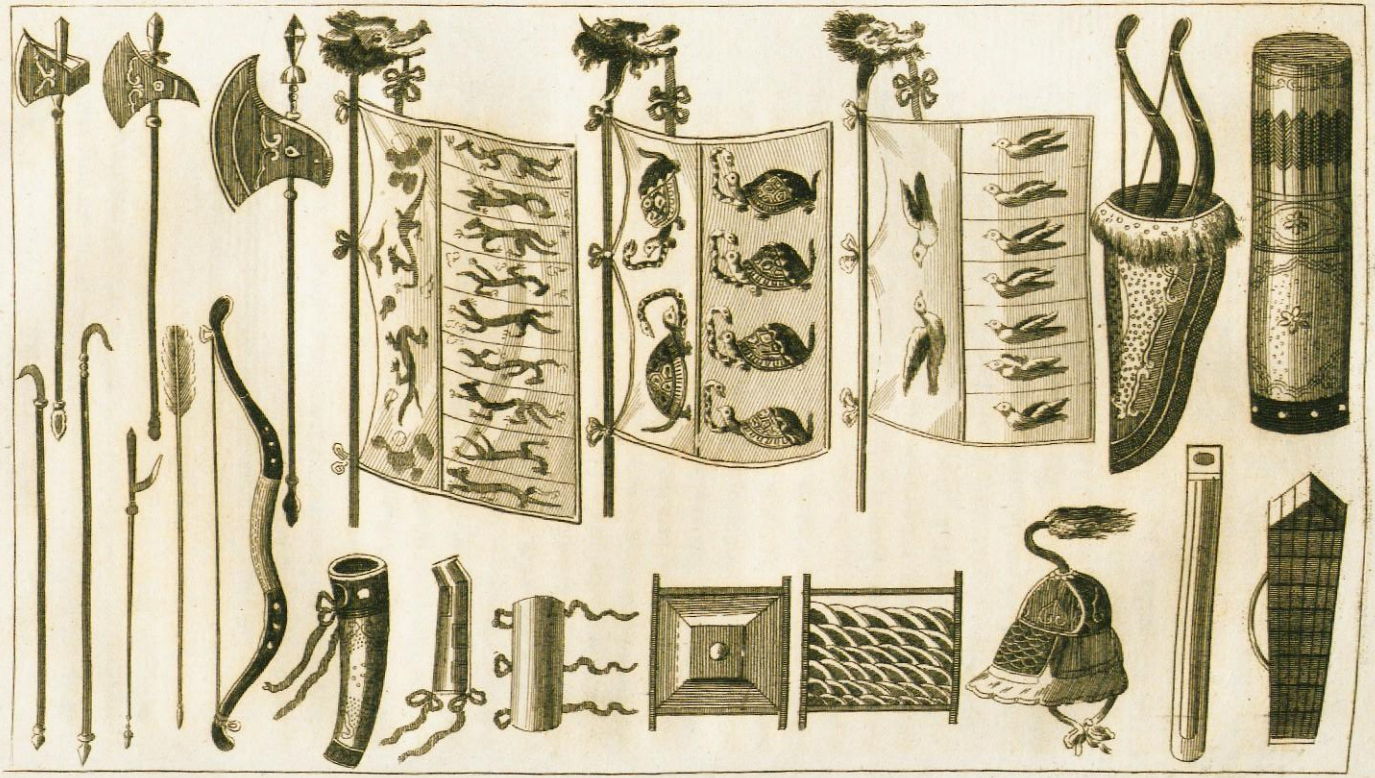

Chinese Standards and Warlike Instruments.

The Jeſuits ſent from Europe to China were not only zealous miſſionaries, but their zeal was united with talents which procured them admiſſion to the centre of an empire, till then ſhut againſt every ſtranger.

There are reckoned in China more than two thouſand places of arms, divided into ſix different claſſes; viz. ſix hundred of the firſt; five hundred, and upwards, of the ſecond; three hundred of the third; about an equal number of the fourth; an hundred and fifty of the fifth; and three hundred of the laſt. To theſe may be added about three thouſand towers, or caſtles, diſperſed throughout the whole empire, all of which are defended by garriſons.

The fortreſſes of China derive their principal ſtrength from their ſituation, which, in general, is well choſen. They have, beſides a rampart, a brick-wall, towers, and a ditch filled with water.

Nature hath fortified a great extent of the frontiers of this empire: the ſea borders ſix of the provinces; but it is ſo ſhallow towards the ſhore, that large veſſels cannot approach it: inacceſſible mountains cover it on the weſt, and the remaining part is defended by the great wall.

This ſtupendous monument of human art and induſtry exceeds every thing that we read of in ancient hiſtory. The pyramids of Egypt are little, when compared with a wall which covers three large provinces, ſtretches along an extent of fifteen hundred miles, and is of ſuch an enormous thickneſs, that ſix horſemen may eaſily ride abreaſt upon it. It is flanked with towers, two bow-ſhots diſtant one from the other, which add to its ſtrength, and render it much eaſier to be defended. One third part of the able bodied men of China were employed in conſtructing this wall, and the workmen were ordered, under pain of death, to place the materials of which it is compoſed ſo cloſely, that the leaſt entrance might not be left for any inſtrument

of iron. This precaution contributed much to the ſolidity of the work, which is ſtill in a great meaſure entire, though built two thouſand years ago. This celebrated wall is not only carried through the low lands and valleys, but alſo over hills, and up the ſteep brows of the higheſt mountains. F. Verbieſt, who had the curioſity to take the altitude of one of thoſe upon which part of it is built, found that it was one thouſand and thirty-ſix feet above the level of the ſpot upon which he ſtood. The execution of this work, therefore, muſt have coſt immenſe labour, ſince it was often neceſſary to tranſport the materials, of which it is conſtructed, through a deſart country, and to convey them to eminences inacceſſible to horſes or carriages. Father Martini, in his Chineſe Atlas, ſays that this wall begins at the Gulph of Leao-tong, and reaches to the mountains near the city of Kin, on the Yellow River; and that, between theſe two places, it meets with no interruption, except to the north of the city of Suen, in the province of Pe-tcheli, where it is intercepted by a ridge of hideous and inacceſſible mountains, to which it is cloſely united, and by the river Hoang-ho, which paſſes through it in its courſe to the ſea. He adds, that for other rivers of inferior ſize arches have been conſtructed, like thoſe of a bridge, through which they find a paſſage. It has no kind of ſupport but what is uſually given to ordinary walls, and it is almoſt of the ſame form, not only where it ſtretches acroſs plains, which are very rare in that country, but even where it is carried over high mountains. An intelligent traveller (Mr. Bell), who, in 1719, accompanied Capt. Iſmailof in his embaſſy to Pekin, tells us, that it is carried acroſs rivers, and over the tops of the higheſt hills, without the leaſt interruption, keeping nearly along that circular ridge of barren rocks which incloſes the country; and, after running about twelve hundred miles, ends in impaſſable mountains and ſandy deſarts. According to his account, the foundation

conſiſts of large blocks of ſquare ſtones laid in mortar; but all the reſt is conſtructed of brick. The whole is ſo ſtrong, and well built, that it ſcarcely needs any repairs, and, in ſuch a dry climate, may remain in the ſame condition for many ages. When carried over ſteep rocks where no horſe can paſs, it is about fifteen or twenty feet high, and broad in proportion; but when running through a valley, or croſſing a river, you behold a ſtrong wall, about thirty feet high, with ſquare towers at certain intervals, and embraſures at equal diſtances. The top of the wall is flat, and paved with cut ſtone; and where it riſes over a rock or eminence, there is an aſcent by eaſy ſtone ſtairs. He adds—"This wall was begun and completely finiſhed "in the ſhort ſpace of five years; and it is reported, the "labourers ſtood ſo cloſe for many miles, that they could "hand the materials from one to another. This I am the "more inclined to believe, as the rugged rocks among "which it is built muſt have prevented all uſe of carriages; "and neither clay for making bricks, nor any kind of "cement, could be found among them."—This barrier, ſince the re-union of the Tartars and Chineſe, is almoſt become uſeleſs.

The Tartars, who perhaps have loſt ſome of their military ardour, form the ſtrongeſt and braveſt part of the Chineſe militia. Every Tartar born in the ordinary claſs is enrolled from his cradle, and when of age to carry arms muſt be ready to take the field on the ſhorteſt notice. The emperor's ſon, and every Tartar of diſtinction muſt be acquainted with the management of a horſe, know how to handle a bow and arrow, and to perform, at leaſt, the elementary evolutions.

SUPERIOR TRIBUNALS.

The principal of theſe tribunals is the Emperor's Grand Council, compoſed of all the miniſters of ſtate; preſidents and aſſeſſors of the ſix ſovereign courts, of which we are

about to ſpeak, and of thoſe of three other tribunals, which we ſhall alſo have occaſion to mention. This council is never aſſembled but on affairs of the greateſt importance, for in ordinary caſes, the Emperor's Private Council is ſubſtituted for it.

The ſix other ſuperior tribunals of China are eſtabliſhed, like the preceding, at Pe-kin, under the general denomination of *leou-pou*. The firſt is called *lii-pou*. This tribunal furniſhes mandarins for the different provinces, watches over their conduct, keeps a journal of their tranſactions, and informs the emperor of them; who puniſhes or rewards according to its report.

This tribunal is ſubdivided into four others. The firſt has the care of ſelecting perſons who, on account of their learning, talents, and morals, are proper for filling the different offices under government. The ſecond has the examining of the conduct of the mandarins. The third affixes a ſeal to all public acts, gives to each of the mandarins the ſeals belonging to his dignity and employment, and examines the ſeals of the different diſpatches addreſſed to the court. The fourth inquires into the merit and conduct of the grandees of the empire, as well princes of the imperial blood, as others on whom titles merely honorary are conferred. The principal object of the Chineſe government in this eſtabliſhment is, that the different departments be properly inſpected, every tranſaction be thoroughly inveſtigated, ſuitable rewards given to the deſerving, and puniſhment inflicted on the guilty adequate to their crimes.

Hou-pou is the name of the ſecond court. This tribunal has the ſuperintendence of all the finances of the ſtate. It is the guardian of the treaſures and domains of the emperor: it keeps an account of his revenues and expences, gives orders for the payment of penſions and ſalaries annexed to certain offices, and for the delivery of rice, pieces of ſilk, and money, which are diſtributed among the great

lords, and mandarins of the empire. The coining of money, the management of public magazines, and cuſtom-houſes, and the collection of the duties, are all under its inſpection; it likewiſe keeps an exact regiſter of the families that compoſe this vaſt empire. This court has to aſſiſt it fourteen other inferior courts, which are diſperſed throughout the different provinces of China.

The third court, called *Li-pou*, is the court of Ceremonies. Ceremonies form, in part, the baſis of the Chineſe government. It is the duty of this tribunal, therefore, to ſupport, and enforce the obſervance of them; the arts and ſciences are alſo placed under its inſpection, and it takes charge of the repairs of temples, regulates every thing that relates to the annual ſacrifices offered up by the emperor, and even to the entertainments which the emperor gives: he alſo conſults it when he is about to grant favours, or confer honors. This Tribunal alſo receives, lodges, treats and diſmiſſes ambaſſadors; and takes care to preſerve tranquility among the different religious ſects tolerated in the empire. It has four ſubaltern tribunals to aſſiſt it.

The Tribunal of Arms, called *Ping-pou*, forms the fourth ſovereign court. It comprehends in its juriſdiction the whole militia, and all the fortreſſes, arſenals, magazines and ſtorehouſes of every kind; it inſpects all the manufactories of arms, examines and appoints officers of every rank, and is compoſed of mandarins of letters only, as are the four tribunals dependent on it.

The fifth ſuperior tribunal, named *Hong-pou*, is the Criminal Bench, or General Court for all the Criminal Affairs of the Empire. Fourteen other tribunals are appointed for its aſſiſtance; but they are all ſubordinate, and under its inſpection.

The ſixth ſovereign court, named *Cong-pou*, or the Tribunal of Public Works, has the charge of ſurveying and keeping in repair the palaces of the emperor, princes

and viceroys, the buildings where the tribunals are held, the temples, tombs of the ſovereigns, and all other publie monuments. It has, likewiſe, the ſuperintendence of the ſtreets, public highways, bridges, lakes, rivers, barks, and every thing that relates to navigation; and alſo, of the towers deemed neceſſary for maintaining peace and ſafety in the interior parts of the empire. It has four inferior tribunals for aſſiſtants in the diſcharge of its duty. The firſt, forms deſigns and draws plans of public works; the ſecond, has under its direction all the workſhops in the different cities of the empire; the third, ſurveys cauſeways, roads, bridges, canals, rivers, &c. and the fourth, takes care of the emperor's palaces, gardens and orchards, and receives their produce.

The members which compoſe all theſe different inferior tribunals are half Chineſe and half Tartars; and each has two preſidents, one of which is always a Tartar born.

None of theſe tribunals have abſolute power in their own juriſdiction: the deciſions of one can have no effect without the concurrence of ſome other tribunal, and ſometimes of ſeveral. Thus the tribunal of War has under its direction the whole troops of the empire; the ſecond is entruſted with the payment of them; and to the ſixth belongs the care of the arms, tents, ſtores, &c. neceſſary for military operations. Nothing, therefore, that relates to any of theſe can be put in execution without the concurrence of thoſe three tribunals.

Every ſupreme tribunal has alſo its cenſor, an officer merely paſſive, who decides upon nothing, but watches over all. He aſſiſts at all aſſemblies, reviſes all their acts, and makes no mention to the tribunals of any irregularity he has obſerved, but immediately acquaints the emperor. He informs him alſo of the faults committed by the mandarins, either in the public adminiſtration of affairs, or in their private conduct. Theſe cenſors hold

their places for life, and this ſecurity gives them courage to ſpeak out, when they obſerve any impropriety or abuſe.

Their accuſation is ſufficient to ſet on foot an inquiry, which generally leads to a proof; the accuſed is then diſcharged from his office, were he even one of the firſt men in the empire; and the commoneſt perſon is afterwards held in as much eſtimation as he. It is, however, ſomething remarkable, that the complaints of theſe cenſors are referred to the very tribunals of which the accuſed are members.

Theſe cenſors form alſo a tribunal named Tou-ché-yven, which has the inſpection of the whole empire: its members have the power of remonſtrating with the emperor, whenever the intereſt of the public, or that of the prince, renders it neceſſary. Their inſpection extends alſo over all lawyers and military men in public employments, and over every claſs of citizens. In ſhort, they are, ſtrictly ſpeaking, placed between the prince and the mandarins; between the mandarins and the people; between the people and families; between families and individuals; and they unite, generally ſpeaking, to the importance of their office the moſt uncorruptible probity and invincible courage. The ſovereign may, if he proceeds to rigour, take away their lives; but many of them have patiently ſuffered death, rather than betray the cauſe of truth, or wink at abuſes. It is not therefore ſufficient to get rid of one, in order to gain a point; they muſt all be treated in the ſame manner, for the laſt would tread with the ſame reſolution in the ſteps of thoſe who had gone before him.

There is ſtill another tribunal, which exiſts, we believe, no where but in China; it is the tribunal of Princes, and is compoſed of princes only. Some of the ordinary mandarins indeed belong to it as ſubalterns, whoſe buſineſs is to draw out caſes and other writings neceſſary for determining any ſuit. The names of the children of the imperial family

are inſcribed, as ſoon as they are born, in the regiſters of this tribunal; and to it are conſigned the dignities and titles which the emperor confers upon them. This tribunal is the only court where they can be tried; and, in caſes of accuſation, it abſolves or puniſhes them, according to its pleaſure.

There is another tribunal no leſs peculiar to China than the two preceding, but better known than either: it is the Tribunal of Hiſtory, called *Han-lin-yven*. It is compoſed of the greateſt geniuſes and of men of the moſt profound erudition in the empire; to this tribunal is entruſted the education of the heir apparent to the throne, and the compilation and arranging of the general hiſtory of the empire. This laſt part of their office makes them formidable even to the emperor himſelf; for his attempts to oppreſs, or ſeduce them, would be conſigned to hiſtory, in ſpite of all his efforts to the contrary.

From this body are generally choſen the *ca-lao*, or mandarins of the firſt claſs, and the preſidents of the ſupreme tribunals.

Civil Laws.

The Chineſe have taken moſt of their civil laws from their canonical books of morality, and filial piety is their baſis. Some decrees of the emperors, reſpecting the obſervance of certain ceremonies, which cuſtom has eſtabliſhed, form the reſt of the code.

Every mandarin who is a governor of a province or city, is obliged, twice a month, to inſtruct the people aſſembled round him, and to recommend to them the obſervance of the following articles.

I. You muſt put in practice the duties preſcribed by filial piety, and obſerve that deference which is due from a younger to an elder brother. By theſe means only can you learn to ſet a proper value upon thoſe obligations which Nature impoſes on all men.

II. You muſt always preſerve a reſpectful remembrance of your anceſtors: hence will reſult conſtant peace and union in your family.

III. Let harmony and concord reign throughout every village: by this, quarrels will be baniſhed, and law-ſuits prevented.

IV. Let thoſe who cultivate the earth, and breed ſilk-worms be eſteemed and reſpected, you will then want neither grain for your nouriſhment, nor clothing to cover you.

V. Let frugality, temperance, modeſty and prudent economy, become the objects of your reflection, and regulate your conduct.

VI. Let the public ſchools be carefully maintained; and, above all, let youth be inſtructed early in the duties of life, and formed to good morals.

VII. Let every one attend to his own buſineſs, and to the duties of his office: they will then be better diſcharged.

VIII. Let religious ſects be carefully extirpated as ſoon as they ſpring up: it might be too late afterwards.

IX. Let the terror of the penal laws be often held up to the people. For rude and untractable minds can be reſtrained by fear only.

X. Endeavour to acquire a perfect knowledge of the rules of civility and politeneſs: theſe tend to maintain concord.

XI. Let the education of children, and particularly of younger ſons, be the principal object of your attention.

XII. Avoid ſlander, and abſtain from malicious accuſations.

XIII. Conceal none of thoſe criminals who, on account of their crimes, have been baniſhed from ſociety, and condemned to a wandering life: by concealing them, you become their accomplices.

XIV. Be punctual in paying the duties and taxes impoſed by the prince: this will free you from the oppreſs

ſion of thoſe who collect them, and from vexatious law-ſuits.

XV. Be careful to act in concert with the magiſtrates of the diſtrict to which you belong, and to ſecond their efforts in diſcharging the duties of their office: by theſe means, they will be enabled to detect the guilty and to prevent robbery and theft.

XVI. Reſtrain every ſudden emotion of paſſion; and you will avoid many dangers.

From the manner in which theſe ordinances are delivered, it is evident that the ſovereigns of China give even to their laws and regulations the form of maxims and precepts. Every law in Europe is preceded by a preamble, ſetting forth the reaſon of enacting it; but in China the law invariably precedes the explanation of the motive.

Thoſe laws which concern marriage are very extenſive. A Chineſe can have only one lawful wife; and it is neceſſary that her rank and age ſhould be nearly equal to his own; but he may have ſeveral concubines, without any formality whatever, except firſt paying to their parents, if they have any, a certain ſum of money, and entering into a written engagement to treat their daughters well.

Theſe concubines are totally dependent on the lawful wife, their children are conſidered as hers; they addreſs her as mother, and give this title to her only. After her death, they are obliged to wear mourning for three years, and to abſent themſelves from public examinations, but the death of their natural mother ſubjects them to the obſervance of none of theſe regulations.

A widower, or a widow, may enter a ſecond time into the matrimonial ſtate without paying much attention to any of the preceding regulations.

A widow who has children becomes abſolute miſtreſs of herſelf: her parents can neither compel her to marry again or to remain in a ſtate of widowhood.

Widows do not enjoy the ſame privilege when they have no male children. The parents of their firſt huſband can place them in marriage, without their conſent, or knowledge. They are authoriſed by the law to do this, in order that they may indemnify themſelves, for the money they have coſt their former huſbands. This ſtrictly ſpeaking is ſelling them: however, if they are left with child, this traffic is ſuſpended; and it cannot take place if they bring forth a ſon.

To this law there are two exceptions: the firſt when the parents of the widow aſſign her a proper maintenance, and reimburſe thoſe of the deceaſed huſband; the other, when the widow embraces a religious life, and becomes a bonzeſs.

Divorces are granted in China, in caſes of adultery, mutual diſlike, incompatibility of tempers and diſpoſitions, indiſcretion, jealouſy, abſolute diſobedience, ſterility, or hereditary and infectious diſeaſes.

A huſband cannot ſend away or ſell his wife, until a divorce has been legally obtained. If this regulation is not ſtrictly obſerved, the buyer and ſeller become equally culpable.

If a wife, acknowledged as lawful, withdraws from her family, the huſband ſues; ſentence is pronounced, and he may ſell the fugitive, who by this ſentence ceaſes to be his wife, and becomes his ſlave.

The law protects alſo the wife who is abandoned by her huſband. If he abſents himſelf for three years, ſhe is at liberty to lay her caſe before the mandarins, who can authoriſe her to take another huſband, but if ſhe anticipates their conſent, ſhe is expoſed to the moſt rigorous puniſhment.

If a young woman has been betrothed to a young man, and if preſents have been given and received by the parents of the intended huſband and wife, that young woman can have no other huſband, and if ſhe marries another the law declares ſuch marriage null.

If, in the room of a young woman ſhewn to the female confidant whoſe buſineſs is to make up the match, another be ſubſtituted; or if the daughter of a free man marry his ſlave; or, if any one gives his ſlave to a free woman and perſuades her parents that he is his ſon or relation the marriage is null and void; and all thoſe who have had any ſhare in carrying on the fraud are ſeverely puniſhed.

Every mandarin of letters is forbid to marry into any family reſiding in that province or city of which he is governor. The marriage is not valid if he treſpaſſes againſt this law; and he himſelf is condemned to be ſeverely baſtinadoed.

It is unlawful for a Chineſe youth to marry while he wears mourning either for a father or mother. If promiſes have been made prior to the death of his parent, every engagement ceaſes upon that event, and the man is obliged to give information of it to the parents of his intended bride.

Marriage is alſo ſuſpended when a family experiences any ſevere misfortune: ſuch as a relation being thrown into priſon; but this regulation may be ſet aſide, provided he gives his conſent.

Two brothers cannot eſpouſe two ſiſters; a widower is not at liberty to marry his ſon with the daughter or the widow whom he eſpouſes, nor is a man permitted to marry any of his own relations, however diſtant the degrees of conſanguinity may be between them.

Every father of a family is reſponſible for the conduct of his children and domeſtics. All faults are imputed to him which it was his duty to prevent.

No mother in China has the right of making a will. Adoption is authoriſed by law, and the adopted child enters into all the rights of a lawful ſon, aſſumes the name of the perſon who has adopted him, wears mourning, if he happens to die, becomes his heir, and has a ſhare of his money and effects, if any are left, as well as the reſt of his children: a right only is reſerved to the father of making a few diſpoſitions in their favour.

Children, whether adopted or not, ſucceed to the eſtates of the father, but not to his dignity or titles: the emperor alone can continue or confer theſe.

Cuſtom has rectified among citizens of the higher and middling claſſes, a law which authorized a father to ſell his ſon, and the ſale of children is at preſent rather tolerated than authorized among people of inferior rank, who are forbid to ſell them to comedians, or to thoſe of mean and profligate lives.

A ſon is always a minor during the life of his father, who is abſolute maſter of whatever he has inherited from his anceſtors, or acquired by his own induſtry. A ſon is liable for the debts contracted by his father, thoſe of gaming excepted.

A father's laſt will cannot be ſet aſide on account of any error in the form.

Slavery is authoriſed in China; but the power of the maſter is entirely confined to what concerns his ſervice. He would be puniſhed with death, were it proved, that he had taken advantage of his power, to debauch the daughter or wife of his ſlave.

No huſbandman can be haraſſed for the payment of taxes, after he has begun to till the earth; that is from about the middle of ſpring, to the beginning of harveſt.

Such are, in general, the eſtabliſhed laws in China, relative to civil affairs. With regard to certain temporary edicts iſſued by different emperors, it can only be ſaid many of them have diſcovered wiſdom and an attention to the

public welfare; and others would certainly never have appeared, in a country where the perſons moſt intereſted had poſſeſſed any ſhare in the government.

PENAL LAWS, AND PROCEDURE IN CRIMINAL MATTERS.

The mode of procedure in criminal caſes among the Chineſe is exceeding ſlow; and this, as the accuſed perſon is kept conſtantly in priſon during the whole proceſs, is a great evil, to ſay the leaſt of it; but this ſlowneſs becomes often the ſafeguard of thoſe who are unjuſtly accuſed; and time frequently unveils the truth, which muſt always be unfavourable to the guilty.

Every perſon accuſed is examined by five or ſix tribunals; each of them examines the proceſs; and their inquiries are not only directed againſt the accuſed, but alſo againſt the accuſer and the witneſſes.

The Chineſe priſons are not dungeons, diſguſting with filth and obſcurity, like thoſe of many European nations: they are ſpacious, and have a degree of convenience not generally found in ſuch places.

A mandarin is obliged to inſpect them, and to ſee priſoners properly treated, to ſend for phyſicians, and to ſupply them with remedies at the emperor's expence. If a priſoner dies, the mandarins muſt inform the emperor, who often orders ſome of the higher mandarins to examine whether he has faithfully diſcharged his duty.

The difference of the Chineſe puniſhments is regulated by the different degrees of delinquency. Some of them will appear, however, exceedingly ſevere and rigorous, as no doubt they are.

The ſlighteſt of all their puniſhments is the *baſtinado*, uſed only for chaſtiſing thoſe guilty of trivial faults. The criminality of the offender determines the number of blows which he receives, but the loweſt number is twenty.

The emperor orders this puniſhment to be inflicted upon ſome of his courtiers; but this does not prevent them from being afterwards received into favour.

The baton, or *pan-tſée*, uſed for this puniſhment, is a piece of bamboo, a little flatted, broad at the bottom, and poliſhed at the upper extremity. *Every mandarin has authority to uſe it at pleaſure*, when any one forgets to ſalute him, or when he adminiſters public juſtice. On ſuch occaſions, he ſits gravely behind a table, upon which is a bag filled with ſmall ſticks, while a number of petty officers ſtand round him, each furniſhed with ſome of theſe *pan-tſées*, and waiting only for his ſignal to make uſe of them. The mandarin takes from the bag one of thoſe ſticks which it contains, and throws it into the hall of audience. The culprit is then ſeized, and ſtretched out, with his belly towards the ground; his breeches are pulled down to his heels, and an athletic domeſtic applies five ſmart blows of his *pan-tſée*; another ſucceeds, and beſtows five more, if the mandarin draws another ſmall baton from the bag, and thus, by gradation, until he is pleaſed to make no more ſignals. The offender, who has undergone this chaſtiſement, muſt then throw himſelf on his knees before the judge, incline his body three times to the earth, *and thank him for the care which he takes of his education*. It is difficult to conceive how a people not the dupes of the moſt abject ſlavery and ſuperſtition, can be brought quietly to ſubmit to this arbitrary exertion of power.

The puniſhment of the wooden collar is alſo uſed in China. This wooden collar is compoſed of two pieces of wood, hollowed out in the middle, which, when put together, leave ſufficient room for the neck of an individual. They are laid upon the ſhoulders of the criminal, and joined together, in ſuch a manner, as to prevent his ſeeing his feet, or putting his hands to his mouth; he is thus

rendered incapable of eating without the aſſiſtance of another, and is obliged to carry his burden night and day. Its weight is from fifty to two hundred pounds, regulated according to the nature of the crime.

For robbery, having broken the peace, diſturbed a family, or being a notorious gambler, the duration of this puniſhment is generally three months. The criminal is not at liberty to take ſhelter in his own houſe: he is ſtationed in ſome public ſquare, at the gate of a city or temple, or of the tribunal in which he was condemned. When the term of his puniſhment is expired, he is taken before the mandarin, who exhorts him in a friendly manner to amend his life, and, after he has received twenty ſound blows, he diſcharges him.

Other crimes, of an inferior nature to homicide, are puniſhed by baniſhment into Tartary, by condemning the guilty to drag the royal barks for three years; or marking the cheeks with a hot iron.

Robbery between relations is more ſeverely puniſhed than when committed on a ſtranger.

If any one gives information againſt his father, mother, grandfather, grandmother, uncle or eldeſt brother, he is condemned to receive an hundred blows of the *pan-tſée*, and to be baniſhed for three years, if the accuſation is juſt: if it prove falſe, he is ſtrangled.

Criminal intercourſe between relations of different ſexes is puniſhed in proportion to the degrees of conſanguinity between them.

Deficiency of duty to a father, mother, grandfather or grandmother, is condemned by the law, and puniſhed by an hundred blows of the *pan-tſée*; if abuſive language is uſed, the offender is ſtrangled; if he lifts his hand againſt them, he is beheaded; and if he wounds or maims them, his fleſh is torn from his bones with red-hot pincers, and he is cut into a thouſand pieces.

If a younger brother abuſes his elder, he is condemned to receive an hundred blows of the *pan-tſée*. If he ſtrikes him, he is condemned to exile.

The burying place of every family is ſacred, unalienable, and cannot be ſeized. The trees growing upon it cannot, on pain of death, be cut, except when they are decayed; and even then, not until a mandarin has inſpected them, and atteſted their condition. Robbery of theſe burying places, even of the ſmalleſt of their ornaments, is puniſhable as ſacrilege.

The man who in an accidental quarrel happens to kill his adverſary, is ſtrangled without remiſſion. A rope, about ſix or ſeven feet in length, with a running nooſe, is thrown over the criminal's head; a couple of domeſtics belonging to the tribunal pull it in different directions, then on a ſudden quit it; a few moments after, they give a ſecond pull, which generally finiſhes the buſineſs.

In certain parts of China, the operation is performed with a kind of bow. The criminal is placed on his knees, the ſtring of the inſtrument is put round his neck, which being ſtrongly compreſſed by the elaſticity of the bow, he is inſtantly ſtrangled when the executioner gives it a ſmart pull towards him.

Beheading is conſidered by the Chineſe as the moſt diſgraceful of all puniſhments. It is reſerved for the moſt deſperate aſſaſſins only, or for thoſe crimes equally atrocious as murder.

To be cut in a thouſand pieces. This is a puniſhment we believe unknown but in China. It is deſtined for ſtate criminals, rebellious ſubjects, and children who maim their parents. The criminal is tied to a poſt; the executioner ſcalps the ſkin from his head, and pulls it over his eyes; he afterwards tears the fleſh from different parts of his body, and never quits this horrid labour until fatigue renders him unable to proceed. He then abandons what

remains of the body to the ferocity of the people, who finiſh what he has left undone.

Much has been written in Europe againſt the torturing of criminals; either in the *common* or *extraordinary* manner, and the cuſtom is in general happily ſuppreſſed; but they are both practiſed in China, and even the ordinary torture is extremely ſevere; it is applied to the feet and hands: for the feet an inſtrument is uſed which conſiſts of three croſs pieces of wood; that in the middle is fixed, the two others turn, and are moveable; the feet of the criminal are put into this machine, which ſqueezes them ſo cloſe, that the ancle-bones become flat. The torture applied to the hands appears to be leſs painful; ſmall pieces of wood are placed diagonally between the fingers of the culprit; his fingers are then firmly tied with cords, and he is ſuffered to remain for a certain time in that painful ſituation.

The extraordinary torture is horrid; it conſiſts in making ſmall gaſhes in the body of the criminal, and tearing off his ſkin in the form of thongs: this puniſhment is uſed in caſes of treaſon, or when, the criminal's guilt being clearly proved, it is deemed neceſſary to compel him to diſcover his accomplices.

No ſentence of death is ever put in execution until it has been approved and confirmed by the emperor. A copy of the proceſs is laid before him; a number of other copies are alſo made out, both in the Chineſe and Tartar languages, which the emperor ſubmits to the examination of a like number of doctors, either Tartars or Chineſe. When the crime is great, and clearly proved, the emperor writes at the bottom of the ſentence, "When you receive "this order, let it be executed without delay." When the crime, though puniſhable by death according to law, is ranked only in the ordinary claſs, the emperor writes at the bottom of the ſentence, "Let the criminal be de-

"tained in prison, and executed in autumn." The emperor never writes an order for any execution until he has prepared himself by fasting.

This monarch, like all other sovereign princes, has the power of pardoning; but he very seldom uses this prerogative: there are, however, some exceptions which law or custom direct him to make; they however are not grounded, as in Europe, on some favourable circumstances in the case, but on some relative situation of the culprit, as should he prove the heir of an ancient family, &c.

A jailor who exercises cruelty and oppression towards his prisoners; a subaltern judge who subjects a criminal to any restraints but those authorised by law; a superior judge who assumes a power of adding to the rigour and severity of the law, are all punished, and their slightest punishment always is to be deposed.

In crimes where the punishment is not capital, the near relation of an accused person acknowledged to be guilty, is permitted to put himself in his place, and to undergo the punishment inflicted by the law. F. du Halde cites a case of a son, whose father was condemned to be bastinadoed. The young man threw his arms around the body of his father, and with tears begged to be punished in his stead. The mandarin, touched by the noble generosity of the youth, pardoned the criminal: so highly respected is filial piety in China.

The relations and friends of all persons accused, whatever their crimes may be, are permitted to visit them in prison, and to give them every assistance in their power: they are even encouraged to this, instead of being prevented.

INTERNAL POLICE OF THE CITIES.

Every city in China is divided into different divisions. An officer is appointed for each division, who is answerable for every thing that passes contrary to good order; and if

he neglects to make proper inquiry into any irregularity, or to inform the mandarin governor, he is subjected to the same punishment as those who are refractory.

Every father of a family is obliged to answer for the conduct of his children and domestics, because he is vested with every kind of authority over them, short of life or death.

Neighbours are obliged to give every help and assistance in their power to one another, in cases of robbery and fire, especially if these accidents happen in the night-time.

Every city is furnished with gates, and all the streets are barricadoed as soon as night commences. Centinels are posted at proper intervals, who stop all those who walk abroad in the night-time, and a number of horsemen are generally stationed on the ramparts, who go the rounds for the same purpose. Seldom, however, do people of any character expose themselves to the danger of falling into the hands of the police. *Night*, say the Chinese magistrates, *is designed for repose, and the day for labour.*

Watch is likewise kept in the day-time at every city, to observe those who enter: for this purpose a guard is stationed at each gate; passengers are carefully examined, and if they are discovered to be strangers, they are immediately carried before a mandarin, and often detained until the will of the governor is known.

The backwardness of the Chinese to admit strangers among them, arises from a supposition, that in process of time, an alteration of manners, customs, and ceremonies, might result from such an intercourse, and give birth to quarrels, party disputes, and sedition, and at length overturn the government.

When, to revenge an insult, a quarrel takes place, each throws aside the stick, or whatever other weapon he may have in his hand, and they decide it with their fists only;

but they frequently go before a mandarin, and beg him to ſettle the diſpute for them. The magiſtrate, after having examined into the merits of the caſe, orders the moſt culpable to receive a ſound baſtinading, and ſometimes even both of them.

None but military people are permitted to wear arms in public, and thoſe only during actual war: at other times they muſt appear like plain citizens, except when they attend a review, mount guard, or accompany a mandarin. Proſtitutes are not permitted to remain within the walls of any city, but they may reſide in the ſuburbs, though they muſt not keep a houſe of their own. Some individual is expreſsly authoriſed to afford them lodging; he muſt watch over and obſerve their conduct; and if there ariſes any noiſe or quarrel in his houſe, he alone is reſponſible, and puniſhed for it.

Every city of China, and ſometimes even an ordinary town, has an eſtabliſhment, called by the Chineſe *Tang-pou*, where money may be immediately borrowed upon pledges. No preliminaries are neceſſary, the tranſaction is concealed, and the borrower may remain unknown. If he chooſes to tell his name, it is written down; if he does not, no further queſtions are aſked him. Thoſe who belong to theſe offices take an exact deſcription, when the caſe requires it, of the figure of the perſon, that they may be able, in any event, to give an account to the police.

The uſual intereſt of money in China is ſaid to be thirty per cent. which is a proof that coin is very ſcarce. At this rate money may be borrowed at the Tang-pou. Every pledge is marked with a number when left at the office, and the office muſt be anſwerable for it; but it is forfeited the very day after the term mentioned in the note of agreement is expired.

Every diverſion that tends to promote or encourage idleneſs, is abſolutely forbidden to young people; and almoſt

the whole of their time is devoted to ſtudy. Such a mode of education would no doubt be highly diſguſting to our youth in Europe; but in a country where merit alone conducts to dignity and honour, and where ignorance is neglected and deſpiſed, encouragement overcomes diſguſt, and no application is conſidered as a hardſhip.

GENERAL POLICE.

The roads are in general very broad; they are paved in all the ſouthern, and in ſome of the northern provinces. Valleys have been filled up, and paſſages have been cut through rocks and mountains, in order to make highways, and to preſerve them as nearly as poſſible on a level. They are frequently bordered with very lofty trees, and ſometimes with walls eight or ten feet in height, in which openings are left at certain intervals, which give a paſſage into croſs roads. On all the great roads covered ſeats are erected at proper diſtances, where the traveller may ſhelter himſelf from the inclemency of winter, or the heats of ſummer, which are often exceſſive. Temples and pagodas are alſo frequently to be met with, to which admittance is always granted in the day-time, though often refuſed in the night, the mandarins only having the right of reſting in them as long as they think proper.

The inns are ſpacious and ſufficiently numerous on the principal roads; but they are badly ſupplied with proviſions, and paſſengers who have no beds with them muſt ſleep on a plain mat.

The Chineſe government has publiſhed an itinerary of the whole Chineſe empire, which comprehends every road and canal from the city of Pe-kin to the remoteſt extremities of China.

On all the great roads there are towers, on the tops of which watch-boxes are conſtructed for the convenience of ſentinels, and flag-ſtaffs raiſed in order that they may

make certain ſignals in caſe of any alarm. Theſe towers, which are ſquare, and generally built of brick, ſeldom exceed twelve feet in height. They, however, have battlements when they are built upon any of the roads which conduct to court, and they are alſo provided with very large bells of caſt iron. They ſerve alſo as poſt-houſes, and the ſoldiers convey the letters on horſeback from one to the other, guarded by ſix other horſe ſoldiers.

Conveyance of every kind is eaſy in China; and travellers find little difficulty in getting their baggage tranſported from one place to another. In every city there are numbers of porters aſſociated under a common chief, who regulates their engagements, fixes the price of their labour, receives their hire, and is reſponſible for every thing they carry. When porters are wanted, he furniſhes as many as may be neceſſary, and gives the ſame number of tickets to the traveller, who returns one to each porter, when their work is done. Theſe tickets they deliver to their chief, who immediately pays them from the money he received in advance.

This eſtabliſhment is directed by the general police of the empire. On all the great roads the traveller finds in every city ſeveral offices of this kind, that have a ſettled correſpondence with the next through which he intends to purſue his route. Before his departure, he carries to one of theſe offices a liſt of thoſe things he wants removed, which is immediately inſcribed in a book; and if he has occaſion for two, three, or four hundred porters, he immediately obtains them. Every thing is weighed by the chief, and the hire is five-pence per hundred weight for one day's carriage. An exact regiſter of every article is kept in the office, and the traveller pays the money in advance, after which he has no occaſion to give himſelf any trouble; on his arrival at the next city he finds his baggage

at the correſponding office, where it is delivered to him with the moſt ſcrupulous fidelity.

The police alſo regulates the cuſtom-houſes; becauſe every thing is managed on the emperor's account. The officers belonging to theſe cuſtom-houſes are exceedingly civil: they have no concern with any claſs of people but merchants, whom they never diſtreſs by rigorous exactions. Travellers are not ſtopt here until their baggage is examined, although the officers are authoriſed to do ſo; nor is the ſmalleſt fee required from them.

Duties are paid, either by the piece, or by the load: in the former caſe, credit is given to the merchant's book, and no further inquiry is made.

FINANCES.

The greater part of the taxes in China are paid in commodities. Thoſe who breed ſilk-worms pay their taxes in ſilk, the huſbandmen in grain, and the gardeners in fruits, &c.

This mode of impoſing taxes is far from detrimental to the government, as in every province there are in its ſervice numbers of mandarins, officers, ſoldiers, and penſioners of different kinds, who are furniſhed with every neceſſary for food and clothing, ſo that the articles collected as taxes, are nearly all conſumed in thoſe provinces in which they are levied. If any thing remains, it is ſold on the account of the emperor, and the amount is depoſited in the imperial treaſury.

The taxes paid in money, ariſe principally from the ſale of ſalt, which belongs excluſively to the emperor; from the duties paid by veſſels on entering any of the ports; from the cuſtoms and other impoſts on various branches of manufacture. Theſe excepted, the trader contributes little towards the exigencies of the ſtate, and the mechanic ſtill leſs. The weight of the permanent and perſonal taxes therefore falls on the huſbandman.

Beſides the conſumption in each diſtrict for diſcharging the ordinary expences of government, a reſerve is made to anſwer accidental demands. A proper ſtatement of taxes paid in the provinces, of what is reſerved in the different cities, or contained in the principal treaſuries of the empire, is ſubmitted annually to the examination of the grand tribunal of finances, which reviſes the whole and keeps an account of what is conſumed, and of whatever ſurplus may be left.

The emperor's revenue amounts to more than forty-one millions ſterling, which might be eaſily increaſed by new impoſitions; but the Chineſe emperors ſeldom exerciſe this privilege. They ſeem to conſider it the principal glory of a prince, to be ſparing of the property of his ſubjects, and to provide for the exigencies of the ſtate, if poſſible, without having recourſe to ſo diſagreeable an expedient.

The annual expences of government are immenſe; and the emperor directs them as he thinks proper: theſe expences, however, are regulated in ſuch a manner as never to be augmented but in caſes of the utmoſt neceſſity. Indeed, adminiſtration often makes great ſavings, which ſerves to increaſe the general treaſure of the empire, and prevents the impoſition of new taxes when war becomes unavoidable, or unforeſeen calamities deſolate the empire.

The current coin of China conſiſts only of one kind; it is denominated a caxee, and is made of copper. It is of a round figure, and about nine-tenths of an inch in diameter, has a ſmall ſquare hole in the middle, and is inſcribed with two Chineſe words on the one ſide, and two Tartar words on the other. In ſome of the provinces it is made of that white copper we have before mentioned.

Silver has no proper figure, its value is regulated by weight only.

The Chineſe government does not think that gold or ſilver money add to the richneſs of a ſtate. China contains many mines of gold and ſilver; few, however, are

permitted to be opened, but thoſe of iron, copper, tin, and lead are worked, as their productions are judged neceſſary and uſeful.

With reſpect to commerce, the Chineſe entertain an opinion that it is uſeful only ſo far as it eaſes them of their ſuperfluities, and procures them neceſſaries: on this account, they conſider even that which they carry on at Canton as prejudicial to the intereſts of the empire. "*They take from us*," ſay they, "*our ſilks, teas, and our* "*porcelain: the price of theſe articles is raiſed through* "*all the provinces; ſuch a trade, therefore, cannot be* "*beneficial. The money brought us by Europeans, and* "*the high-priced baubles which accompany it, are mere* "*ſuperfluities to ſuch a ſtate as ours. We have no occaſion* "*for more bullion than what may be neceſſary to anſwer* "*the exigencies of government, and to ſupply the relative* "*wants of individuals.*"

The only commerce which the Chineſe conſider of any advantage, is that which they keep up with Tartary and Ruſſia; as it furniſhes them, by barter, with thoſe furs ſo much uſed in all the northern provinces.

The diſputes between the Ruſſians and Chineſe, concerning the limits of their reſpective empires, ſeem to have firſt paved the way for that commercial intercourſe which has ſubſiſted between them ſince the peace concluded in 1689. This treaty was ſigned on the 27th of Auguſt of the above year, under the reign of Ivan and Peter Alexiovitz. The chief of the embaſſy on the part of Ruſſia was Golovin, governor of Siberia. Two Jeſuits, *Pereira* and *Gerbillon* (the former a native of Portugal, the latter of France), were deputed by the emperor of China; and the conferences were held in Latin, with a German in the Ruſſian ambaſſador's train, who was acquainted with that language. By this treaty the Ruſſians loſt a large territory, beſides the navigation of the river Amoor, called by the Mantchew Tartars, *Saghalien-oula*;

but, in return, they obtained what they had long deſired, a regular and permanent trade with the Chineſe. The firſt intercourſe between Ruſſia and China commenced in the beginning of the ſeventeenth century, at which period a ſmall quantity of Chineſe merchandize was procured by ſome Ruſſian merchants from the Kalmouck Tartars. The rapid and profitable ſale of theſe commodities encouraged certain wayvodes of Siberia to attempt a direct and open communication with China. For this purpoſe ſeveral perſons were at different times deputed to Pe-kin; and, though they failed of obtaining the grant of a regular commerce, their attempts were, however, attended with ſome important conſequences. The general good reception which the agents met with, tempted the Ruſſian merchants to ſend occaſional traders to Pe-kin. By theſe means, a faint connection was preſerved with that metropolis. The Chineſe learned the advantages ariſing from the Ruſſian trade, and were ſoon prepared for its ſubſequent eſtabliſhment. This commerce, carried on by intervals, was entirely ſuſpended by the hoſtilities on the river Amoor; but, after the treaty of 1689 (in which both ſides ſwore eternal peace, and prayed, that *the Lord, the Sovereign of All Things, might puniſh thoſe, by a ſudden death, who ſhould firſt think of rekindling the flames of war)*, the Ruſſians engaged with uncommon alacrity in their favourite branch of traffic. The advantages ariſing from it were ſoon found to be ſo conſiderable, that Peter I. formed a deſign of ſtill farther enlarging it. For this purpoſe, in 1692, he diſpatched to Pe-kin *Iſbrand Ides*, a native of the dutchy of Holſtein, then in his ſervice, who requeſted, and obtained, that the liberty of trading to China, which, by the late treaty, had been granted to individuals, might be extended to caravans.

After this arrangement, caravans went regularly from Ruſſia to Pe-kin, where a caravanſary was allotted for their reception; and all their expences, during their con-

tinuance in that metropolis, were defrayed by the emperor of China. The right of ſending theſe caravans, and the profits ariſing from them belonged to the crown of Ruſſia. In the mean time, private merchants continued, as before, to carry on a ſeparate trade with the Chineſe, not only at Pe-kin, but alſo at the head quarters of the Moguls. The camp of theſe roving Tartars was generally ſtationed near the confluence of the Orhon and Toula, between the ſouthern frontiers of Siberia and the Mogul deſert. A kind of annual fair was held at this ſpot, by the Ruſſian and Chineſe merchants, who brought their reſpective commodities for ſale. This rendezvous ſoon became a ſcene of riot and confuſion; and repeated complaints of the drunkenneſs and miſconduct of the Ruſſians were tranſmitted to the Emperor of China. *Kang-hi*, exaſperated by theſe complaints, and by the frequent repreſentations of his ſubjects, threatened to expel the Ruſſians from his dominions, and to prohibit them from carrying on any commerce, either in China, or in the country of the Moguls. This circumſtance occaſioned another embaſſy to Pe-kin in the year 1719. Capt. Iſmailof, the ambaſſador who was deputed to accommodate matters, ſucceeded in his negociation: he adjuſted every difficulty, to the ſatisfaction of both parties; and, on his departure, Laurence Lange was permitted to remain at Pe-kin, for the purpoſe of ſuperintending the conduct of the Ruſſians. The reſidence of this gentleman in that metropolis was, however, but ſhort; for he was ſoon after compelled to leave China and return. His diſmiſſion was owing partly to a ſudden caprice of the Chineſe, and partly to a miſunderſtanding between the two courts, reſpecting ſome Mogul tribes who bordered upon Siberia. Theſe tribes had thrown themſelves under the protection of Ruſſia, and were demanded by the Chineſe. Their requeſt was not complied with; and this refuſal, added to the diſorderly conduct of the Ruſſians, who again began

to indulge themſelves in their exceſſes, ſo exaſperated the Chineſe, that an order was iſſued, in 1722, for their expulſion; and all intercourſe between the two nations immediately ceaſed.

Affairs continued in this ſtate till 1727, when a Dalmatian, in the ſervice of Ruſſia, was diſpatched to Pe-kin. Matters were again accommodated by a new treaty; a caravan was allowed to go to Pe-kin every three years, provided it conſiſted of no more than an hundred perſons; and that, during their ſtay, their expences ſhould be no longer defrayed by the emperor of China. A permiſſion was at the ſame time obtained by the Ruſſians for building a church within the precincts of their caravanſary; and, for the celebration of divine ſervice, four prieſts were allowed to reſide at Pe-kin. The ſame favour was alſo extended to ſome Ruſſian ſcholars, for the purpoſe of learning the Chineſe language, in order to qualify themſelves for interpreters between the two nations.

This treaty was concluded on the ſpot where Kiatka now ſtands, by Count Raguſinſki, and three Chineſe plenipotentiaries, on the 14th of June 1728. It is the baſis upon which all the ſubſequent tranſactions between Ruſſia and China have been founded.

Since the year 1755, no caravans have been ſent to Pe-kin. Their firſt diſcontinuance was occaſioned by a miſunderſtanding between the two courts of Peterſburgh and Pe-kin; and, though a reconciliation afterwards took place, they have never ſince been re-eſtabliſhed. The preſent Empreſs of Ruſſia, ſenſible that the monopoly of the fur-trade, which was entirely confined to the caravans belonging to the crown, and prohibited to individuals, was prejudicial to commerce, in 1762 wiſely gave up, in favour of her ſubjects, the excluſive privilege which the crown enjoyed, of ſending caravans to Pe-kin; and Kiatka, a place near the Ruſſian frontiers, is now the centre of commerce between the two nations.

This commerce is entirely a trade of barter. The Ruſſians are prohibited to export their own coin; and they find it more advantageous to take goods in exchange, than to receive bullion at the Chineſe ſtandard. The principal commodities which Ruſſia exports to China are furs of different kinds, the moſt valuable of which are thoſe of ſea otters, beavers, foxes, wolves, martens, ſables and ermines. The greater part of theſe ſkins are brought from Siberia and the newly-diſcovered iſlands; but, as they cannot furniſh a ſupply equal to the demand, foreign furs are imported to Peterſburgh, and thence tranſported to Kiatka. England alone furniſhes a large quantity of beaver's and other ſkins, chiefly procured from the American ſettlements. According to Mr. Coxe, the number of ſkins exported to Peterſburgh in the year 1777, amounted to twenty-ſeven thouſand three hundred and ſixteen beaver, and ten thouſand ſeven hundred and three otter ſkins. The Ruſſians alſo ſend to China cloth of various kinds, hardware, and live cattle, ſuch as camels, horſes, &c. The commodities procured from China are raw and manufactured ſilk, cotton, porcelain of all ſorts, rhubarb, muſk, &c. The government of Ruſſia has reſerved to itſelf the excluſive privilege of purchaſing rhubarb: it is brought to Kiatka by ſome Bucharian merchants, who have entered into a contract to ſupply the crown with it in exchange for furs. The exportation of the beſt rhubarb is prohibited by the Chineſe, under the ſevereſt penalties: it is, however, procured in ſufficient quantities, ſometimes by clandeſtinely mixing it with inferior roots, and ſometimes by means of a contraband trade. Great part of Europe is ſupplied with this drug from Ruſſia.

INTERIOR ADMINISTRATION.

In this vaſt empire there is kept a regiſter or general enumeration of all the people by families, diſtricts, and

provinces, comprehending every individual without regard to age, ſex, or rank. Beſides this, there is a ſecond, which is partial, containing only the lower claſſes of people, from ſixteen to fifty. This laſt roll ſerves to regulate every thing relating to vaſſalage, to facilitate public ſurveys, and to aſſiſt the operations of the police, &c. By means of theſe regiſters, a ſpeedy and certain method is always found of aſcertaining the ſituation of families or individuals in all circumſtances, in which government or private perſons may be intereſted. They alſo enable the government to judge what number of people have periſhed by inundations, earthquakes, or epidemical diſtempers; to determine what ſuccours are neceſſary in years of ſcarcity; to know the ſtate of agriculture; how far manufactures can be extended; and what number of military people each canton can furniſh. The government has alſo an accurate and minute account of all the lands in each diſtrict, of their different degrees of fertility, and what is cultivated in them.

Public magazines and granaries, furniſhed with every kind of proviſion neceſſary for relieving the diſtreſſes of the people, in caſe of public calamities or unforeſeen diſaſters, are erected in the different provinces. Adminiſtration are always provided againſt every event; and as they are acquainted with the minuteſt expence neceſſary to be incurred, every thing is done in proper ſeaſon with dignity, and without embarraſſment. Every meaſure is carried into execution with the conſent of the emperor. Memorials are preſented to him by the different tribunals, in which they propoſe plans for promoting the happineſs of the people and the welfare of the ſtate, and he receives or rejects them as he thinks proper. Theſe tribunals are entruſted with the execution of thoſe ſchemes which are approved; they keep an exact account of the money expended, and lay their documents, properly atteſted, before him. Legal formality is cloſely adhered to in all

tranſactions, and a watchful eye is kept over every department of the ſtate.

The Chineſe government determines, in the minuteſt manner, the dreſs for each ſeaſon, and likewiſe the price of thoſe dreſſes for every age and condition. The emperor himſelf is not excepted in theſe regulations: his dreſſes of ceremony are more or leſs ſumptuous according to the religious, political, or domeſtic ceremonies for which he uſes them. The particular dreſs for each claſs is ſo accurately deſcribed in the ſumptuary code, as to diſtinguiſh, on the firſt view, the rank and condition of thoſe who wear it.

Of palaces the emperor has a great number. Each capital of a province contains one, which is made the reſidence of the viceroy. There are ſome alſo in cities of inferior note, which are appropriated for the uſe of thoſe mandarins who enjoy places under government.

Bridges have been multiplied in China in proportion to the number of its canals and rivers: they conſiſt of three, five, or ſeven arches; the centre is from thirty to forty feet wide, and raiſed very high, that barks may eaſily paſs without lowering their maſts.

The utility of canals muſt be great in countries where cultivation is carried to its utmoſt extent, as is the caſe in China, and it enjoys the advantage of having a greater number of navigable canals than any other country. Theſe canals are from twenty to thirty yards in breadth, and generally bordered with cut ſtone, which has the appearance of ſlate-coloured marble.

The expence of conſtructing and repairing theſe canals is defrayed by government, which thus affords each province the ready means of tranſporting its ſuperfluities to another, and of receiving in return a ſupply of ſuch commodities as it may want.

Agriculture is the principal reſource of the Chineſe, who conſider it as the firſt and moſt honourable of all profeſſions.

The people are allowed to uſe a portion of the grain of every crop, for the purpoſes of brewing and diſtillation; but if the harveſt happens to be bad, an order is iſſued for the ſuſpenſion of theſe operations.

The Chineſe emperors do not confine themſelves to the publiſhing of regulations reſpecting agriculture, but they encourage it by their own example; of this the celebrated ceremony, in which the emperor tills the earth with his own hands, has been often mentioned, and may be conſidered as a proof. This ceremony is as follows:

Spring begins in China always in the month of February, but not regularly on the ſame day. This epocha is determined by the tribunal of Mathematics. That of Ceremonies announces it to the emperor by a memorial, in which every thing neceſſary to be done by the prince on that occaſion is mentioned with the moſt ſcrupulous minuteneſs. He firſt names twelve of the moſt illuſtrious perſons in his court to accompany him, and to hold the plow after he has performed his part of the ceremony. Theſe are always three princes of the blood, and nine preſidents of ſupreme courts. The places of thoſe who are too old or infirm to undergo this labour may be ſupplied by their aſſeſſors, but they muſt always be authoriſed by the emperor.

This feſtival is preceded by a ſacrifice which the ſovereign offers up to the *Chang-ti*, or Supreme Being. The emperor prepares himſelf by three days faſting, and thoſe who are to attend him ſubmit to the ſame regulations. Others are appointed by the emperor on the evening before the ceremony, to proſtrate themſelves at the ſepulchre of his anceſtors, and to acquaint them that on the day following he intends to celebrate a grand ſacrifice.

The place where the emperor offers up the ſpring ſacrifice, is a ſmall mount, a few furlongs diſtant from the city, fifty feet in height: this elevation is expreſsly pre-

ſcribed by the rules of the ceremony, and cannot be diſpenſed with. The emperor, who ſacrifices under the title of ſovereign pontiff, invokes the *Chang-ti*, and prays for abundance in favour of his people. He then deſcends, accompanied by the princes and preſidents, who are to put their hands to the plow along with him. The field ſet apart for this purpoſe is at a ſmall diſtance from the mount. Forty labourers are ſelected to yoke the oxen, and to prepare the ſeeds which the emperor muſt ſow. Theſe ſeeds are of five different kinds, and ſuch as are conſidered as the moſt uſeful and neceſſary, viz. wheat, rice, millet, beans, and another ſpecies of millet, called by the Chineſe *Cao-leang*. Theſe are brought to the ſpot in magnificent boxes, carried by perſons of the moſt diſtinguiſhed rank.

The emperor takes hold of the plow, and turns up ſeveral furrows. The princes do the ſame in ſucceſſion, and after them the preſidents. The ſovereign then throws into the earth the five kinds of ſeed before mentioned, after which four pieces of cotton cloth, proper for making dreſſes, are diſtributed to each of the labourers who aſſiſted in yoking the oxen, and who prepared the ſeeds. The ſame preſent is made to forty other perſons, more advanced in years, who have been only ſpectators of the ceremony. This ceremony certainly ſtrikes the minds of the labouring people, and greatly contributes to encourage their induſtry.

We cannot judge of the Chineſe peaſantry from thoſe of Europe; eſpecially in what relates to the advantages acquired by education. Free ſchools are very numerous in every province of China, and many of the villages are not deſtitute of this advantage. The ſons of the poor are there received as readily as thoſe of the rich, and their duties and ſtudies are the ſame; the attention of the maſters is equally divided between them; and from the moſt obſcure ſource talents often ſpring, which afterwards make a conſpicuous figure on the grand ſtage of life. Indeed,

nothing is more common in China, than to ſee the ſon of a peaſant, governor of that province in which his father long toiled, in cultivating only a few acres.

The Chineſe have been greatly reproached for their inhumanity in murdering and expoſing their children. And though neither the one nor the other is authoriſed by any law, both, and particularly the latter, are ſanctioned by circumſtances; but theſe melancholy ſcenes are however much leſs frequent than has been reported in Europe.

The crime of murdering children, in China, is moſt commonly owing to the fanaticiſm of idolatry—a fanaticiſm which prevails only among the loweſt of the people, and is in obedience to the oracle of a bonze, to deliver themſelves from the power of magic ſpells, or to diſcharge a vow. Theſe infatuated wretches then precipitate their children into the river, by which they imagine they make an expiatory ſacrifice to the ſpirit of the river.

It frequently happens that the bodies of children which are ſeen floating on the water, have not been thrown into it till after their death; and the ſame likewiſe is the caſe with many of thoſe found in the ſtreets, or lying near the public roads. This has given occaſion to think the crime of murder more common than it is. The poverty of the parents ſuggeſts this ſtep, becauſe their children are then buried at the expence of the police.

With reſpect to thoſe children who are expoſed alive, government employs as much vigilance to have them carried away, as it beſtows care on their education. This certainly is tolerating the cuſtom, and giving people intimation to expoſe their children in the night time, and, no doubt, encourages the practice; but the dictates of humanity ſeem here to be united with thoſe of policy.

Nothing is neglected in China that has any relation to government, and adminiſtration conſider even the gazette as an eſſential part of the political conſtitution. This gazette is printed daily at Pe-kin, and is circulated

throughout every province of the empire. It contains an account of all thoſe objects to which the attention of adminiſtration is directed, and adminiſtration are remiſs in nothing; they enter into the minuteſt details; grant ſuccour in proper ſeaſon; reward with liberality, and puniſh with juſtice. Nothing is inſerted in this gazette which has not been ſubmitted to the emperor, or which has not come immediately from him; and inevitable death would be the conſequence to any one who ſhould inſert any thing falſe in this miniſterial paper.

No law or ſentence is of any force until the emperor's ſeal is affixed to it. This ſeal is about eight inches ſquare, of fine jaſper, a kind of precious ſtone highly valued in China. The ſovereign only is entitled to have a ſeal of this ſubſtance. Thoſe which he gives to princes are made of gold; thoſe of the viceroys and great mandarins, of ſilver; and thoſe of inferior mandarins or magiſtrates muſt be made of lead or copper; and their ſize is larger or ſmaller, according to the rank which they hold as mandarins, or in the tribunals.

The authority of inſpectors ſent into any of the provinces, is confirmed alſo by the ſeal of the emperor. The duty of theſe deputies is to examine into the conduct of governors, magiſtrates, and private individuals; and if any of them think it his duty to ſummon the viceroy before his tribunal—this great man, with all his importance, is obliged to attend. Has a ſuperior behaved ill to an inferior magiſtrate—the former becomes the priſoner of the inſpector; and, until he has cleared himſelf from every imputation, he is ſuſpended from his office. The viceroy, on the contrary, is permitted to enjoy his, until the inſpector's report is made to the emperor, which generally decides his fate.

The emperor himſelf ſometimes thinks proper to diſcharge the duty of theſe inſpectors in ſome of the provinces; and *Kang-hi*, one of the moſt celebrated of the

Chineſe monarchs, gave, in the like circumſtance, a memorable example of ſevere juſtice. Having retired a little way from his attendants, he perceived an old man weeping bitterly: 'What do you weep for?' ſaid the emperor. 'My lord,' replied the old man, who did not know the perſon of his ſovereign, 'I had only one ſon, in whom 'all my hopes were centered, and who might have become 'the ſupport of my family; a Tartar mandarin has torn 'him from me, and carried him away by force. I am 'now deprived of every aſſiſtance, and know not where 'to ſeek relief; for how can a poor feeble old man like 'me obtain juſtice from the governor againſt a power-'ful man!'—'Your ſon will be reſtored,' ſaid the emperor, without making himſelf known:—'conduct me to 'the houſe of the mandarin who has been guilty of this 'act of violence.' The old man obeyed, and after having travelled two hours, they arrived at the mandarin's houſe, who little expected ſuch a viſit.

The emperor's retinue arrived almoſt at the ſame time as the prince; and the houſe of the mandarin was ſoon filled and ſurrounded. As he could not deny his guilt, the emperor immediately condemned him to loſe his head; and this ſentence was executed upon the ſpot. The emperor then turning towards the old man, with a grave tone, addreſſed him thus: 'I appoint you to the office 'of the criminal whom I have now put to death; be careful to diſcharge the duties of it with more moderation 'than your predeceſſor, and take warning by his crime 'and puniſhment, leſt you yourſelf become an example 'to others.'

The viceroy of a province is diſtinguiſhed by the title of *Tſong-tou*; and poſſeſſes in his diſtrict a power almoſt unlimited. When he goes round the province to diſcharge the duties of his office, his retinue diſplays imperial pomp and magnificence, and he never quits his palace without a guard of an hundred men. He is receiver-general of

the taxes collected in his province, which he tranſmits to the capital after reſerving what is neceſſary for the wants of the province. All law-ſuits muſt be brought before his tribunal, and he has the power of condemning criminals to death: but neither his ſentence, nor thoſe of the criminal court, can be executed until they have been confirmed and approved by the emperor.

Every *Hien* or bailiwick is under the inſpection of a mandarin, whoſe buſineſs is to adminiſter juſtice, to ſettle any differences that may ariſe between individuals, and to inflict puniſhment on thoſe who are in the wrong. He receives alſo the tribute which each family pays to the emperor.

Every three years the viceroy ſends to court a report of the conduct and behaviour of the mandarins ſubordinate to him. This report determines their fate; according to its contents, they are either continued or diſgraced.

Thoſe of whoſe conduct he makes an unfavourable report, are puniſhed in proportion to their delinquency, and rewards are beſtowed, according to the ſame rule, on thoſe who have been mentioned in favourable terms.

A ſingular regulation exiſts with reſpect to degraded mandarins in China; every mandarin who is removed to an inferior office, is obliged, at the head of all thoſe precepts or warrants which he iſſues, to mention the number of ſteps he has loſt, as follows: 'I, ſuch a mandarin, degraded 'three, four, or ſix ſteps, *according as the caſe may be*, 'order and command,' &c.

The inſpector of a province has a very extenſive authority over theſe inferior mandarins. He can, by his own power, deprive them of their employments, if their offence be great; and he only conſults the court in caſes where immediate puniſhment is not neceſſary.

The father, ſon, brother, uncle, and grandſon, are never admitted together into any of the tribunals at Pe-kin; and relations in the fourth degree cannot have a ſeat at the ſame time in any of the provincial tribunals.

All mandarins, whether Tartars or Chineſe, of arms, or of letters, are obliged, every three years, to give in an exact account of the faults they have committed in diſcharging the duties of their office. This confeſſion is examined at court, if it comes from a mandarin belonging to any of the four firſt claſſes; but the confeſſions of the mandarins in the lower claſſes, muſt be laid before the provincial tribunal of the governor: government alſo makes private inquiry to diſcover whether in this confeſſion ſtrict regard has been paid to truth.

Theſe informations are addreſſed to the Tribunal of Mandarins, and are there carefully examined; the merits and demerits are carefully weighed in the balance of juſtice, and the names of the examined mandarins are afterwards formed into three claſſes. The firſt conſiſting of thoſe for whom rewards and preferment are intended; the ſecond, of thoſe whoſe conduct deſerves reprehenſion, and to whom gentle admonition, accompanied with a few oblique hints reſpecting their future conduct, will be given; and the third of thoſe whom it is intended to ſuſpend for a certain time, or to remove for ever from their employments.

We have already given an account of the war eſtabliſhments, and military diſcipline of China. We ſhall, however, add a few words on that ſubject as far as it relates to the interference of government. Nothing is neglected by adminiſtration that can tend to excite emulation among the troops, or engage them to reſpect the civil laws.

A great part of the Tartar families are lodged in barracks, erected in the ſuburbs of Pe-kin, or in the adjacent country, where every common ſoldier is allowed a ſeparate apartment for the uſe of his family, and there are houſes for the officers, ſuited to their rank, and even public ſchools, where the Tartar youth receive a proper education.

The principal military offices are held by Tartars: this precaution is taken to maintain their conqueſt, inde-

pendent of the ſuperiority which they have over the Chineſe, in point of warlike genius. In times of war an exact journal is kept of every military tranſaction, and thoſe are particularly mentioned, who have given proofs of remarkable courage, or diſplayed examples of ſuperior ſkill. Promotion is the conſequence to thoſe who have ſignalized themſelves, if they ſurvive; if not, the rewards which they have merited are conferred on their widows, children, or brothers. Neither the father of a numerous family, an only ſon, nor the ſon of an aged widow, is obliged to perform military ſervice, unleſs the ſtate be in great danger, or in caſes of the moſt urgent neceſſity. Government then advances money to thoſe who enliſt; they alſo receive double pay; the firſt for themſelves, and the ſecond for their family: and this they enjoy till their return.

That eſteem in which military men are held in time of danger, ſeems, in China, to ceaſe, almoſt the inſtant that the danger is over. On theſe occaſions government beſtows, with a laviſh hand, diſtinctions, rewards, and honours of every kind; and it extends its favours to the loweſt military claſs. Does a common horſe or foot ſoldier fall in battle, his hair, his bow, or his ſabre, is tranſmitted to his family, to be intered, inſtead of his body, in the ſepulchre of his anceſtors. An eulogium, ſuited to what he has atchieved, is added, to be engraven on the tomb in which theſe relics are depoſited. A ſtill greater ſhare of diſtinction is beſtowed on officers who have fallen in defence of their country. Either their whole armour, their aſhes, their bones, or their entire bodies, are conveyed to their relations. Their rank, or the manner in which they have diſtinguiſhed themſelves, generally ſerves as a rule upon theſe occaſions: ceremonies are performed in commemoration of ſome, and monuments are erected to others. The body of an officer, or the hair of a common ſoldier, is thus often tranſported, to the diſtance of

a thouſand or fifteen hundred leagues. The latter, as well as the former, is mentioned with honour in the Gazette: his name thus paſſes before the eyes of the public, and thence into the General Hiſtory of the empire.

The degradation, or diſmiſſion of a ſuperior officer in China, can neither fix a ſtigma on the character of his ſon, nor in the leaſt impede his promotion. When the ſon is aſked by the emperor reſpecting his family, he will reply, coolly—*My father was diſgraced for a certain offence; my grandfather was beheaded for ſuch a crime;* and yet, this acknowledgement is not in the leaſt detrimental to the perſon who makes it.

We have already had occaſion to mention in this work, the princes of the blood in China, and as Europeans may form very falſe ideas reſpecting their ſituation, credit and influence in adminiſtration, we ſhall offer a few additional remarks. All their privileges conſiſt in certain rights of repreſentation, and in being tried by their peers only. They cannot depend upon that diſtinction which is conferred by riches, or annexed to place. Every thing in this methodical empire is ſubmitted to an examination. The yellow girdle only is what theſe princes inherit by birth, and this right belongs only to thoſe who are deſcended in a right line from the reigning dynaſty. The names of their children, whether girls or boys, the year, month and day of their birth, are inſcribed in a large yellow book, particularly appropriated for this purpoſe. An orange girdle is the diſtinguiſhing mark of collateral princes; and the names of their children are regiſtered in a red book. The emperor alone determines the ſurnames of princes of the reigning branch.

When the princes and princeſſes of the laſt claſs have attained to the age of fifteen, they preſent a petition to the emperor, requeſting permiſſion to marry. Princes of the direct line may omit this formula; but if they are deſirous of being connected by marriage with any of the

Mogul or Kalka princes, they muſt firſt obtain the emperor's conſent.

The rank even of the emperor's ſons, except of his immediate ſucceſſor, diminiſhes one degree every generation. At the ſeventh, the eldeſt of theſe branches only has a title to wear the yellow girdle; the reſt find themſelves ſunk to the rank of plain citizens.

An hereditary ſovereignty paſſes, with all its rights, from one eldeſt ſon to another, unleſs the poſſeſſor forfeits his title by being guilty of ſome crime. In ſuch a caſe, the emperor appoints to the ſucceſſion, either one of his younger brothers, or a couſin; but theſe muſt be choſen from the ſame branch, as the lawful branch cannot be deprived of this right, unleſs all thoſe are condemned who compoſe it.

The only hereditary authority of the other princes exiſts among the troops called the Tartar bands, where they enjoy that rank which they derive from their birth: in every thing elſe, they are on a level with others; at ſtated periods, they are ſubjected to a military examination; and they are always promoted or degraded, according to their knowledge and ſkill. The heir apparent, and the princes, his ſons, undergo the ſame trial, with this only diſtinction; ſchools are eſtabliſhed for their uſe only, and their literary and military examinations are made before their own maſters. After theſe examinations, of which an exact regiſter is kept, they are promoted, as opportunity offers, to offices of greater or leſs importance, according to the genius and abilities which they have diſplayed.

There are particular titles and degrees of rank which belong to the imperial family only; but the law has preſcribed the age at which they may be enjoyed, and the manner in which they muſt be obtained when claimed by birth right, as the recompence of merit, or when ſought for by intereſt.

The title of prince does not convey to thoſe who enjoy it, a right of ſitting in any tribunal: on the other hand, as we have before obſerved, princes cannot be tried but by a tribunal eſtabliſhed entirely for themſelves. Neither their criminal nor civil affairs can be brought before any other court but the *Tſong-gin-fou*, or Tribunal of Princes. Whoever inſults any prince of the imperial family, who is decorated with the yellow girdle, is put to death without remiſſion. But this is not the caſe if the prince has omitted or neglected to put on his yellow girdle: the affair then becomes a caſe between citizen and citizen; and the aggreſſor eſcapes with a baſtinading. A prince is, however, never expoſed to this diſgrace, even after he has been condemned by his tribunal; for he can commute corporeal puniſhment for a fine; and ſentence of death paſſed againſt him, cannot be put in execution until the emperor's conſent is obtained.

The privileges of untitled princes are much leſs extenſive. The general police has almoſt the ſame authority over them as over every other citizen: it may reprimand and admoniſh them, and even commit them to priſon. If they are brought before its tribunal to be tried, they are treated with the utmoſt rigour; and no ſum of money, however great, can exempt them from puniſhment.

Thus have we briefly ſketched the nature, policy, and adminiſtration of the Chineſe government, a government which has exiſted through ages; for the new maſters of China made no change: they adopted the ancient form, and it ſtill ſubſiſts. The Tartar conquerors ſubmitted to the laws and cuſtoms of the conquered; and were contented with reforming abuſes, which had inſenſibly crept in, and which a wiſe government can neither tolerate nor permit. China, therefore, appears to have gained much by a revolution which ſeemed likely to occaſion its ruin.

The Tartars have never yet given any but emperors worthy of governing this immenſe empire, and emperors who have always governed it by themſelves. Whatever faults are diſcovered, are not, therefore, to be imputed to the Emperors, but to the ſyſtem of government itſelf, which we may venture to pronounce radically bad, for ſuch all governments muſt be that are not in the hands of the people themſelves. Theſe princes beſtow more care and attention on the Chineſe than on their natural ſubjects. If a diſpute ariſes between a Chineſe and a Tartar, the former muſt have greatly deviated from the rules of juſtice, if he is not found to be in the right, even by the tribunals, which are all compoſed of half Chineſe and half Tartars. This policy is eaſily comprehended; but nevertheleſs it diſplays prudence and wiſdom. The ſlighteſt fault committed by a Tartar mandarin is ſeverely puniſhed; but the puniſhment of the greateſt is often mitigated, if the delinquent be a Chineſe. It is among the Tartars in particular, that government endeavours to encourage a taſte for arms, keep up diſcipline, and excite a military ſpirit. An officer of that nation is ſure to be puniſhed if he in the leaſt neglects his duty; however ſmall his offence may be, he is always diſmiſſed. A Chineſe officer may be forgiven, but a Tartar is never pardoned.

It will appear evident to the reader, that every perſon in China who holds a place under government, whether in the civil or military department, always imagines that he ſees a ſword ſuſpended over his head. He cannot foreſee his deſtiny even when cited before the emperor's tribunal. The time, particular circumſtances, or the neceſſity there may be of making an example, ſometimes all concur to render his puniſhment inevitable.

The faults puniſhed with greateſt ſeverity are thoſe which wound the intereſts of the people: they therefore ſeldom fall a prey to that claſs of petty tyrants, who, if

not narrowly watched, might gradually deſolate the empire. Every great mandarin is reſponſible for the faults committed by his ſubalterns; he is the inſpector who watches over their conduct, and as we may ſay their ſurety; he would be puniſhed for their faults, did he neglect to inform himſelf of them, or to expoſe them.

The literati are always honoured and eſteemed: they enjoy every privilege and diſtinction annexed to that title; but government checks their pride, and encourages their labours. The ſeverity of their examinations will prevent this claſs from multiplying too much; it will be leſs numerous, but more learned and uſeful.

The Tartar government beſtows more care and attention on this claſs of people, than on any other. No commotion, however ſmall, no inſurrection, however ſlight, remains unpuniſhed, and the mandarin who has occaſioned it, or who did not endeavour to prevent it, is treated with ſtill greater ſeverity. In a word, the preſent government is ſo rigid towards the great, and ſo mild and friendly to the people, that it is doubtful if they would not be as much afraid of loſing their new maſters, as their new maſters would be of loſing them.

GENERAL VIEW

OF THE

RELIGION OF THE CHINESE.

TO judge properly of the religious ſyſtem of the Chineſe, the ancient and permanent religion of the ſtate muſt not be confounded with popular ſuperſtitions introduced in latter ages. The primitive worſhip of the ancient Chineſe has continued invariably the ſame, even to the preſent time. This doctrine of the early ages has experienced no change from a long ſucceſſion of years, political revolutions, nor the fantaſtical dreams of philoſophers; it is at preſent the only religion avowed by government, followed by the emperor, grandees, and literati, and authoriſed to be publicly taught. We ſhall therefore firſt collect thoſe ſcattered opinions neceſſary to convey an idea of it to our readers, and afterwards give a detail of the modern ſects.

ANCIENT RELIGION OF CHINA.

Father Amiot, an able judge of the literature, hiſtory, and ancient monuments of China, gives, in the following words, the reſult of his long and laborious reſearches reſpecting the origin of the Chineſe, and of their primitive religion.

« The Chineſe are a diſtinct people, who have preſerved « the characteriſtic marks of their firſt origin; a people « whoſe primitive doctrine will be found to agree in its « eſſential parts with the doctrine of the choſen people, « before Moſes, by the command of God himſelf, had « conſigned the explanation of it to the ſacred records; « a people whoſe traditional knowledge, when freed from « whatever the ignorance or ſuperſtition of latter ages has « added to it, may be traced back from age to age, « without interruption, even to the renewal of the human « race by the grandſon of Noah."

We have indeed every hiſtorical probability to ſupport us in believing, that the colony which firſt peopled China was compoſed of the immediate deſcendants of Noah. Full of reſpect for that diſtinguiſhed patriarch, whom they conſidered as their common chief or head, they muſt have carried along with them the paternal inſtructions they received from his mouth, his precepts reſpecting the belief and religious worſhip which prevailed at that time, and the whoſe treaſure of antediluvian knowledge. The traditions of the patriarchs no doubt formed the firſt religious code of the colonies that departed from the plains of Shinar; and theſe traces of primitive religion may be found in the oldeſt books of the moſt ancient nations. The canonical books of the Chineſe every where confirm the idea of a Supreme Being, the Creator and Preſerver of all things. They mention him under the names of *Tien*, or *Heaven*; *Chang-tien*, or *Supreme Heaven*; *Chang-ti*, or *Supreme Lord*: and of *Hoang-chan-ti*, or *Sovereign* and *Supreme Lord*: names correſponding to thoſe which we uſe when we ſpeak of divinity; *God*, the *Lord*, the *Almighty*, the *Moſt High*. « This Supreme Being," ſay theſe books, « is the principle of every thing that exiſts, « and the Father of all living; he is eternal, immoveable, « and independent; his power knows no bounds; his ſight « equally comprehends the paſt, the preſent, and the future,

" and penetrates even to the inmoſt receſſes of the heart. " Heaven and earth are under his government: all events, " all revolutions are the conſequences of his diſpenſations " and will. He is pure, holy, and impartial; wickedneſs " offends his ſight, but he beholds with an eye of compla- " cency the virtuous actions of men. Severe, yet juſt, he " puniſhes vice in an exemplary manner, even in princes " and rulers, and often precipitates the guilty, to crown " with honour the man who walks after his own heart, " and whom he hath raiſed from obſcurity. Good, mer- " ciful, and full of pity, he forgives on the repentance of " the wicked; and public calamities, and the irregularity " of the ſeaſons, are only ſalutary warnings, which his fa- " therly goodneſs gives to men, to induce them to reform " and amend." Such are the character and attributes of the Divinity which are declared in almoſt every page of the *Chou-king*, and other canonical books.

Do deſtructive rains, or exceſſive drought, threaten to deſtroy the riſing crops, and to blaſt the hopes of the huſbandman—is a virtuous emperor attacked by ſickneſs, and is the life of the father of his people in danger—ſacrifices are immediately prepared, and ſolemn vows are addreſſed to the *Tien*, and often not in vain. Has a wicked prince been ſtruck dead by lightning—this puniſhment is not conſidered as the effect of chance, it is attributed to the anger of the *Tien*, to his viſible juſtice, and to the power of his avenging arm.

The conduct of the firſt emperors in times of diſaſter and public calamity, prove what exalted notions they had formed of the juſtice and holineſs of the Supreme Being. Not contented with putting themſelves under the protection of the *Tien*, with offering ſacrifices, and addreſſing prayers to him, they aimed to diſcover what ſecret faults they had committed, which might have called down the vengeance of Heaven on their people. They often acknowledged their faults in preſence of the whole nation

aſſembled; they confeſſed they were ſufficient to excite the indignation of Heaven, and offered themſelves as victims to avert its vengeance from their people.

We ſee, in theſe monuments of remote antiquity, the moſt evident traces of the patriarchal faith; and that the ancient Chineſe worſhipped only one Supreme God, whom they conſidered as a free and intelligent Being, and as an all-powerful, avenging, and rewarding Spirit.

This religious doctrine of the firſt emperors of China has been ſupported and continued under the following reigns to the preſent time.

All thoſe revolutions which ſhake thrones, and change the face of empires, are by the Chineſe conſtantly attributed to the ſupreme direction of the Sovereign Lord of Heaven. *Tcheou-kong* thus expreſſes himſelf in the XIV. chap. of the *Chou-king*: "Ye who have been miniſters and officers under "the dynaſty of *Ing*, give ear, and liſten. The *Chang-ti*, "incenſed againſt your dynaſty, deſtroyed it; and, by an "order full of affection for our family, he hath given us "authority to exerciſe ſovereign power in the kingdom of "*Ing*: he was deſirous that we might finiſh the work he "had begun. What hath paſſed among the people, "hath ſhewn us, how formidable the Lord of Heaven is. "The king of the dynaſty of *Hya* performed no action "agreeable to his people; for this reaſon, the Lord of "Heaven loaded him with calamities, to inſtruct him, and "make him ſenſible of the error of his ways: but this "prince was intractable; he uttered words full of pride, "and gave himſelf up to every kind of debauchery; "Heaven, therefore, ſhewed no farther regard for him: "he was deprived of his kingdom, and puniſhed. *Tchang-tang*, founder of your dynaſty, was commiſſioned to "execute the orders of Heaven; he deſtroyed the dynaſty "of *Hya*, and, in its ſtead, eſtabliſhed a wiſe king, to "govern the people of the empire. *Tcheou*, the laſt prince "of your dynaſty, neglected the laws of Heaven; he nei-

" ther informed himſelf of the care which his anceſtors " took to preſerve their family, nor did he imitate their " zeal and diligence: for this reaſon, the Sovereign Lord " abandoned him, and brought him to puniſhment. Hea- " ven did not ſupport him, becauſe he deviated from the " paths of equity and juſtice. No kingdom, great or ſmall, " in the four quarters of the world, can be deſtroyed, unleſs " ſuch be the will of Heaven."

Vou-vang, in the ſecond year of his reign, was attacked by a malady, which threatened his life; his brother, who tenderly loved him, had recourſe to the *Chang-ti*, to beg, that a prince might be ſpared, whoſe life was ſo neceſſary for the welfare and happineſs of his people. He thus addreſſed him, " Thou, O Lord! didſt place him on the throne, " and eſtabliſh him the father of his people. Wilt thou " then puniſh us by his loſs? If a victim be neceſſary " to ſatisfy thy juſtice, I offer thee my life; I will yield " it up as a voluntary ſacrifice, provided thou wilt pre- " ſerve my brother, my maſter and my ſovereign."

Tchin-van, when ſeated on the throne, ſhewed the ſame reſpect for the Lord of the Univerſe: " However high I " may be exalted above the reſt of mankind," ſays he, in the *Chou-king*, " I am, nevertheleſs, one of the little " ſubjects of the *Chang-ti*: can I forget to render him " homage?"

The *Chi-king* informs us, what ſentiments of gratitude *Chao-vang* entertained for the bleſſings beſtowed upon him by the *Chang-ti*.— " Rejoice, my people," ſaid he one day to the labourers; " it is now only the end of ſpring, " and you are about to gather in the fruits of autumn; " your fields, but lately ſown, are already loaded with an " abundant crop. Let thanks, therefore, be given to the " *Chang-ti*, who enables us ſo ſoon to enjoy his benefi- " cent gifts. For this reaſon, I will not wait until the " end of autumn, to preſent myſelf before him, and to " thank him for ſo ſudden a fertility."

Bad princes intervened amongſt a ſucceſſion of good emperors; and a *Li-vang* forgot the examples of his pious anceſtors, and gave himſelf up to the caprice of his pride. The *Chi-king* obſerves, that "the ſilence of the *Chang-ti* appeared then to be an enigma, and it might have been ſaid, that his Supreme Providence had belied itſelf; every thing proſpered with this wicked prince; the people were intimidated: even the cenſors of the empire applauded his errors.—What, then, is there no longer juſtice in Heaven? Shall the impious enjoy, peaceably, the fruit of their crimes? Attend, and you will ſoon ſee, that the *Chang-ti* keeps his arm ſo long at reſt, in order only to ſtrike with redoubled force: for the people, harraſſed by oppreſſion, roſe up againſt that tyrant, killed the flatterers who ſurrounded his throne, and would have ſacrificed the prince himſelf to their fury, had he not eſcaped by a precipitate flight."

The emperor *Yon-tching*, who ſucceeded *Kang-hi*, in 1722, furniſhes us with a ſufficient proof, that the ſame ſentiments reſpecting the being of a God were held in veneration during his reign. The following decree publiſhed by him, throughout the whole empire, forms a kind of confeſſion of faith, and a declaration of what he viewed as the religion of his ſubjects. The occaſion of its publication is ſufficiently expreſſed in the preamble.

"Some of the principal officers of our provinces have "given a wrong interpretation to the meaning of our "orders, tranſmitted to them, reſpecting the means of "preventing the damage occaſioned in the country by "deſtructive inſects, and have underſtood them in a ſenſe "quite different from our intention. They have erro-"neouſly concluded, that, I have fallen into the ridiculous "error of thoſe who believe in the ſpirits called *couei-chin*, "as if I imagined, that prayers offered up to theſe pre-"tended beings, could remedy our preſent afflictions. "My meaning, therefore, is as follows:

" Between the *Tien* or *Supreme Being* and man there " is a relation, a certain and infallible correſpondence, " as to what concerns puniſhments and rewards. When " our plains are deſolated, either by inundations, drought " or inſects, what is the cauſe of our calamities? They are " perhaps occaſioned by the emperor himſelf, who devi- " ates from that integrity and juſtice ſo neceſſary for good " government, and thereby lays the *Tien* under the neceſ- " ſity of employing theſe puniſhments, to bring him back " to a ſenſe of his duty. Perhaps they may be occaſioned " by the principal officers of the province, upon which " theſe misfortunes have fallen, in not conſulting the pub- " lic good, and neglecting to take juſtice as the rule of " their conduct—And may not theſe calamities be owing " to the governors of cities, who neither act with equity, " nor give the people good examples or ſuitable inſtruc- " tion; or becauſe, in certain provinces and diſtricts, they " violate the laws, contemn eſtabliſhed cuſtoms, and lead " diſorderly lives? The heart of man being thus corrupted, " that happy union which ought to ſubſiſt between him " and the *Tien*, is interrupted and diſturbed, and endleſs " misfortunes overtake us: for, when men come ſhort " of their duty, that beneficent regard which the *Tien* " had for them, becomes changed.

" Convinced of the truth of this infallible doctrine, " when I am informed, that ſome province ſuffers, either " by long drought, or exceſſive rains, I ſearch my own " heart carefully, examine my paſt conduct, and think of " reforming thoſe irregularities which may have crept in- " to my palace. Evening and morning, and all the day " long, do I confine myſelf within the bounds of fear " and reſpect. I endeavour to give the *Tien* convincing " proofs of my uprightneſs and piety; in hopes that, by " a regular life, I ſhall be able to make the *Tien* change " the reſolution which he hath formed, of puniſhing us. " It is in your power, O ye great officers who govern

" provinces! it is in your power to aſſiſt me; it is in " yours, ye people, ſoldiers, and others, of whatever quali- " ty or condition ye be, it is in your power to acquit your- " ſelves alſo of this duty: humble yourſelves with fear; " examine your own conduct; ſtrive to attain to perfec- " tion; aid and mutually exhort one another; reform your " manners; endeavour to correct your errors; repent of " your crimes; follow the paths of truth; ſhun thoſe of " error; and be aſſured, that if we, on our parts, per- " fectly diſcharge our duties, the *Tien* will ſuffer himſelf " to be moved by our well-regulated conduct, and will " grant us his peace and protection. Theſe injunctions I " cannot too often repeat. To prevent calamities, there " are no means more certain, than to keep a ſtrict watch " over ourſelves, to live in fear, and to ſtrive for perfec- " tion. When they tell you to pray, and to invoke ſpirits " what do they mean? It is, at moſt, only to implore " their mediation, to repreſent to the *Tien* the ſincerity " of our reſpect, and the fervour of our deſires. To pre- " tend, therefore, in any manner, that theſe prayers, and " theſe invocations, can remove our calamities, and avert " misfortunes, while we loſe ſight of our duty, neglect to " watch over our own conduct, live not in fear, and have not " our hearts filled with reſpect towards the *Tien*, in order " to move him, is attempting to draw water from the " ſtream, after having ſhut up its ſource; it is omitting " the eſſential part, and attaching ourſelves to that which " is acceſſary only. How can you hope, by ſuch a conduct, " to obtain the accompliſhment of your deſires?

" Hear then again, what I think: I am clearly and " fully perſuaded, that there is, between the *Tien* and " man, a reciprocal union, and perfect correſpondence. " It is for your inſtruction, O ye great officers! it is for " you, that I have not diſdained to take up my pen, and " to explain my thoughts in the cleareſt manner I could, " in order that you may conform yourſelves to the ſenti-

" ments which I have expreſſed. This is the only cauſe " of the preſent inſtruction."

The preſent emperor, who ſucceeded Yon-tching in 1736, holds the ſame ſentiments; and thus this doctrine of the exiſtence and attributes of the Supreme Being, and of the worſhip and homage due to him, has ſubſiſted in China without change, during a long ſeries of ages. Indeed, if we conſult all the monuments and canonical works of this nation, and if we ſearch the ancient part of its annals, we ſhall not diſcover the leaſt veſtige of idolatry. The Chineſe hiſtory, ſo minute in its details, and ſo particular in pointing out every innovation in eſtabliſhed cuſtoms, makes no mention of any ſuperſtitious rite, contradictory to the belief and worſhip which we have attributed to the ancient Chineſe: had there been any ſuch, it would have undoubtedly ſpoken of them with the ſame exactneſs as that with which it relates the eſtabliſhment of the ſect of the *Tao-ſſée*, and the introduction of the religion of the idol *Fo*, an idol brought from India in latter ages.

The exiſtence of the Tribunal of Ceremonies, has without doubt greatly contributed to the preſervation of the ancient religious doctrine; for to this tribunal is aſſigned the care of inſpecting every thing that relates to religious worſhip: it is obliged to prevent innovations; to ſuppreſs popular ſuperſtitions, and to chaſtiſe, and brand with ſome mark of infamy, impious or licentious writers. Their ſeverity never pardons inſults offered to the Deity, or to good manners. The ancient doctrine of the *Tien* has always found ſupport in this tribunal; and to the conſtant uniformity of its decrees may be attributed its being at preſent the eſtabliſhed and prevailing religion. The mandarins, who form this tribunal, may ſometimes, in ſecret, and in their houſes, give themſelves up to ſuperſtitious practices; but this perſonal attachment to particular acts of worſhip has no influence over their

public conduct: when they ſit on their benches, they know no other religion but that of the ſtate.

The firſt ſacrifices which the Chineſe inſtituted in honour of the *Chang-ti*, were offered up to him on a *Tan*, or *Altar*, in the open fields, or on ſome mountain.*

Around the *Tan* was raiſed a double fence, called *Kiao*, compoſed of turf and branches of trees. In the ſpace left between the fences, were erected two leſſer altars on the right and left, upon which, immediately after the ſacrifice offered up in honour of the *Tien*, they ſacrificed alſo to the *Cheng*, that is to ſay, to the ſuperior ſpirits of every rank, and to their virtuous anceſtors. The ſovereign alone, whom they conſidered as the high prieſt of the empire, ſacrificed on the *Tan*.

In the early ages, when the empire, confined within narrow boundaries, preſented only a ſmall ſtate and a riſing population, a ſingle mountain was ſufficient for the ſacrifices of the *Chang-ti*. But in proceſs of time, the empire being conſiderably enlarged, *Hoang-ti* appointed four principal mountains, ſituated in the extremities of his ſtates, and correſponding with the four quarters of the world, to be ever after places particularly conſecrated, and ſet apart for the religious worſhip of the whole nation. In the courſe of every year, the prince went ſucceſſively to offer up ſacrifice upon each of theſe mountains, and thence took occaſion to ſhew himſelf to his people, and to inform himſelf of their wants, that he might endeavour to relieve them.

Since the emperors *Yao* and *Chun*, different notions have been entertained reſpecting theſe ſacrifices. We read in the *Chou-king*, and other fragments of the ancient Chineſe hiſtory, that *Chun* ordained, 1ſt. That at the ſecond moon, in which the vernal equinox fell, the ſovereign ſhould repair to the mountain *Tai-chan*, in the

* Tan ſignifies a round heap of ſtones or earth.

eaſtern part of China, and there offer ſacrifices on a *Tan* within the fence of the *Kiao*, to beg that Heaven would deign to watch over the ſeed in the earth, then beginning to ſpring up. 2dly, That at the fifth moon, in which the ſummer ſolſtice happened, the ſovereign ſhould perform the ſame ceremonies on the ſouthern mount, and implore Heaven to diffuſe warmth through the bowels of the earth, to add vigour to its foſtering power, and give effect to its nutritive qualities. 3dly, That at the eighth moon, at which time the autumnal equinox fell, ſacrifice ſhould be offered on the weſtern mountain to procure an abundant crop, and to prevent inſects or deſtructive vermin, drought, or exceſſive moiſture, winds, and all injuries of the air, from deſtroying the riſing hopes of the labourer. And laſtly, That at the twelfth moon, after the winter ſolſtice, ſacrifice ſhould be offered up on the northern mountain, to thank Heaven for all the bleſſings received in the courſe of the year, and to ſolicit a continuance of them through that which was about to commence.

This cuſtom ſubſiſted a long time after *Hoang-ti*. The emperors of the dynaſty of *Tcheou* added ſome other ceremonies, and a fifth mountain, which was ſuppoſed to form a centre to the other four. Since that time they have been called the five *Yo*, or mountains of ſacrifice.

This inſtitution, which ſubjected the emperor to regular journies, was however found to be attended with certain inconveniencies, to obviate which, a ſpot was conſecrated in the neighourhood of his palace, and ſubſtituted for the *Yo* on all occaſions, when it was either inconvenient for the ſovereign to repair to the mountains of ſacrifice. At this place an edifice was erected, which at once repreſented the *Kiao*, the *Tan* and the *Hall of Anceſtors*, and in this the emperor offered the accuſtomed ſacrifice.

The Hall of Anceſtors made part of this edifice, becauſe it was neceſſary for thoſe who offered ſacrifice to the *Chang-ti*, to repair firſt to this hall, and acquaint their anceſtors what they were about to perform. Thither alſo they returned after ſacrificing, to thank them for the protection they had procured from the *Chang-ti*, who had not diſdained to receive the homage of their vows. They then offered up a ſacrifice of thankſgiving, and performed certain ceremonies, to ſhew their reſpect.

This edifice received a different name and a new form under each of the three firſt dynaſties. The *Hya* called it *Chê-ché, the Houſe of Generations and Ages*—or, according to the interpretation of Father Amiot, *a Temple in honour of him, who made generations and ages.* It contained within its circumference five ſeparate halls appropriated for different purpoſes. Theſe halls had neither paintings nor ornaments of any kind; they preſented only four bare walls in which windows were conſtructed for the admiſſion of light. The ſtair-caſe that conducted to the principal entrance conſiſted of nine ſteps.

The *Chang* named this temple *Tchoung-ou*, or the *Renewed Temple.* It was employed for the ſame purpoſes, but it was much richer and better ornamented. The five ſeparate halls were adorned with columns, over which were placed other columns, that ſupported a ſecond roof.

The ſame temple, under the dynaſty of *Tcheou*, received the name of *Ming-tang*, or the *Temple of Light.* The emperors of that family aimed to bring back religious worſhip to its primitive purity, they therefore imitated the ſimplicity of the ancients, and ornamented their temples neither with ſuperb columns, nor ſplendid roofs. The five halls were ſeparated only by plain walls; one of them was the place of ſacrifice, and the other four contained all thoſe things which were neceſſary for ſacrificing. This rude edifice had four gates covered with fine moſs, repreſenting the branches of which the double fence of the

ancient *Kiao* were formed. This moſs covered alſo the ridge of the roof, and the whole building was encompaſſed by a canal, which was filled with water at the time ſacrifices were offered up. To this principal temple, a ſecond was added, which they named *Tſing-miao*, or the *Temple of Neatneſs*. This laſt was uſed only for purifications and ceremonies practiſed in honour of anceſtors; the firſt being entirely conſecrated to the worſhip of the *Chang-ti*.

Pe-kin contains at preſent two principal temples, the *Tien-tan* and the *Ti-tan*; in the conſtruction of which, the Chineſe have diſplayed all the elegance and magnificence of their architecture. Theſe two temples are both dedicated to the *Chang-ti*, but under two different titles; in the one he is adored as the *Eternal Spirit*, in the other as *the Spirit that created and preſerves the world*. The ceremonies with which modern ſacrifices are accompanied, are greatly multiplied, and nothing can equal the ſplendour and magnificence with which the emperor is ſurrounded, when he performs this ſolemn and ſacred duty. He alone, in quality of father, and head of the great family of the nation, has a right to offer up ſacrifice to the *Chang-ti*; and it is in the name of all the people that he prays and ſacrifices. Some time before the day fixed for this important ceremony, the monarch, the grandees of his court, the mandarins, and all thoſe who by their employments are qualified to aſſiſt, prepare themſelves by retirement, faſting, and continence. During that time the emperor gives no audience, and the tribunals are entirely ſhut. The mandarins of the Tribunal of Crimes, and every perſon who has been diſgraced, is incapacitated from performing any office in theſe grand ceremonies. Marriages, funerals, rejoicings, entertainments, and feſtivals of every kind are then forbidden. On the day appointed for the ſacrifice, the emperor appears with all the pomp and magnificence of power. His train is compoſed of an innumerable

crowd, a multitude of princes, lords, and officers, ſurround him, and his march towards the *Tien-tan* reſembles a triumph; the magnificence of every thing in the temple correſponds to that of the ſovereign; the vaſes, and all the utenſils employed in ſacrificing are of gold, and even the inſtruments of muſic are of enormous magnitude, and are never uſed any where elſe. If the emperor however never diſplays more pomp and grandeur than when he walks in proceſſion to the *Tien-tan*, he on the other hand never appears more humbled and dejected than during the time he is ſacrificing. By the manner in which he performs his proſtrations, rolls in the duſt, and ſpeaks of himſelf to the Chang-ti, it is evident that he aſſumes this pomp and ſplendour only for the purpoſe of declaring, in a ſenſible and ſtriking manner, the infinite diſtance which is between the Supreme Being and man.

The ceremony in which the emperor opens and tills the earth with his own hands, we have already noticed, as being an encouragement to agriculture, but we muſt not imagine this inſtitution to be merely of a political nature, eſtabliſhed only for this purpoſe; it is certain that this ceremony has always been conſidered and practiſed as an act of religion. It is expreſsly ſaid in the *Li-ky*, one of the ancient canonical books, that it is for the *Tſi ſacrifice to Heaven*) that the emperor himſelf tills the earth in the Kiao of the ſouth; it is to preſent an offering to him of the grain which has been gathered from it. It is alſo for the Tſi, that the empreſs and princeſſes breed ſilk-worms in the Kiao of the north; it is in order to make veſtments for ſacrificing.---If the emperor and princes till the earth; if the empreſs and princeſſes breed ſilk-worms, it is to ſhew that reſpect and veneration, which they entertain for the Spirit who rules the univerſe; it is to honour him according to their ideas in the ſublimeſt of duties.

SECT OF THE TAO-SSE.

The ſect of the Tao-ſſé was founded by a philoſopher named *Lao-kiun*, or *Lao-tſe*, who came into the world 603 years before the Chriſtian era. His father was a poor peaſant, who from his infancy lived in a rich family as an inferior domeſtic; he attained to the age of ſeventy without having made choice of a wife, but at length united himſelf to a woman of the ſame rank, who was then in her fortieth year. The wonderful deſtiny of the ſon was foretold, according to popular report, by many remarkable circumſtances which attended his birth. His mother, who happened to be one day in a retired place, conceived on a ſudden, being impreſſed by the vivifying virtue of heaven and earth. She carried the fruits of her womb for the ſpace of eighty years, but the maſter ſhe ſerved, enraged at her going with child ſo long, drove her from his houſe, and reduced her to the neceſſity of wandering about the country. At length, under a plum-tree, ſhe brought forth a ſon, whoſe hair and eye-brows were entirely white. She at firſt gave him the name of the tree under which he was born; but perceiving afterwards that the lobes of his ears were uncommonly long, ſhe thence took occaſion to form a ſurname, and called him, *Plum-tree-ear Ly-eul.* The people afterwards, ſtruck with the whiteneſs of his hair, named him the *grey-haired child Lao-tſe.*

We have little account of this philoſopher during his infancy; he was appointed librarian to one of the emperors of the dynaſty of Tcheou, and afterwards raiſed to the rank of an inferior mandarin. His firſt employment, which placed him amidſt books, inſpired him with an ardent deſire for ſtudy, and to this he entirely gave himſelf up, and acquired by cloſe application a profound knowledge of hiſtory and of ancient ceremonies. He died at Ou in an advanced age. The principal work he left

to his diſciples is the book Tao-te, which is a collection of five thouſand ſentences.

The morality of this philoſopher has a reſemblance to the doctrines of Epicurus. It conſiſts principally in baniſhing vehement deſires, and ſuppreſſing thoſe impetuous paſſions, capable of diſturbing the peace and tranquility of the ſoul. He taught that every wiſe man ought to be employed in endeavouring to live free from grief and pain, and in ſtriving to glide gently down the ſtream of life, devoid of anxiety and care. In order to arrive at this ſtate of happy repoſe, he exhorts his followers to baniſh all thoughts of the paſt, and to abſtain from every vain and uſeleſs inquiry into futurity: obſerving that to plan out vaſt deſigns, to be harraſſed with a ſolicitous deſire of executing them, to give up to the tormenting cares of ambition; to ſeek for riches, and to become a prey to the forbid paſſion of avarice, is, to live not for one's ſelf, but for poſterity: and is he not, ſays he, a fool who ſacrifices his repoſe and mental tranquility, to procure happineſs to others, or to enrich a ſurviving ſon or nephew? Even when in purſuit of felicity for ourſelves, Lao-tſe recommended moderation both in the deſire, and the exertions to obtain it.

The diſciples of this philoſopher afterwards changed the doctrine which he had left them. As that paſſive ſtate, and perfect tranquility of mind to which they endeavoured to attain, was continually diſturbed and interrupted by the fear of death, they declared that it was poſſible to diſcover a compoſition from which a drink might be made that would render mankind immortal. This fooliſh idea led them to the ſtudy of chemiſtry, afterwards to ſearch for the philoſophers ſtone, till at length they gave themſelves up to all the wild extravagancies of pretended magic.

The deſire and hope of avoiding death by the diſcovery of ſo valuable a liquor, gained a number of partiſans to this new ſect; wealthy individuals, eſpecially thoſe of the female ſex, ſhewed the greateſt eagerneſs to be inſtructed

in the doctrine of the disciples of *Lao-tsé*. Magical practices, the invocation of spirits, and the foretelling future events by divination, made rapid progress throughout all the provinces of the empire. The credulity of some of the emperors gave an air of truth to the error; and the court was soon filled with an innumerable crowd of these false doctors, who were now honoured with the distinguished title of *tien-ssé—celestial doctors*. *Vou-ti*, fifth emperor of the dynasty of the *Han*, shewed a passionate desire for the study of these mysteries. Death had deprived him of a favourite mistress, whom he ardently loved, and one of these impostors, *Tao-sée*, found means, by incantations, so to work on his imagination as to give him a fancied sight of the woman whom he so tenderly loved; and this fancied apparition attached him more and more to the extravagant notions of the new sect. Grieved at this infatuation, one of the grandees of the empire, being in the emperor's presence when the mysterious beverage was brought him, suddenly seized the cup, and drank up the whole liquor. Enraged at this act, the monarch caused him to be arrested, and gave orders for putting him to death. *Your order is of no avail*, said the courtier, without any emotion; *it is not in your power to deprive me of life, since I have now rendered myself immortal: however, if I am still subject to the power of death, your majesty owes me much obligation, since you must thereby be convinced, that this liquor has not that virtue which is attributed to it, and that these impostors deceive you.* This answer saved the courtier's life, but it did not reform the monarch. He often drank the liquor of immortality; but his health began to decline, and, after being made sensible of his mortality, he died, sadly deploring his own folly and credulity.

The death of the emperor did not retard the progress of the sect. Temples, consecrated to spirits, reared their

heads in every corner of the empire; and two of the moſt celebrated of the *Tao-ſſe* were authoriſed to maintain public worſhip there, after the form which had been appointed for them. They likewiſe diſtributed and ſold to the people ſmall images, upon which were repreſented that immenſe crowd, both of men and ſpirits, with which they had peopled the heavens, and which they named *Sien-gin* —*Immortals*. Theſe were worſhipped as ſo many diſtinct deities, independent of the Supreme Being: in like manner ſeveral of the ancient kings were metamorphoſed into gods, and alſo invoked.

Under the Tang, this ſuperſtition ſtill continued. The founder of that dynaſty erected and conſecrated a magnificent temple to Lao-tſe himſelf; and another emperor of the ſame family cauſed the ſtatue of this philoſopher to be placed with great pomp and ſolemnity in his palace.

The doctors Tao-ſſe increaſed in number, and became more powerful than ever, under the dynaſty of Song. Every fraud and deceit that cunning could ſuggeſt, or ingenuity invent, were employed by theſe impoſtors, to increaſe the reputation of their doctrine, and to inſinuate themſelves into the confidence of princes. On a dark night, they ſuſpended, at one of the gates of the imperial city, a book full of myſtic characters, and magical figures. At break of day, they ſent notice to the emperor of the ſudden appearance of this book, and publicly declared that it had fallen from heaven. The credulous monarch, followed by a numerous train, immediately repaired, on foot, to the ſpot, in order to take poſſeſſion of the precious volume; and, having received it into his hands, in the moſt reſpectful manner, he carried it, as in triumph, to his palace, and ſhut it up in a golden box. The eighth emperor of the ſame dynaſty carried his ſuperſtitious veneration for a celebrated Tao-ſſe ſo far, that he publicly ordered him to be worſhipped under the name of Chang-ti. Until that epoch, the moſt zealous partiſans of Lao-tſe had always

reſerved this name for the Supreme Being only. This impiety therefore ſhocked and diſguſted the whole ſages of the nation.

Time, which generally draws aſide the veil of illuſion and impoſture, gave new ſtrength and vigour to this contemptible ſect; from age to age it acquired additional influence; the protection of princes; the ſupport of the great; the ſcenes of admiration, or terror, employed by cunning and deceit to ſtrike the minds of the ignorant people, all concurred to perpetuate and ſpread it, in ſpite of the continual oppoſition made to it by the wiſer part of the nation, and the bold remonſtrances which were preſented to the emperor.

The Tao-ſſe, at preſent, offer up three different victims to the ſpirit which they invoke—a hog, a fowl and a fiſh. The ceremonies which they uſe in their incantations are various, according to the imagination and addreſs of the perſon who practiſes them. Some drive a ſharp ſtake into the earth; others trace out fantaſtical figures on paper, and accompany each ſtroke of the pencil with grimaces and horrible cries, and others make a hideous and frightful noiſe with kettles and ſmall drums.

A great number of theſe Tao-ſſe in China pretend to be fortune-tellers. Although they have never ſeen the perſon who conſults them, they addreſs him by his name, give a particular account of his whole family, deſcribe the ſituation of his houſe, tell him the names and number of his children, and twenty other particularities, which they are cunning enough to learn before-hand, by ſome means or other, but which aſtoniſh the illiterate part of the nation.

The chief of the Tao-ſſe is inveſted by government with the dignity of grand mandarin, and reſides in a town of the province of Kiang-ſi, where he inhabits a ſumptuous palace. The ſuperſtitious confidence repoſed in him attracts an immenſe concourſe of people, who flock thi-

ther from every part of the empire; ſome go to ſeek a cure for their diſeaſes; others, to conſult reſpecting what may befal them afterwards, and to get an inſight into futurity. The Tien-ſſe diſtributes ſmall bits of paper, filled with magical characters, to all around him, who depart ſatisfied, and without regretting either the fatigue or expence which generally attends theſe pious pilgrimages.

SECT OF THE GOD FOE, OR FO.

This ſect, ſtill more pernicious, and much wider diffuſed throughout China than the preceding, came originally from India. The doctors *Tao-ſſe* had promiſed to a prince of the *Tchou*, and brother of the emperor *Ming-ti*, to make him enter into communion with ſpirits. This credulous and ſuperſtitious prince, having heard of a celebrated ſpirit in India, named *Fo*, by continued importunities prevailed on his brother to ſend an embaſſy to this foreign deity. The officer who was charged with this commiſſion ſet out, accompanied by a train of ſeventeen perſons, and directed his courſe towards India. When he arrived at the place of his deſtination, he found only two *Cha-men*, or votaries of *Fo*, whom, not willing to fail in his errand, he carried with him to China. He collected, at the ſame time, ſeveral images of *Fo*, or *Boudha*, painted on fine chintz, with forty-two chapters of the canonical books of the Indians, which he placed, together with the images, upon a white horſe. This embaſſy returned to the imperial city in the eighth year of the reign of *Ming-ti*, and the ſixty-fifth of the Chriſtian era. Thus was the doctrine and worſhip of *Foe* firſt introduced into China, where, in a ſhort time, they made a rapid progreſs.

We have no certain knowledge of the birth-place of this pretended god; but his followers relate that he was born in one of the kingdoms of India, ſituated near the

line, and that his father was a king. They aſſure us that his mother, who was named *Mo-yé*, brought him into the world by the left ſide, and that ſhe expired ſoon after her delivery; that at the time of her conception, ſhe dreamed that ſhe had ſwallowed an elephant, and that this ſtrange dream gave birth to the particular veneration which the kings of India have always ſhewn for a white elephant. "As ſoon as this extraordinary child "was born," add they, "he had ſtrength enough to "ſtand erect without aſſiſtance; he walked ſeven ſteps, "and pointing with one hand to the heavens, and with "the other to the earth, cried out—*In the heavens and "on earth there is no one but me who deſerves to be ho-"noured.*"

At the age of ſeventeen he eſpouſed three wives, by one of whom he had a ſon called by the Chineſe *Mo-heou-lo*. At nineteen he abandoned his home, his wives, and his children, and retired to a vaſt deſert followed by four philoſophers, to whoſe care he committed himſelf. At the age of thirty, he felt himſelf all on a ſudden filled with the divinity, and he was metamorphoſed into *Fo* or *Pagod*, according to the expreſſion of the Indians. No ſooner had he become a god, than he thought of eſtabliſhing his doctrine and proving his celeſtial miſſion by performing miracles. The number of his diſciples was immenſe, and his ridiculous errors ſoon ſpread through every part of India, and the higher extremities of Aſia.

The prieſts attached to the worſhip of *Fo* are called *Talapoins* by the Siameſe, *Lamas* by the Tartars, *Hochang* in China, *Bonzes* in Japan; and it is under the latter appellation that they are generally known by Europeans.

One of the principal errors propagated by *Fo* is the doctrine of the metempſychoſis, of which he appears to have been the inventor, as he lived at leaſt five hun-

dred years before Pythagoras. This doctrine of the tranſmigration of ſouls has given riſe to that multitude of idols, which are reverenced in every place where the worſhip of *Fo* is eſtabliſhed. Quadrupeds, birds, reptiles, and the vileſt animals had temples, and became objects of public veneration, becauſe the ſoul of the god in his tranſmigrations and metamorphoſes might have inhabited their bodies.

We ſhall conclude this ſubject with the account given by the bonzes of this pretended deity. He had attained to the age of ſeventy-nine, when he perceived by his feebleneſs and infirmities, that his borrowed divinity could not prevent him from paying the debt of nature like other men. He was unwilling to leave his diſciples without revealing to them the whole ſecret and hidden myſteries of his doctrine. Having, therefore, called them together, he declared, that till that moment he had always thought proper to ſpeak to them in parables, and that for the ſpace of forty years, he had diſguiſed the truth under figurative and metaphorical expreſſions; but being on the point of bidding them a long farewel, he would diſcloſe his real ſentiments, and unveil the whole myſtery of his wiſdom. *Learn then*, ſaid he, *that there is no other principle of all things, but a vacuum and nothing: from nothing all things have ſprung, to nothing they muſt again return, and there all our hopes end.*

An infinitude of fables were ſpread by his diſciples after his death. They affirmed that their maſter was ſtill in life, that he had been already born eight thouſand times, and that he had appeared ſucceſſively under the figures of an ape, lion, dragon, elephant, &c. Among his diſciples, there was one who had been dearer to him than all the reſt, to whom he committed his moſt ſecret thoughts, and whom he entruſted with the care of propa-

gating his doctrine ; he is called by the Chineſe *Moo-kia-ye. He deſired him never to attempt to ſupport his tenets by proofs and long reaſoning*, and commanded him to put only at the beginning of the books which he publiſhed : *Thus have I learned.* In one of his works the ſame *Fo* had made mention of another maſter ſtill more ancient than himſelf, whom the Chineſe name *O-mi-to*, and the Japaneſe *Amida*. The bonzes aſſure us that the latter became ſo eminently holy, that it is at preſent ſufficient only to invoke him in order to obtain immediate pardon for the greateſt crimes : the Chineſe followers of *Fo*, have therefore almoſt continually in their mouth theſe two names, *O-mi-to, Fo !*

The laſt words of the dying *Fo* occaſioned much trouble and diviſion among his diſciples. Some continued firmly to maintain the original doctrine, while others, embracing a ſecond, formed a ſect of atheiſts. A third party, who were deſirous of reuniting the two former, gave riſe to the celebrated diſtinction of the *external* and *internal doctrine*, one of which muſt naturally precede and diſpoſe the mind for receiving the other. " The " *external doctrine*," ſay they, " is to the *internal* what " the mould is to an arch which the builder is about " to raiſe ; when the latter is conſtructed, the former is " knocked down and becomes uſeleſs." The caſe is the ſame with the two laws, the *external* and *internal ;* when we riſe to a knowledge of the ſecond, we ought to abandon the firſt.

We ſhall not here attempt to examine all the errors contained in this internal doctrine : its folly and abſurdity will appear ſufficiently evident, if we only mention the ideas upon which it is founded. " Nothing is the beginning and end of every thing that exiſts ; from nothing our firſt parents derived their exiſtence, and to nothing they returned after their death. All beings are the ſame, their only difference conſiſts in their figure and qualities.

This univerſal principle is extremely pure, exempt from all change, exceedingly ſubtle and ſimple; it remains continually in a ſtate of reſt; has neither virtue, power, nor intelligence; beſides, its eſſence conſiſts in being free from action, without knowledge and without deſires. To obtain happineſs, we muſt endeavour by continual meditation, and frequent victories over ourſelves, to acquire a likeneſs to this principle; and to obtain that end, we muſt accuſtom ourſelves to do nothing, will nothing, feel nothing, deſire nothing. When we have attained to this ſtate of happy inſenſibility, we have nothing more to do with virtue or vice, puniſhments or rewards, providence or the immortality of the ſoul.—The whole of holineſs conſiſts in ceaſing to exiſt, in being confounded with nothing; the nearer man approaches to the nature of a ſtone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the ceſſation of all deſires, and bodily motion, in the annihilation and ſuſpenſion of all the faculties both of body and ſoul, that all virtue and happineſs conſiſt. The moment that man arrives at this degree of perfection, he has no longer occaſion to dread changes, futurity, or tranſmigrations, becauſe he hath ceaſed to exiſt, and is become perfectly like the god *Fo*."

Extravagant and abſurd as this philoſophy appears, it found partiſans in China, and the emperor *Kao-tſong* became ſo much infatuated with it, that he abdicated the throne, that he might be more at liberty to indulge himſelf in the practice of this extravagant doctrine, which entirely deſtroys morality, ſubverts ſociety, and tends to annihilate that reciprocal relation which unites men together.

The external doctrine is better ſuited to the comprehenſion of the vulgar, and has, on that account, gained more followers. The following are the maxims and tenets preached up by the bonzes who profeſs this doctrine. They admit the diſtinction between good and evil; and that, after death, rewards will be beſtowed on the good, and

puniſhments inflicted on the wicked, in places deſtined for the ſouls of each; that the god *Fo* came upon earth to ſave mankind, and to bring back to the paths of ſalvation thoſe who have ſtrayed; that it is by him their ſins are expiated, and that he alone can procure them a happy regeneration in the life to come. They enjoin the ſtrict obſervance of the five following precepts: not to kill any living creature, of whatever nature it may be; not to take away the goods of another; not to pollute themſelves by uncleanneſs; not to lie; and not to drink wine. They, above all, recommend the practice of certain acts of mercy; ſuch as, to treat their bonzes well, to build monaſteries and temples for them, and to ſupply them with every thing neceſſary, in order that they may be able, by the aſſiſtance of their prayers, and the penance which they impoſe, to merit forgiveneſs, and the remiſſion of all their ſins. "At "the funeral of your parents, burn," ſay they, "paper "gilt with gold or ſilver, dreſſes and ſilk ſtuffs: theſe ſub- "ſtances will be changed into real gold and ſilver, and "ſuperb veſtments, in the other world; and all theſe riches "will be faithfully tranſmitted to your fathers. Wo unto "you, if ye do not obey theſe holy precepts! your ſouls "will be delivered over, after death, to the ſevereſt tor- "ments, and ſubjected to the moſt diſguſting changes. "Ye ſhall revive in the form of dogs, rats, ſerpents, horſes "and mules; and ye ſhall be for ever expoſed to the moſt "diſmal and wretched tranſmigrations."

It is difficult to conceive the impreſſion theſe threats and denunciations reſpecting futurity, make upon the minds of the credulous Chineſe: we may, however, form ſome notion of it by the following relation, taken from F. le Comte's Memoirs. "I remember," ſays he, "that, "being in the province of *Chan-ſi*, I was ſent for to ad- "miniſter baptiſm to a ſick man, ſeventy years of age, "who lived on a ſmall penſion, which he received from "the emperor. As ſoon as I entered his chamber—How

" much I am obliged to you, my good father," ſaid he; " you are going to deliver me from the greateſt miſery. " You muſt know, my good father, that, for a long time, " I have ſubſiſted on the emperor's beneficence. The " bonzes, informed of whatever paſſes in the other world, " have aſſured me, that, out of gratitude, I ſhall be obliged " to ſerve him; and that my ſoul will paſs into one of " his poſt-horſes, to convey his diſpatches from court to " the provinces. They therefore exhort me to diſcharge " my duty faithfully, after I ſhall have taken poſſeſſion of my " new reſidence, and neither to ſtumble, kick, bite or " wound any one.—*Make diſpatch*, ſay they to me, *eat " little, and be patient: by ſuch a conduct, you will move the " compaſſion of the gods, who of a good animal, ſometimes " makes a man of quality, or a great mandarin.* I confeſs " to you, that this change makes me ſhudder; and I can- " not think of it without trembling: it haunts me all " the night long; and I often imagine, in my ſleep, that " I am in the harneſs, and ready to ſtart on the firſt ſmack " of the poſtilion's whip. I awake all in a ſweat, and " half frantic, not knowing whether I am ſtill a man, " or metamorphoſed into a horſe. But, alas! what will " become of me, when my dreams are changed to reality? " Hear, then, worthy father, the reſolution I have formed: " I have been told, that thoſe who profeſs your religion, " are not ſubjected to theſe miſeries; that thoſe who are " once men, always retain their figure; and that they find " themſelves the ſame in the other world as they were in " this. Receive me, therefore, among you. I well know " it is an arduous taſk, to obſerve all the precepts of your " religion; but, were it ſtill more difficult, I am ready " to embrace it; and, let it coſt what it may, *I had much " rather be a Chriſtian than a beaſt.*"

Although the ſuperſtition of the Chineſe has multiplied, without end, the number of their idols, it does not appear, that they always entertain a ſincere reſpect for theſe pre-

tended deities. It often happens, that they are abandoned and neglected, as gods without power, particularly when they are too ſlow in granting thoſe favours which are requeſted from them: in ſuch caſes, the patience of their votaries becomes exhauſted, and they carry their offerings ſomewhere elſe: others, leſs moderate, treat them with the greateſt contempt, kick them about, and load them with abuſive language.—*Thou dog of a ſpirit*, ſay they, *we lodge thee in a commodious temple; thou art well gilt, and thou receiveſt abundance of incenſe; and yet, after all the care we beſtow upon thee, thou art ungrateful enough to refuſe us even things neceſſary.* They then tie the idol with cords, drag it through the kennels, and beſpatter it with filth and naſtineſs, to puniſh it for all the perfume which they have uſeleſsly waſted upon it. If, during this ſcene of folly, theſe frantic devotees ſhould happen to obtain what they wiſh for, they carry back the image, with great ceremony, to its niche, after having carefully waſhed and wiped it: they then proſtrate themſelves before it, and make excuſes for treating it with ſo little reſpect. *Indeed*, ſay they, *we were too raſh; but, after all, waſt not thou in the wrong, to be ſo obdurate? Why ſhouldſt thou ſuffer thyſelf to be beaten, without neceſſity? Would it have coſt thee more to grant our requeſts with a good grace? But, what is done, is done: let us think no more of it. We will gild thee again, provided thou wilt forget what is paſt.*

A ludicrous circumſtance happened in the province of *Nan-kin*, at the time F. Le Comte reſided there, which is a farther proof of the little reſpect which the Chineſe ſometimes entertain of their gods. A man whoſe only daughter lay dangerouſly ſick, after having, in vain, tried the art of the phyſicians, reſolved to ſeek the aſſiſtance of the gods.—Prayers, offerings, alms, ſacrifices, all were employed to obtain the wiſhed-for cure, and the bonzes,

who fattened on the gifts promiſed it, on the faith of their idol, the power of which they much extolled. The girl, however, died; and the father, in the exceſs of his grief, meditated revenge: he reſolved to accuſe the idol with all the ſolemnity of form, and for this purpoſe he laid his complaint, in writing, before the judge of the place. After having repreſented the deceitful conduct of the unjuſt divinity, he affirmed, that exemplary puniſhment ought to be inflicted upon it, for having broken its word. —'If,' ſaid he, 'the *ſpirit* had power to to cure my daugh-'ter, it was guilty of a groſs fraud, in taking my mo-'ney and ſuffering my daughter to die. If it had not 'power, why did it pretend to it? and by what right 'does it aſſume the character of a god? Is it for nothing 'that we adore it, and that all the province offers it ſacri-'fice? In ſhort, whether it was want of power, or 'malice in the idol; its temple ſhould be raſed, its miniſters 'baniſhed with diſgrace, and itſelf puniſhed in its own 'perſon.'

The judge conſidered the affair as important, and referred it to the governor, who, not liking to have any thing to do with the gods, deſired the viceroy to examine it. The latter, after having heard the bonzes, who appeared much alarmed, called the complainant, and adviſed him to drop his ſuit. 'You are not prudent,' ſaid he, 'to quarrel with theſe kind of *ſpirits*: they are naturally 'malicious; and, I am afraid, they will ſerve you ſome 'diſagreeable trick. Believe me, you had much better 'liſten to the propoſals of accommodation, which the 'bonzes will make you on their part. They have aſſured 'me, that the idol, on its part, will hearken to reaſon, 'provided you do not puſh things to the utmoſt extremity.'

The man perſiſted in his reſolution, and proteſted, that he would rather periſh than relax in his requeſt. 'I am 'determined, my lord,' ſaid he. 'The idol imagined, 'that it might commit, with impunity, every kind of in-

'juſtice, and that no one would dare to attack it; but in 'this it was miſtaken; and we ſhall ſoon ſee which of us 'two is the moſt malicious and obſtinate.'

The viceroy, finding he could not prevail on him to yield, ordered preparation to be made for trial; but, at the ſame time, gave information to the ſupreme council at *Pe-kin*, before which the affair was carried, and where the parties, ſome time after, appeared. The idol did not want partiſans, and the lawyers, well paid by the bonzes, found its rights inconteſtable, and ſpoke with ſo much warmth in its favour, that the god, in perſon, could not have pleaded better: but they had to do with a man of much penetration and ſhrewdneſs, who had prudently taken the precaution of ſupporting his proofs by a large ſum of money, which he had well employed, in order to make his caſe clearer to the judges, perſuaded that the devil would be very cunning indeed, if he could withſtand ſuch a weighty argument. After ſeveral pleadings, he completely gained his proceſs, the idol was condemned to perpetual baniſhment, as uſeleſs in the empire; its temple was raſed, and the bonzes, who repreſented its perſon, were puniſhed in an exemplary manner.

Theſe bonzes are generally men without character, brought up from their infancy in effiminacy, luxury, and idleneſs, and who, having an averſion to labour, for the moſt part, devote themſelves to that kind of life, merely for the ſake of a ſubſiſtence. There is no artifice, therefore, which they do not employ to extort preſents from the ſuperſtitious adorers of *Fo*. The following is borrowed from the *New Memoirs reſpecting the Preſent State of China*.

"Two of theſe bonzes, ſtrolling through the country, "perceived, in the yard of a rich peaſant, two or three "large ducks. They immediately proſtrated themſelves "before the gate, and began to groan and weep bitterly. "The good woman, who ſaw them from her chamber, im-

"mediately came forth, to inquire into the cauſe of their "grief. 'We know,' ſaid they, 'that the ſouls of our "fathers have paſſed into the bodies of theſe ducks; and "the dread and apprehenſions we entertain of your putting "them to death, will infallibly deprive us of our lives.'— "'It is true,' ſhe replied, 'we have reſolved to ſell them; "but ſince they are your fathers, I promiſe you to pre- "ſerve them.' This was not what the bonzes wanted. "'Alas!' ſaid they, 'your huſband, perhaps, will not "have ſo much charity; and you may reſt aſſured, that "we ſhall die, if any accident befalls them.' After a long "converſation, the good woman was ſo affected by their "apparent grief, that ſhe entruſted them with the ducks, "in order that, by feeding them for ſome time it might "alleviate their diſtreſs, and afford them conſolation. "They received them with reſpect, after having proſtrated "themſelves twenty times before them; but, the very "ſame evening, put their pretended fathers on the ſpit, "and, together with ſome of their brotherhood, made a "hearty meal of them."

Theſe bonzes are perfectly maſters of all the reſources of hypocriſy; they embrace every occaſion for cringing and fawning, and they affect a meekneſs and modeſt civility, which at firſt deceives, and prepoſſeſſes perſons in their favour. When they cannot obtain gifts by cunning and addreſs, they endeavour to procure them by ſubmitting to the ſevereſt penances, and practiſing the moſt rigorous auſterities. They are often ſeen in the ſquares, and other public places, exhibiting themſelves as frightful ſpectacles of mortification. Some of them drag, with great pain, along the ſtreets, large chains, thirty feet in length, which are faſtened round their necks and legs, and ſome mangle their bodies, and make them appear all over blood, by ſlaſhing their fleſh with a hard flint. In this ſituation they ſtop at the doors of people's houſes 'You ſee,' ſay they, 'what we ſuffer, that we may expiate your ſins—

'can you be ſo hard-hearted as to refuſe us a ſmall alms?'

One of the moſt extraordinary penances we read of, is that mentioned by Le Comte, of which he himſelf was an eye-witneſs, and which he relates in the following words 'I met, one day, in the middle of a village, a young, 'handſome bonze, whoſe mild and modeſt deportment, 'when he aſked for alms, ſeemed well calculated to enſure 'him ſucceſs. He was ſtanding erect in a kind of nar-'row chair, the inſide of which was ſtuck full of ſharp 'ſpikes, placed very cloſe one to another, in ſuch a man-'ner that he could not enjoy the leaſt reſt, without being 'wounded. Two men, hired for the purpoſe, tranſported 'him ſlowly from houſe to houſe, where he begged people 'to have compaſſion upon him. "I have ſhut myſelf up 'in this chair," ſaid he, "for the good of your ſouls, and 'am reſolved never to quit it, until you have purchaſed 'all theſe nails*. Each nail is worth five-pence; but 'there is none of them which will not prove a ſource of 'many bleſſings to you and your families. If you pur-'chaſe one, you will perform an act of heroic virtue; and 'the alms you beſtow will not be given to the bonzes, to 'whom you may otherwiſe ſhew your charity, but to the 'god *Fo*, in honour of whom we are building a temple."

'I at that time happened to be paſſing by; he ſaw me, 'and paid me the ſame compliment as he did the reſt. 'I told him, that he was much in the wrong, to torment 'himſelf ſo uſeleſsly in this world; and I adviſed him to 'come forth from his priſon, to go to the temple of the true 'God, in order to be inſtructed in celeſtial truths, and 'to ſubmit to a penance much leſs ſevere, but far more 'ſalutary and effectual. He replied mildly, and with great 'coolneſs, that he was much obliged to me for my advice, 'but would be more ſo, if I would purchaſe a dozen of 'his nails, which would aſſuredly procure me a pleaſant 'and ſafe journey. "Hold," ſaid he, turning on one

* Their number exceeded two thouſand.

'ſide, "take theſe; on the faith of a bonze, they are 'the beſt in my chair, becauſe they hurt me more than 'the reſt: they are, however, all of the ſame price."

All the bonzes are not ſo penitent; a great many of them renounce theſe painful means of procuring alms. To attain to the ſame end, others commit a thouſand abominations in private, and even ſometimes murder. 'Some years ago,' ſays F. Le Comte, 'the governor of a 'city, paſſing along the highway, with his ordinary train, 'ſaw a crowd of people aſſembled together; and being 'deſirous to learn the cauſe of ſo great a concourſe, he 'approached them. He found that the bonzes were ce-'lebrating an extraordinary feſtival; and that they had 'conſtructed, on a large theatre, a very high machine, 'at the top of which a young man put forth his head 'above a ſmall balluſtrade that ran quite round it. His 'arms and the reſt of his body were entirely concealed; 'and he had nothing free but his eyes, which he rolled 'about in a very wild manner. A little lower on the 'theatre appeared an old bonze, who was explaining to 'the people the ſacrifice which that pious young man, as 'they called him, had reſolved to make of his life, by 'throwing himſelf into a deep rivulet, which ran along 'by the ſide of the highway. "He will not die," ſaid he, "becauſe he muſt be received at the bottom of the wa-"ters by the charitable ſpirits, which will haſten to give "him the moſt friendly reception. In ſhort, it will be "the greateſt happineſs that can befal him: a hundred "other perſons offered to ſupply his place; but his zeal, "piety, and virtues, have juſtly entitled him to the pre-"ference." The mandarin, after having heard this ha-'rangue, ſaid the young man ſhewed great courage; but 'expreſſed his ſurpriſe, that he himſelf did not explain 'the motives of the ſacrifice, and the cauſe of his adopt-'ing ſuch a reſolution. "Let him come down," added 'he, "that we may converſe a little with him." The

, old bonze, frightened at this order, immediately oppoſed ‘ it, and proteſted that all would be loſt, if the victim ‘ only opened his mouth; and that he could not anſwer ‘ for the miſchief that might thence ariſe to the province. “ The evil you fear,” ſaid the mandarin, “ I ſhall take upon “ myſelf;” and at the ſame time ordered the young man ‘ to come down: but all the reply he made to theſe or- ‘ ders, was, by frightful looks, and a wild and irregular ‘ movement of his eyes, which ſeemed ready to ſtart out ‘ of his head. “ Behold theſe looks, and that agitation,” ‘ ſaid the bonze; “ and judge of the injury you do him; “ he is about to fall a prey to deſpair, and if you perſiſt, “ you will make him expire with grief.” The mandarin, ‘ who continued firm to his purpoſe, bid his attendants ‘ mount the theatre, and bring him down by force. They ‘ immediately obeyed, and found him cloſely bound and ‘ gagged. As ſoon as his cords were looſed, and he was ‘ in a condition to ſpeak, he cried out, with all his might, “ —Ah, my lord! grant me vengeance on theſe aſſaſſins, “ who intended to drown me. I am a batchelor, going “ to court, to aſſiſt at the ordinary examinations. Theſe “ bonzes ſeized me yeſterday, by force; and this morning, “ before break of day, they bound me to that machine, “ in ſuch a manner that I could neither move, nor utter “ the leaſt complaint, determined to throw me into the “ water in the evening, and to perform their abominable “ myſteries at the expence of my life.” As ſoon as he ‘ began to ſpeak, the bonzes betook themſelves to flight; ‘ but the officers of juſtice, who always make part of a ‘ governor’s train, ſoon ſeized ſome of them. Their chief ‘ was thrown into the rivulet and drowned, and the reſt ‘ were conducted to priſon, and afterwards puniſhed ac- ‘ cording to their deſerts.’

A letter of Father *Laureati*, an Italian Jeſuit, furniſhes us with an anecdote of a different kind, which enables us to form ſome notion of the voluptuous manners

of theſe bonzes, and of the ſecret profligacy of their lives.—Near the city of *Fou-tcheou*, there was formerly a famous pagoda, inhabited by the moſt diſtinguiſhed bonzes of the province. The daughter of a Chineſe doctor, who was going to her father's country houſe, accompanied by two female attendants, had the curioſity to enter this temple, and ſent to beg of the bonzes, that they would retire, until ſhe had ſaid her prayers. The principal bonze, deſirous of ſeeing this young female, concealed himſelf behind the altar. He had no ſooner beheld her, than he was ſmitten with her charms; and he determined to gratify his brutal luſt. He ordered ſome other bonzes, his confidants, to ſeize the two attendants; and he forced the young woman to ſubmit to his deſires, ſpite of all her cries and tears.

The father did not long remain ignorant of the cauſe of his daughter's abſence: he knew ſhe had entered the pagoda, and that ſhe had then diſappeared; he required, therefore, that ſhe ſhould be reſtored. The bonzes replied, ſhe had viſited their temple, but had departed after having ſaid her prayers. The doctor, who had been educated with ſentiments of the utmoſt contempt for the bonzes, applied to the Tartar general of the province, and demanded juſtice againſt the raviſhers of his daughter. The bonzes then informed them, in a very myſterious manner, that the god Fo, having become enamoured of the young beauty, had carried her away, and the bonze who had committed the crime, then endeavoured, by a pathetic harangue, to convince the doctor how much honoured he and and his family were by *Fo*, who had judged his daughter worthy of his company and love. But the Tartar general had too much good ſenſe to give credit to theſe fables: he reſolved to ſearch the pagoda; and while he was prying into every corner, and examining all its receſſes, he heard ſome confuſed cries, which ſeemed to proceed from the bottom of a rock; he

immediately advanced towards the place, and perceived an iron gate, which ſhut the entrance of a grotto. Having ordered it to be broke open, he deſcended into a ſubterraneous apartment, where he found the daughter of the doctor, and above twenty other females, who had been confined in that diſmal abode. The general, after having releaſed them, ſet fire to the four corners of the edifice, and deſtroyed in the ſame flames, the temple, altars and gods, together with their infamous miniſters.

Notwithſtanding that infatuation which, for the moſt part, induces the vulgar to ſupport popular ſuperſtitions, a bonze is generally deſpiſed in China. The greater part of theſe impoſtors are ſprung from the dregs of the people. To recruit and perpetuate their ſect, they purchaſe young children, whom they initiate in all their myſteries, and to whom they reveal every trick and deception which may render their profeſſion profitable: theſe afterwards ſucceed them, and carefully tranſmit their art and knowledge to other young bonzes, whom they educate in the like manner. They are, in general, very ignorant; and the greater part would find themſelves much embarraſſed, were they required to give an exact account of the true doctrine of their ſect.

Though they are not ſubject to a regular hierarchy, they have their ſuperiors, whom they call *ta-ho-chang*, or grand bonzes. This rank ſecures particular diſtinction, and the firſt place in all religious aſſemblies at which they may be preſent. There are bonzes deſtined only for collecting alms; others, better ſkilled in the art of ſpeaking, and who have acquired ſome knowledge of the Chineſe literature, are commiſſioned to viſit the literati, and to inſinuate themſelves into the houſes of the great; old men rendered venerable by length of years, and by a compoſed and grave deportment, are employed to exerciſe their talents among the female ſex: they preſide in all their aſſemblies, which, though not common, are, how-

ever, held in ſeveral of the provinces. They are generally compoſed of fifteen, twenty, or thirty ladies, the greater part of whom are of ſome rank in life, or rich widows. One of them is elected ſuperior for the ſpace of a year; at her houſe all the aſſemblies are held; and all contribute towards the expence occaſioned by ornamenting their oratory, by the celebration of certain feſtivals, and the aſſiſtance of the bonzes.

When no extraordinary buſineſs is to be tranſacted in theſe aſſemblies, a bonze is called who is almoſt always venerable on account of his age. He enters the chapel where the female devotees are aſſembled, and ſings ſome anthems to the god *Fo*. At length, after having, for ſome time, repeated *O-mi-to, Fo!* and been ſtunned with the tinkling noiſe and din of ſeveral ſmall kettles, upon which they beat, they place themſelves at table, and mirth and good repaſt terminate the exerciſes of this noiſy devotion. Feſtivals of this kind are, however, only common ceremonies.

On days of ſolemnity, they adorn their place of worſhip with ſeveral idols; the bonzes alſo ornament it with a great number of paintings, in which are repreſented, under different forms, the various puniſhments inflicted on the wicked in hell. A grand bonze is invited, who repairs thither, attended by his whole train of inferior miniſters. The prayers and feaſting continue ſeven days; and one of the moſt important cares which employ the aſſembly during this time is, to prepare and conſecrate treaſures for the other world. Their manner of proceeding in this myſterious operation is as follows:—They begin by conſtructing a ſmall edifice of gilt or painted paper. This work is executed according to all the rules of the Chineſe architecture, and is ſupplied with every utenſil, piece of furniture and conveniency that are to be found in the houſes of the great. This little palace is filled with a great number of boxes, painted and varniſhed,

in which they depoſit ſmall bits of gilt paper. An hundred of theſe ſmall boxes are deſtined for the purpoſe of redeeming the ſoul of ſome deceaſed perſon, either male or female, from the dreadful puniſhments to which the inexorable king of hell condemns thoſe who have no treaſures to preſent to him. Twenty of theſe boxes are alſo laid in reſerve, to gain over the members who compoſe the tribunal of the terrible prince of darkneſs. The houſe, its furniture, and the riches it contains, are all appropriated each to a particular uſe. The whole is intended to ſerve them as a lodging in the other world, and to enable them to procure an eſtabliſhment there, by the acquiſition of ſome important office. The whole depoſit in theſe ſmall boxes are put under the ſecurity of a paper padlock. The ſmall palace is afterwards ſhut, and the key carefully laid by. When the perſon who has ſupplied the expence neceſſary for the conſtruction of this palace happens to die, the whole is burnt, in great ceremony: with the key of the houſe are burnt thoſe of the ſmall coffers alſo, in order that the ſoul may take out all the treaſures, which are no longer plain paper, but become metamorphoſed into ſolid ingots of pure gold and ſilver.

Men, alſo united by certain acts of devotion, in like manner, hold particular aſſemblies. The beſt known of this kind is that of the *Faſters*, *Tchang-tchai*: they are under the direction of a ſuperior, who has generally a great number of diſciples, named *tout-i*, ſubordinate to him. Theſe give their maſter the name of *ſſeë-ſou*, which ſignifies *father-doctor*. Little induſtry, and ſtill leſs reputation for knowledge or piety, is neceſſary to arrive at this office.—When the chief of theſe *Faſters* is about to hold an aſſembly, all his diſciples are ordered to repair to the place appointed for the purpoſe; and none of them muſt be abſent on any account whatever. A ſeat is placed for the ſuperior at the bottom of the hall, and all the brotherhood, as they enter, proſtrate themſelves at his

feet, and afterwards file off, in two lines, to the right and left, in which ſituation they remain. When the aſſembly is full, each recites his own private prayers; after which, they place themſelves at table, to enjoy ſomething more ſubſtantial.

Theſe Chineſe *Faſters* are not people devoted to abſtinence, or who refrain, for a certain ſpace of time, from taking any kind of nouriſhment.—Their faſting conſiſts only in their renouncing the uſe of fleſh, fiſh, wine, onions, garlick, and all heating aliments; but they reſerve to themſelves the liberty of eating as much as they pleaſe of other food, and at every hour of the day. It may be eaſily perceived, that any interdiction of this kind cannot be very mortifying in China, where the people, for the moſt part, are accuſtomed to live on herbs and rice only.

Pilgrimages, and places which give riſe to them, are not wanting in China, among this ſect. On certain mountains in every province there are temples, more or leſs reverenced, to which prodigious numbers of ſuperſtitious votaries repair. Thoſe who are prevented by age, infirmities, or urgent buſineſs, from joining theſe devout caravans, commiſſion ſome of their friends to bring them a large leaf filled with characters, and ſtamped by the bonzes in a particular corner. The centre of this leaf is occupied by the image of the god *Fo*. On the veſtments of the god, and around his figure, are traced out a multitude of circles, of great uſe to theſe fanatics, who, whether male or female, wear, hanging from their necks, or around their arms, a kind of chaplet, compoſed of an hundred beads, of moderate ſize, divided by eight much larger: a bead, ſtill bigger, in form of a ſmall gourd, ornaments the top of the chaplet. Theſe beads they roll between their fingers, pronouncing the words, *O-mi-to Fo!* and each of theſe invocations is accompanied by a genuflection. When they have completed the number of an hundred, equal to that of the beads, they mark, with a red ſtroke, one of

the circles which ſurround the figure of the god *Fo* on the leaf ſtamped by the bonzes. This leaf becomes therefore the regiſter of all the prayers which they have repeated in the courſe of their lives. To verify its authenticity, the bonzes are, from time to time, invited to their houſes, where they atteſt the number of circles, marked with red ſtrokes, and imprint their ſeals on the leaf. When one of them dies, this valuable memorial is carried at the funeral with the greateſt ſolemnity, and depoſited in a ſmall box, cloſely ſhut, and ſealed: this is what they call *lou-in*, or a paſſport for the other world; and it coſts a large ſum of money to have all theſe formalities obſerved; but people ſeldom calculate expence, when they are deſirous of enſuring themſelves ſucceſs in ſo dangerous a journey

The little knowledge which the Chineſe have of the effects that may be produced by nature, contributes much to preſerve their ſuperſtitious credulity, and greatly facilitates the deceptions of impoſtors. The half-learned females, and almoſt every individual among the lower claſſes, never ſee any unexpected or extraordinary event, without attributing it to the influence of ſome evil genius. Every one creates a being of this kind to himſelf, in the folly of his own imagination; one places it in ſome idol; another, in an old oak; a third in a certain lofty mountain; and a fourth, in the body of an enormous dragon, which inhabits the bottom of the ſea: there are no ſacrifices ſo abſurd, or whimſical, which they do not invent, to appeaſe this malicious demon. Others entertain different notions reſpecting theſe miſchievous ſpirits: according to them, they are the ſouls, or rather the purified and aërial ſubſtance of animals, ſuch as foxes, cats, apes, tortoiſes, frogs, &c. which, they affirm, have the power of diveſting themſelves of all the groſs and earthly particles which entered into their compoſition when living; that they then become pure eſſences, and take delight in

tormenting men and women, in diſconcerting their projects, and expoſing them to different diſeaſes. For this reaſon, when they fall ſick, they conſult no other phyſicians but the *Taoſſé*; and, as ſoon as they arrive, the houſe reſounds with the din and noiſe which theſe prieſts make, in order to baniſh the malignant ſpirits that perſecute and harraſs their patients.

There are other ſuperſtitious practices to which the Chineſe are alſo much addicted, but we ſhould far exceed our bounds, were we to relate the ideas of the Chineſe reſpecting calculating deſtinies, conſulting oracles, the lucky and unlucky ſituation of houſes, the quarter which doors ought to front, and the plan and day proper for conſtructing the ſtoves in which they cook their rice. But the object on which they employ the greateſt care, is the choice of the ground and ſituation proper for a burying-place. Some quacks follow no other profeſſion than that of pointing out mountains, hills, and other places which have an aſpect favourable for works of that kind. When a Chineſe is perſuaded of the truth of ſuch information, there is no ſum which he would not ſacrifice in order to obtain a poſſeſſion of the fortunate ſpot. The greater part of the Chineſe are convinced, that all the happineſs and misfortunes of life depend upon it. If this or that perſon is endowed with a greater ſhare of genius and abilities; if any one riſes rapidly to the degree of doctor; if he is promoted to the rank of a ſuperior mandarin; if he is bleſſed with a numerous progeny; or if he is leſs ſubject to ſevere maladies than others; and if, in his commercial tranſactions, all his projects ſucceed, this, according to them, is not to be attributed to his knowledge, activity, or honeſty, but becauſe his houſes and the burying-places of his anceſtors have a happy ſituation.

JEWS AND MAHOMETANS.

The diſcovery of a ſynagogue in an empire ſo remote, is a circumſtance too intereſting to be omitted. This Jewiſh colony appeared in China under the dynaſty of the *Han*, who began to reign in the year 206 before Chriſt. It is reduced to a ſmall number of families, who are eſtabliſhed only at *Cai-fong*, the capital of the province of *Honan*. As we are indebted to *F. Gozani*, a Jeſuit miſſionary, for the firſt knowledge of theſe Chineſe Jews, we ſhall give the account of them in his own words.

'I had a long converſation with them; and they ſhewed 'me their inſcriptions; ſome written in Chineſe, and others 'in Hebrew. I ſaw alſo their religious books, and they 'ſuffered me to enter the moſt ſecret place of their ſy-'nagogue, to which they can have no acceſs themſelves, 'it being reſerved for the chief of the ſynagogue, whom 'they call *Cham-kiao*, and who never approaches it but 'with the moſt profound reſpect.

'There were thirteen tabernacles placed upon tables, 'each of which was ſurrounded by ſmall curtains. The 'Pentateuch was ſhut up in each of thoſe tabernacles, 'twelve of which repreſented the twelve tribes of Iſrael, 'and the thirteenth Moſes. The books were written on 'long pieces of parchment, and folded upon rollers. I 'obtained leave from the chief of the ſynagogue to draw 'the curtains of one of theſe tabernacles, and to unrol 'one of the books which appeared to me to be written 'in a hand exceedingly neat and diſtinct. One of theſe 'books had been luckily ſaved from the great inundation 'of the river *Hoang-ho*, which overflowed the city *Caï-'fong-fou*, the capital of the province. As the letters of 'this book have been wetted, and on that account are 'almoſt effaced, the Jews have, at great pains, got twelve 'copies made, which they preſerve in the twelve taber-'nacles abovementioned.

'There are to be ſeen alſo in two other places of the 'ſynagogue coffers, in which are ſhut up with great care 'ſeveral other little books, containing different diviſions 'of the Pentateuch of Moſes, which they call *Ta-kim*, 'and other parts of their law. They uſe theſe books 'when they pray; they ſhewed me ſome of them, which 'appeared to be written in Hebrew: they were partly 'new and partly old, and half torn.

'In the middle of the ſynagogue ſtands a magnificent 'chair, raiſed very high, and ornamented with a beautiful 'embroidered cuſhion. This is the chair of Moſes, in 'which every Sabbath, and on days of great ſolemnity, 'they place the Pentateuch, and read ſome portions of it. 'There alſo may be ſeen a *Fan-ſui-pai*, or painting, on 'which is inſcribed the emperor's name, but they have 'neither ſtatues nor images. This ſynagogue fronts the 'weſt, and when they addreſs their prayers to the Supreme 'Being, they turn towards that quarter, and adore him 'under the name of *Tien*, *Cham-tien*, *Cham-ti*, and '*Tcao-van-voe-tche*, that is to ſay, *Creator of All Things*, 'and laſtly, of *Van-voe-tchu-tcai*, *Governor of the Uni-'verſe*. They informed me, that they had taken theſe 'names from the Chineſe books, and that they uſed them 'to expreſs the Supreme Being and firſt cauſe.

'In going from the ſynagogue, I obſerved a hall, which 'I had the curioſity to enter, but found nothing remark-'able in it, except a great number of cenſers. They told 'me that in this hall they honoured their *Chimgins*, or 'the great men of their law. The largeſt of theſe cenſers, 'which is intended for the patriarch Abraham, ſtands in 'the middle of the hall, after which come theſe of Iſaac, 'and of Jacob, and his twelve branches, or the twelve 'tribes of Iſrael; next are thoſe of Moſes, Aaron, Joſhua, 'Eſdras, and ſeveral other illuſtrious perſons, both male 'and female.

'As the titles of the books of the Old Teſtament 'were printed in Hebrew at the end of my Bible, I ſhewed 'them to the *Cham-kiao*, or chief of the ſynagogue; he 'immediately read them, though they were badly printed, 'and informed me that they were the names of their '*Chin-kim*, or Pentateuch. I then took my Bible, and 'the *Cham-kiao* his *Bereſith*, for thus they name the 'book of Geneſis; we compared the deſcendants of Adam, 'until Noah with the age of each, and we found the moſt 'perfect conformity between both. We afterwards ran 'over the names and chronology in Geneſis, Exodus, 'Leviticus, Numbers and Deuteronomy, which compoſe 'the Pentateuch, or five books of Moſes. The chief of 'the ſynagogue told me, that they named theſe five books '*Bereſith*, *Veeleſemoth*, *Vaiicra*, *Vaiedabber*, and *Hadde-* '*barim*. Some of theſe they opened, and preſented to me 'to read, but it was to no purpoſe, as I was unacquainted 'with the Hebrew language.

'Having interrogated him reſpecting the titles of the 'other books of the Bible, he replied, that they were in 'poſſeſſion of ſome of them, but that they wanted a good 'many, and of others they had no knowledge. Some of 'his aſſiſtants added, that they had loſt ſeveral books in 'the inundation of the *Hoang-ho*, of which I have ſpoken. 'Their ancient rabbies have mixed ſeveral ridiculous tales 'with the facts recorded in ſcripture, and even in the five 'books of Moſes. They told me ſuch a number of ex- 'travagant fictions on this ſubject, that I could not for- 'bear laughter; from hence I concluded that they were 'Talmudiſts. But this can be determined only by one 'verſed in the ſcriptures, and well acquainted with the 'Hebrew language.

'Theſe Jews ſtill preſerve ſeveral of the ceremonies 'mentioned in the Old Teſtament; ſuch as circumciſion, 'which they ſay originated from the patriarch Abraham; 'the feaſt of unleavened bread; the paſchal lamb, in com-

'memoration of their departure from Egypt, and of their 'paſſage through the Red Sea; the ſabbath, and other feſ-'tivals preſcribed by the ancient law.

'All theſe Jews, called in China *Tiao-kin-kiao*, com-'poſe at preſent only a few families, the names of the prin-'cipal of which are: *Thao*, *Kin*, *Che*, *Cao*, *Theman*, '*Li*, *Ngai*. They form alliances with one another, and 'never mix with the *Hoei-hoei*, or Mahometans.

'They have no other ſynagogue but the one in the 'capital of *Ho-nan*. I perceived in it no altar, nor any 'other furniture, but the chair of Moſes, with a cenſer, 'a long table and large chandeliers, in which were placed 'candles made of tallow. This ſynagogue reſembles 'our European churches; it is divided into three aiſles, 'that in the middle is occupied by the table of incenſe, 'the chair of Moſes, the painting, and the tabernacles 'already mentioned, in which are preſerved the thirteen 'copies of the Pentateuch. Theſe tabernacles are con-'ſtructed in the form of an arch, and the middle aiſle is 'like the choir of the ſynagogue, the two others are ſet 'apart as places of prayer, and for the adoration of the 'Supreme Being. Within the building there is a paſſage 'which runs quite round it.'

Father *Gozani* adds, that theſe Jews, in their inſcriptions, call their law *Yſelals-kiao*, or the law of Iſrael, alſo *Kou-kiao*, or *Ancient Law*; *Tien-kiao*, *the Law of God*, and *Tien-kin-kiao*, to ſignify that they abſtain from blood. They told him that their anceſtors came from a kingdom of the weſt, called the kingdom of *Judah*, which Joſhua conquered, after they had left Egypt, croſſed the Red Sea and traverſed the deſert; and that the number of the Jews who departed from Egypt amounted to ſixty *ouan*; that is to ſay, to ſix hundred thouſand men. They ſpoke to him of the book of Judges, and of David, Solomon, and Ezekiel, who raiſed up dry bones; and of Jonas,

which proves, that beſides the Pentateuch, they have alſo ſeveral other parts of the ſacred writings.

Theſe Jews neither kindle fire nor cook any victuals on Saturday; but they prepare on Friday whatever may be neceſſary for the day following. When they read the Bible in their ſynagogue, they cover their faces with a tranſparent veil, in remembrance of Moſes, who came down from the mountain with his face covered, and in that manner publiſhed the Decalogue or Law of God.

When F. *Gozani* ſpoke to them of the Meſſias promiſed and announced in the holy ſcriptures, they appeared much ſurpriſed; but when the miſſionary told them that the Meſſias was called *Jeſus*, they replied, that mention was made in their Bible of a holy man named *Jeſus*, who was the ſon of Sirach; but that they were altogether unacquainted with the new *Jeſus*, of whom he ſpoke.

The Mahometans have multiplied much more in China than the Jews. It is above ſix hundred years ſince they firſt entered this empire, in which they have now formed different eſtabliſhments. For a great number of years, they were preſerved only by marriages, and by the alliances which they contracted; but for ſome time paſt, they ſeem to have been more particularly attentive to the propagating their doctrine. The principal means which they employ for this purpoſe, are, to purchaſe, for a ſum of money, a great number of children brought up in idolatry, whom their poor parents, compelled by neceſſity, readily part with. Theſe they circumciſe, and afterwards educate and inſtruct in the principles of their religion. During the time of a terrible famine, which deſolated the province of Chang-tong, they purchaſed more than ten thouſand of theſe children, for whom, when grown up, they procured wives, and built houſes, and even formed whole villages of them. They inſenſibly increaſed, and are now

become ſo numerous, that they intirely exclude from thoſe places in which they reſide, every inhabitant who does not believe in their prophet, and frequent a moſque.

We ſhall not here ſpeak of the labours of the European miſſionaries, as what concerns the progreſs of the Chriſtian religion in China, has been already treated of in the General Hiſtory.

VIEW OF

THE

MANNERS AND CUSTOMS

OF THE

CHINESE.

MARRIAGES.

THE manners of the Chineſe bear no kind of reſemblance to thoſe of any known nation; and what is equally remarkable, they have remained always nearly the ſame. Every cuſtom formerly practiſed is ſtill preſerved with little variation; whatever they formerly did, they do at preſent, and exactly in the ſame manner.

Public decency has been always reſpected in China, becauſe great care and attention have been employed to enforce it. Marriage, recommended and encouraged by all great legiſlators, is particularly protected in China. Whoever ſeduces the wife of another is put to death; and the ſame puniſhment is generally inflicted on the perſon who debauches a young woman. In both theſe circumſtances, the precautions dictated by univerſal cuſtom tend greatly to ſupport the law, and often render it ſuperfluous.

According to the Abbe Groſier, "a Chineſe enters into the married ſtate often without ever having ſeen the

woman whom he eſpouſes: he knows nothing of her looks or perſon, but from the account of ſome female relation or confidant, who, in ſuch caſes, acts the part of match-maker. It is true, that, if they impoſe upon him, either with reſpect to her age or figure, he can have recourſe to a divorce. Here the law, in its turn, ſerves to correct the abuſes of cuſtom."

"The ſame matrons who negociate the marriage determine the ſum which the intended huſband muſt pay to the parents of the bride; for, in China, a father does not give a dowry to his daughter: but the huſband gives a dowry to his wife, or, we may ſay with more propriety, purchaſes her of her parents or friends."

"The parents of the bride fix the day for ſolemnizing the marriage; and they always take care to make choice of one that is lucky; for they conſider ſome as favourable, and others as unfavourable to every great undertaking. During this interval, the two families ſend preſents to each other, and the bridegroom purchaſes for his intended ſpouſe ſome jewels, ſuch as rings, pendants or bracelets. Frequent letters paſs between the parties; but they are not permitted to ſee one another."

"When the day appointed for the ceremony arrives, the bride is placed in a chair, or cloſe palankin. Every thing that compoſes her portion is borne before and behind her by different perſons of both ſexes, while others ſurround her, carrying torches and flambeaux, even in the middle of the day. A troop of muſicians, with fifes, drums and hautboys, march before her chair, and her family follow it behind. The key of the chair in which ſhe is ſhut up, is committed to the care of a truſty domeſtic, to be delivered to the huſband only. The huſband, richly dreſſed, waits at his gate for the arrival of the proceſſion. As ſoon as it approaches, the key is put into his hands; he eagerly opens the chair, and at the firſt

glance learns his fortune. It ſometimes happens, that the huſband, diſcontented with his intended ſpouſe, ſuddenly ſhuts the chair, and ſends her back to her relations. To get rid of her, it only coſts him a ſum equal to that which he gave to obtain her."

"If the huſband is contented, ſhe deſcends from her chair, and enters the houſe, followed by the relations of both, where the new-married couple ſalute the *Tien* four times in the hall, and afterwards the parents of the huſband. The bride is then committed into the hands of the women who have been invited to the ceremony, and who, together with her, partake of an entertainment, which continues the whole day: the male part of the gueſts are treated in the like manner by the huſband. The ſame form prevails among the Chineſe at all their grand feaſts: the women amuſe themſelves ſeparately; and the men do the ſame in another apartment. The pomp increaſes according to the riches and rank of the parties, and diminiſhes alſo in the ſame proportion."

This account, to which the Abbe adds ſeveral ceremonies attendant on the conſummation of the nuptials, Mr. Anderſon poſitively contradicts, and obſerves, that "to give an accurate deſcription of the marriage ceremony in China, is to do little more than to reply to the Abbé Groſier, whoſe account of the Chineſe nuptials, as well as of many other of their cuſtoms, is altogether erroneous."

Mr. Anderſon ſays, "the marriage ceremony which I ſaw at Macao, had little in common with this deſcription, but the palankin. The bride, ſeated in that machine, was preceded by muſic, and enſigns of various colours were borne by men both before and in the rear of the proceſſion, which conſiſted principally of the relatives of the bride and bridegroom, who eſcort her to the houſe of her huſband, where a feaſt is prepared, and the day is paſſed in mirth and

feſtivity. Nor is the evening concluded with thoſe abſurd ceremonies with which the Abbe Groſier, and other authors, have ridiculouſly encumbered the conſummation of a Chineſe wedding."

It muſt here be obſerved, that Mr. Anderſon's account extends no farther than the mere proceſſion of the ceremony, and perhaps even this may be in a great meaſure reconciled by the conſideration of the Abbe making his obſervations at Pe-kin and the other at Macao.

We have already noticed that a Chineſe is permitted to have only one lawful wife; but that he may purchaſe ſeveral concubines. Every Chineſe who is deſirous of embracing this privilege, and keeping on good terms with his wife, pretends to be actuated by ſome good motive, and he is particularly careful to let her know, that if he takes concubines, it is only with a view of procuring her a greater number of women to attend her.

A widower raiſes ſometimes his favourite concubine to the rank of lawful wife. He is not then obliged, as in the former caſe, to examine whether the rank of her whom he eſpouſes approaches near to his own: and he is alſo freed from all preliminary formalities.

Theſe concubines are almoſt all procured from the cities of *Yang-tcheou* and *Sou-tcheou*, where, as we have before obſerved, they are educated, and taught ſinging, dancing and muſic, and every accompliſhment ſuitable to women of quality, or which can render them agreeable and pleaſing, and the greater part of them are purchaſed in other places to be again diſpoſed of.

A widow of any rank above the common, ſeldom enters a ſecond time into the ſtate of marriage when ſhe has children. Widows of ordinary rank, who have children, generally avail themſelves of the liberty which is granted them, and unite themſelves to another huſband. Groſier obſerves, that, "thoſe of the poorer ſort are not free to follow their own inclination: they are ſold for the benefit

of the parents of the deceaſed.—As ſoon as the bargain is concluded, a couple of porters bring a chair, which is guarded by a number of truſty people. The widow is ſhut up in this chair, and in that manner conducted to the houſe of her new huſband."

He alſo adds, "that maſters, for the moſt part, are very deſirous of promoting marriage among their ſlaves, whatever *M. de Paw* may ſay, who, without any foundation, has ventured boldly to aſſert the contrary. They have even very ſtrong motives to induce them to encourage theſe marriages: the children produced by them are ſtill their ſlaves; they become new property to them; and they conſtitute a freſh tie, which attaches the mothers and fathers more and more to their ſervice."

This aſſertion of the Abbe's Mr. Anderſon, alſo, boldly contradicts, and declares that "this is a mere fable, as there are no ſuch claſs of people as ſlaves in the Chineſe empire. They cannot import ſlaves in their own veſſels, which are never employed but in their domeſtic commerce: and he muſt be afflicted with the moſt credulous ignorance, who believes that they import them in foreign bottoms. If, therefore, there are any ſlaves in China, they muſt be natives of the country; and among them, it is well known, that there is no claſs of people who are in that degrading ſituation."

"Certain claſſes of criminals are puniſhed with ſervitude for a ſtated period, or for life, according to the nature of their offences; and they are employed in the more laborious parts of public works. But if this is ſlavery, the unhappy convicts, who heave ballaſt on the Thames, are ſlaves. There is a cuſtom, indeed, in China, reſpecting this claſs of criminals, that does not prevail in England, which is, their being hired for any ſervice they are capable of performing: and this frequently happens, as theſe convicts may be had at a cheaper rate than ordinary labourers. This regulation, however, has one good effect,

that it exonerates government from the expence of maintaining ſuch unhappy perſons, without leſſening the rigor or diſgrace of the puniſhment. But I re-aſſert that ſlavery, by which I mean the power which one man obtains over another, by purchaſe, or inheritance, as in our Weſt India iſlands, is not known in China. Indeed, ſome of the Chineſe in the interior parts of the country were, with difficulty, made to comprehend the nature of ſuch a character as a ſlave; and when I illuſtrated the matter, by explaining the ſituation of a negro boy, called Benjamin, whom Sir George Staunton had purchaſed at Batavia, they expreſſed the ſtrongeſt marks of diſguſt and abhorrence. The converſation to which I allude took place at Jehol, in Tartary; but at Canton, where the communication with Europeans gives the merchants a knowledge of what is paſſing in our quarter of the globe, poor Benjamin was the cauſe of ſome obſervations on his condition, that aſtoniſhed me when I heard, and will, I believe, ſurpriſe the reader when he peruſes, them. The boy being in a ſhop with me in the ſuburbs of Canton, ſome people who had never before ſeen a black, were very curious in making inquiries concerning him; when the merchant, to whom the warehouſe belonged, expreſſed his ſurpriſe, in broken Engliſh, that the Britiſh nation ſhould ſuffer a traffic ſo diſgraceful to that humanity which they were ſo ready to profeſs: and on my informing him that our parliament intended to aboliſh it, he ſurpriſed me with the following extraordinary anſwer, which I give in his own words:—"Aye, aye, "black man, in Engliſh country, have got one firſt chop, "good mandarin Willforce, that have done much good "for allau blackie man, much long time: allau man "makie chin, chin, hee, becauſe he have got more firſt "chop tink, than much Engliſh merchant-men; becauſe "he merchant-man tinkee for catch money, no tinkee

" for poor blackie man: Joſh, no like ſo faſhion." The meaning of theſe expreſſions is as follows: " Aye, in " England, the black men have got an advocate and " friend, Mr. Wilberforce, who has, for a conſiderable " time, been doing them ſervice; and all good people, " as well as the blacks, adore the character of a gentle- " man, whoſe thoughts have been directed to meliorate " the condition of thoſe men: and not like our Weſt- " India planters, or merchants, who, for the love of " gain, would prolong the miſery of ſo large a portion " of his fellow-creatures as the African ſlaves. But God " does not approve of ſuch a practice."

In this paſſage Mr. Anderſon not only denies one, but every ſpecies of ſlavery as exiſting in China, and herein he not only differs with the Abbe and the general accounts of the miſſionaries whoſe opinions we have before given, but with M. de Paw, who had before attacked the Abbe on the ſubject of their marriage. M. de Paw obſerves, * " In our days the prepoſſeſſions in favor of the people of China have been carried ſo far as to maintain that neither real nor perſonal ſervitude of any kind ſubſiſts among them; and this is likewiſe aſſerted by the author of the Philoſophical and Political Hiſtory of the European Eſtabliſhments in the two Indies †. But he might with equal reaſon alledge, that the negroes of St. Domingo, who cultivate a few ſugar-canes, are real republicans."

In another place ‡ he obſerves, " ſome are ſlaves in China from their birth; while others, who were originally free, have been ſold either with their own conſent, or by force; and their deſcendants remain in bondage. Liberty is ſo lightly treated, that a man can ſell himſelf

* *Preface* to Diſſertations on the Chineſe, &c.

† Vol. i.

‡ Diſſertation on the Chineſe Government.

there at the preſent day. The Chineſe are ignorant of that ſpecies of ſlavery known in Greece and Egypt, where one whole nation is condemned to ſerve another; and which may be called Helotiſm. Yet this fate might have attended the Moguls, had they been ſubjugated inſtead of being expelled; but, from cauſes difficult to be explained, they are again very powerful in China, and they increaſe daily, as well as the Mahometans. The latter have among them a ſpecies of ſlavery leſs ſhocking to natural right than all others: they rear ſome of the children expoſed on dunghills by the Chineſe, and ſubject them, when grown up, to a very eaſy yoke."

The account of ſlavery exiſting in China, is very generally admitted by all thoſe who have had an opportunity of properly acquainting themſelves with the ſubject; of whom, it muſt be confeſſed, none had ever a better than the miſſionaries, and as their teſtimony ſtands in this caſe admitted by their vigilant and able opponent, we cannot but think it requires a more powerful teſtimony than any we have yet met with, to induce a European to relinquiſh the idea that ſlavery exiſts in China. Nay we are inclined to rely on the teſtimony of Groſier, reſpecting the willingneſs of maſters to promote marriage among them, for M. De Paw agrees with him in ſaying, that "their deſcendants remain with their parents in bondage."

The miſſionaries declare that the Chineſe women, even thoſe of the greateſt rank, ſeldom quit their apartment, and the book of *Ceremonies* requires, that there ſhould be two apartments in every houſe; the exterior for the huſband, and the interior for his ſpouſe. They muſt be ſeparated by a wooden partition, or a wall, and the door muſt be carefully guarded: the huſband is not at liberty to enter the inner apartment, nor muſt the wife ever quit it without a ſufficient cauſe. "A wife," adds this book, "is not miſtreſs of herſelf; ſhe has nothing at her own

" diſpoſal; ſhe can give no orders but within the pre-
" cincts of her own apartment, to which all her autho-
" rity is confined." Whatever may be the law, or have been the cuſtom in this caſe, we cannot, however, but think this ſeverity is in a great degree diſpenſed with, for Mr. Anderſon obſerves, in his account of Pe-kin, that " the opinion that the Chineſe women are excluded from the view of ſtrangers, has little if any foundation, as among the immenſe crowd aſſembled to ſee the cavalcade of the Engliſh embaſſy, one fourth of the whole at leaſt were women."—He farther informs us, that having taken advantage of the halting of the baggage carts, to ſtep out of the machine in which he was conveyed, and perceiving a number of women in the crowd, he ventured to approach them, and addreſſed them with the Chineſe word *Chou-an* or beautiful. They appeared to be extremely diverted, and gathering round him with an air of great modeſty and politeneſs examined the make and form of his clothes, as well as the texture of the materials of which they were compoſed—that when he parted from them, he took leave by a gentle ſhake of the hand, which they tendered him with the moſt graceful affability, nor adds he, " did the men who were preſent appear to be at all diſſatisfied with my conduct, but on the contrary expreſſed, as far as I could judge, very great ſatisfaction at the public attention which I paid to the ladies."

Something of this kind appears to have happened in ſome of the other cities, but it was not general, and it is poſſible, that the novelty of the proceſſion may have been the moving cauſe of this indulgence to the Chineſe females on the above occaſions.

Mr. Anderſon, however, draws from the whole of his obſervations the following concluſion, " In different parts of that extenſive country different cuſtoms may prevail; and the power of huſbands over their wives may be ſuch

as to render them maſters of their liberty, which they may exerciſe with ſeverity, if circumſtances ſhould at any time ſuggeſt the neceſſity of ſuch a meaſure, or caprice fancy it: but I do not heſitate to aſſert, that women in general, have a reaſonable liberty in China; and that there is the ſame communication and ſocial intercourſe with women, which, in Europe, is conſidered as a predominant charm of ſocial life."

This increaſe of liberty among the Chineſe females, appears to us to be the effect of a change of diſpoſition, rather than a change of laws reſpecting them, for if it originated in an alteration of the latter, the experience would be uniform, which is not the caſe any more than with putting bandages round the feet, which is evidently a partial and declining cuſtom.

EDUCATION OF CHILDREN.

According to the book of Ceremonies, the education of a child ſhould commence at the very moment of its birth, but it may be eaſily conceived that it muſt be then purely phyſical.

At the age of ſix, if it be a male, he is made acquainted with the numbers moſt in uſe, and with the names of the principal parts of the world. At eight he is inſtructed in the rules of politeneſs. The calendar becomes his ſtudy at the age of nine, and at ten he is ſent to a public ſchool, where he learns to read, write, and caſt accompts. From thirteen till fifteen he is taught muſic, and every thing which he ſings conſiſts of moral precepts.

When boys have attained to the age of fifteen, they are taught to handle a bow and arrow, and to mount on horſeback. At twenty they receive the firſt cap, if they are judged to deſerve it, and they are permitted to wear ſilk dreſſes, ornamented with furs; before that period they have no right to wear any thing but cotton.

It is much to be lamented that the Chineſe have no proper alphabet; and their children are above all to be pitied, who muſt be under the neceſſity of ſtudying ſo many thouſands of characters, each of which has a diſtinct and particular ſignification. The book firſt put into their hands is an abridgement, which points out what a child ought to learn, and the manner in which he ſhould be taught. It is a collection of ſhort ſentences, conſiſting of three or four verſes each, all of which rhyme.

After his elementary treatiſe, they put into their hands the books which contain the doctrines of Confucius and Mencius, the ſenſe and meaning of which is never explained to them, until they know by heart all the characters, a method we conceive very diſguſting. While they are learning theſe letters, they are taught alſo to form them with a pencil. The expedient which they employ for this purpoſe is to furniſh them large leaves of paper on which are written or imprinted with red ink very large characters, and all they are required to do, is, to cover theſe red characters with black ink, and to follow exactly their ſhape and figure; this inſenſibly accuſtoms them to form the different ſtrokes. After this they are made to trace other characters placed under the paper on which they write; but theſe are black, and much ſmaller than the former.

As it is conſidered of great advantage to the Chineſe literati to be able to paint characters well, they on this account beſtow particular pains in forming the hands of young people. A neatneſs in characters is made of the utmoſt conſequence in thoſe examinations, which ſtudents undergo before they are admitted to the firſt degree. A deficiency in this reſpect often occaſions them to be rejected. Of this F. Du Halde gives the following inſtance: "A candidate for degrees, having, contrary to order, "made uſe of an abbreviation in writing the character, "*ma*, which ſignifies *horſe*, had the mortification of ſee-

" ing his compoſition, though in other reſpects excellent, " rejected merely on that account, beſides being ſeverely " rallied by the mandarin, who told him that a horſe " could not walk unleſs he had all his legs."

When a ſcholar is become maſter of a ſufficient number of characters, he is permitted to compoſe. In this exerciſe a kind of competition is eſtabliſhed. Twenty or thirty families, all of the ſame name, and who conſequently have only one hall for the manes of their anceſtors, agree to ſend their children to this hall twice a month in order to compoſe. Each head of a family in turn gives the ſubject of this literary conteſt, and adjudges the prize; a privilege which lays him under the neceſſity of being at the expence of a dinner, which is given in the hall of competition.

A fine of the value of about ten-pence ſterling is impoſed on the parent of each ſcholar, who abſents himſelf from this exerciſe; but ſeldom is there occaſion for recurring to ſuch an expedient.

Competitions of this kind are, however, private, and have no concern with the rules of public education; but every ſtudent is obliged to complete a theſis, or eſſay, at leaſt twice a year, under the inſpection of an inferior mandarin of letters, ſtyled *Hio-koüan*; and this practice is general thoughout all the provinces of the empire. The mandarins of letters, likewiſe, often order theſe ſtudents before them, to examine the progreſs they have made in their ſtudies, and to excite a ſpirit of emulation among them, without which it would be impoſſible for any of them ever to riſe to eminence. Even the governors of cities do not think it below their dignity to take this care upon themſelves. They order all thoſe ſtudents, who live near their reſidence, to appear at their tribunal once a month. The author of the beſt compoſition is honoured with a prize, and the governor treats all the candidates on the day of competition at his own expence.

Europeans can ſcarcely conceive how far the ſovereigns of China have carried their attention, in order to promote and encourage letters. In every city and town, and almoſt in every village, there are maſters who keep ſchools for the purpoſe of teaching thoſe ſciences with which the Chineſe are acquainted. Parents poſſeſſed of a certain fortune, provide preceptors for their children at home, who endeavour to form their minds to virtue, to initiate them in the rules of good breeding and the accuſtomed ceremonies, and, when their age admits, to make them acquainted with the laws and hiſtory of their country.

Theſe tutors, for the moſt part, have attained to one or two degrees among the literati. They continue their literary purſuits, and ſubmit to the different examinations; and the pupil frequently finds his preceptor become his viceroy.

Students, who have paſſed the firſt examination, and have been judged capable of undergoing that of the mandarins, have arrived at that point, which terminates the education of infancy; but if they attain to the different degrees without riſing to offices of ſtate, their education continues almoſt as long as their lives.

We ſhall ſay very little of the education of the Chineſe females.—It is confined to giving them a taſte for ſolitude, and accuſtoming them to modeſty, and even to ſilence. If their parents are rich, they are alſo inſtructed in ſuch accompliſhments as may render them agreeable and pleaſing. The duties of women in China, as in other Aſiatic countries, are merely of the paſſive kind.

VESTMENTS AND DRESS OF BOTH SEXES.

In cities, the dreſs of the Chineſe is almoſt the ſame among people of both orders, and of either ſex; but certain appendages, or ornaments, diſtinguiſh the rank and dignity of thoſe who wear them, and ſevere chaſ-

tiſement would be the conſequence to any perſon who ſhould venture to aſſume a dreſs not authoriſed.

The Chineſe dreſs, in general, conſiſts of a veſt, which reaches to the ground, one part of which folds over the other, and is faſtened by four or five gold or ſilver buttons, which are placed at a ſmall diſtance one from another. The ſleeves of this garment are wide towards the ſhoulder, and grow narrower as they approach the wriſt, where they terminate in the form of a horſe-ſhoe, covering the hands, and leaving nothing to be ſeen but the ends of the fingers. The Chineſe alſo wear round their middles a large girdle of ſilk, the ends of which hang down to their knees. From this girdle is ſuſpended a ſheath, with a kind of knife, together with thoſe two ſmall ſticks which they uſe at their meals.

Under this robe they wear a pair of drawers ſuited to the ſeaſon. In ſummer they are made of linen; and ſometimes covered with another pair, of white taffety: thoſe for winter are of ſattin lined with fur; of cotton, or coarſe ſilk, and ſometimes of ſkins, particularly in the northern provinces. Their ſhirts are always wide, but very ſhort, and of different kinds of cloth, according to the ſeaſon. Under his ſhirt, a Chineſe generally wears a ſilk net, which prevents it from adhering to the ſkin.

In ſummer they have their necks always bare, and in winter they wear a collar, made of ſilk, ſable or fox's ſkin, joined to their robe, which is then trimmed with ſheep's ſkin, or quilted with ſilk and cotton. That of the mandarins and people of quality is lined throughout with ſable brought from Tartary, or with fox's ſkin, trimmed with ſable. In ſpring it is lined with ermine. Above their robe, they wear alſo a kind of ſurtout, with wide ſleeves, but very ſhort, which is lined in the ſame manner.

We have before obſerved, that the law has regulated every thing that relates to dreſs, and even fixed the co-

lours that diſtinguiſh the different conditions. The emperor and princes of the blood alone wear yellow; certain mandarins are permitted to wear ſattin of a red ground, upon days of ceremony, but in general they are clothed in black, blue or violet. The colour to which the common people are confined, is blue or black; and their dreſs is always compoſed of plain cotton cloth. Of the dreſſes of ceremony worn by the Chineſe mandarins, and their ornaments, &c. the annexed plates will furniſh the beſt idea.

The Chineſe ſhave their heads, but they have not been always accuſtomed to do this; they formerly employed great pains in preſerving their hair; but the Tartars, who ſubdued them, compelled them to cut it after their manner. This revolution in dreſs was not effected without bloodſhed, and it was neceſſary to employ force, before they could be induced to imitate the Tartars. It muſt certainly appear ſingular, that the conqueror of China ſhould require this trifling and nonſenſical compliance, when he adopted their laws, their manners, and their conſtitution.

The ſmall portion of hair which the Chineſe preſerve on the tops of their heads, or behind, is all that is allowed by cuſtom; it is generally very long, and they plait it in the form of a tail. In ſummer they wear on their heads a kind of pyramidical cap, lined with ſattin, and covered with ratan, or cane, neatly wrought. To the top they fix a large tuft of red hair, which falling down covers it to the brim.

There is another kind of head-dreſs, which the mandarins and literati only have a right to wear: it is a cap of the ſame form as the preceding; but lined with red ſattin, and covered on the outſide with white. A large tuft of the fineſt red ſilk is fixed over it, which is ſuffered to hang down, or wave with the wind. They however, generally uſe the common cap when they mount on horſe-

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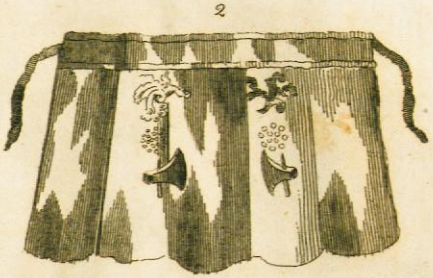
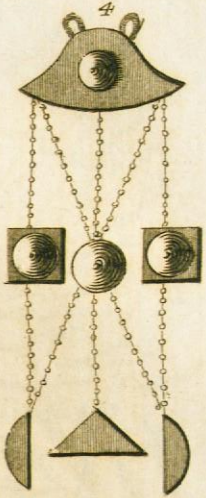
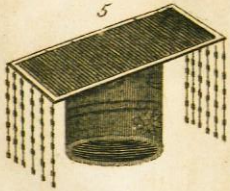


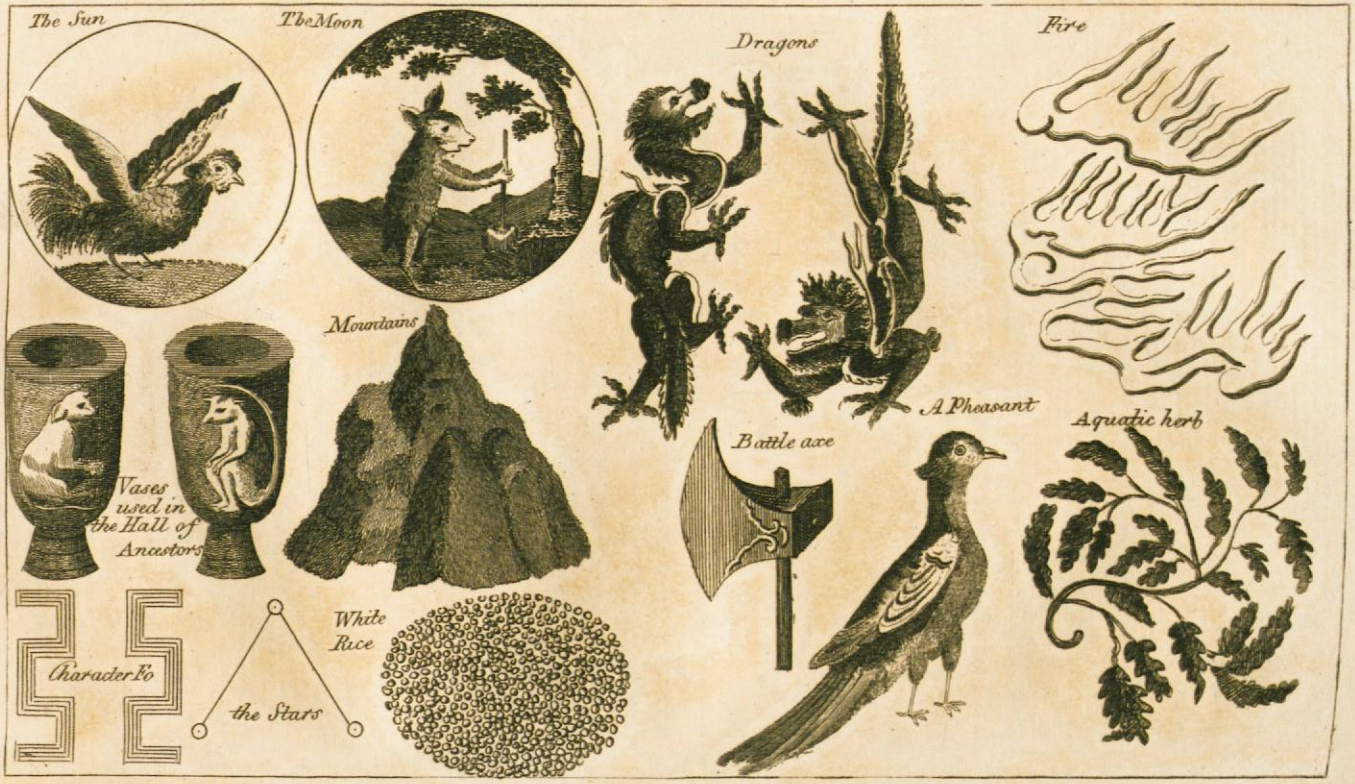




1 Upper dress of Ceremony
2 Under d.°
3 A Dagger

Chinese Dresses of Ceremony.

4 Ornament worn to the Girdle
5 Cap of Ceremony
6 & 8 Other Caps



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Ornaments worn on the dresses of the Chinese

back, or during bad weather, becauſe it is better calculated to keep off rain, and to ſhelter thoſe who wear it from the rays of the ſun. For winter they have ſtill another cap, which is exceedingly warm: it is bordered with ſable, ermine or fox's ſkin, and ornamented with a tuft of ſilk, like the former.

People of condition when they go abroad wear boots, of ſattin, ſilk or cotton, but always dyed. Theſe boots have neither heel nor top, and they are made to fit the foot with the greateſt exactneſs. When they travel on horſeback, they have others, made of cow or horſe leather, prepared in ſuch a manner, that it is very ſoft and pliable. The boot ſtockings which they wear in winter, are of quilted ſtuff, lined with cotton: they reach above the top of the boot, and are ornamented with a border of velvet or cloth. For ſummer they have a cooler kind; and in their houſes they wear a ſort of ſlippers, made of ſilk-ſtuff. The common people are contented with a kind of ſlippers, made of black cotton cloth. A Chineſe, dreſſed according to rule, would conſider it as great an omiſſion to forget his fan, as it would be to forget his boots.

The dreſs of the Chineſe women, in its ſhape and form, ſeems to have been dictated by modeſty, ſeconded perhaps by jealouſy. Their robes are cloſe at top, and very long. With regard to the colour of their dreſſes, it is entirely arbitrary, and depends upon choice; but black or violet are generally adopted by thoſe advanced in life.

Their general head-dreſs conſiſts in arranging their hair in ſeveral curls, among which are interſperſed ſmall tufts of gold or ſilver flowers.

Young ladies wear alſo a kind of crown or bonnet made of paſteboard covered with fine ſtuff or ſilk; the fore-part riſes in a point above the forehead, and is covered with pearls, diamonds and other coſtly ornaments. The reſt of the head is decorated with flowers, either natural or artificial, among which are interſperſed ſmall diamond pins.

Among thoſe whimſical and wretched cuſtoms from which no nation is wholly free, we muſt reckon the means employed by the Chineſe to preſerve the feet of their women almoſt as ſmall as they were when they firſt came into the world—This cuſtom was formerly general throughout the empire, but appears now to be only very partial, and in the moſt unenlightened parts. The means made uſe of are as follow, when a female child is born, the nurſe wraps up its feet, and confines them by a very cloſe bandage; and this torture muſt be endured until the foot has ceaſed to grow. On this account, a Chineſe woman ſubjected to this cuſtom, rather drags herſelf along than walks. Some writers have attributed the origin of this practice to jealouſy, while others have conſidered it as a political expedient, intended to inſpire females with a love of ſolitude, and to keep them in a continual ſtate of dependence; but be its origin what it may, like many other old prejudices, it is evidently growing into diſuſe.

The dreſs of a Tartar lady is ſomewhat different from that of a Chineſe. The robe of the former is equally long; but the veſt which covers it, does not deſcend ſo low. This robe is alſo cloſe at the top; and the Tartar ladies wear, beſides, upon their breaſts, a very large band. Their uſual head-dreſs is a hat, ornamented according to the fancy of the wearer.

The dreſs of a villager differs from that worn by thoſe who live in towns. It conſiſts of a coarſe linen frock, over which is thrown a cotton veſt, that deſcends to the middle of his thigh. He has a pair of large drawers, that riſe to his girdle, and reach as far as the ancle, and his ſlippers, or rather wooden ſhoes, terminate at the toe in a ſharp point, which is turned backwards.

BUILDINGS AND FURNITURE OF THE CHINESE.

The Chineſe buildings, even public monuments, and the emperor's palaces, ſtrike more by their extent than

their magnificence. Many of the imperial palaces may be compared to cities, and thoſe of the princes, principal mandarins, and people of great fortune are very extenſive. The halls ſet apart for receiving viſits are very neat, and provided with ſeats and other pieces of furniture; but nothing can be perceived in them which marks either magnificence or grandeur. The apartment where they entertain their intimate friends is equally plain and ſimple. With regard to thoſe ſet apart for their women and children, they are inacceſſible to every ſtranger, were he even the deareſt and moſt intimate friend of the maſter of the houſe.

The Chineſe gardens are laid out in ſuch a manner, as to particularly attract the attention of an European. In theſe gardens are ſeen groves, ponds, mountains, natural or artificial rocks, and winding alleys, which conduct to different points of view, each of which preſents a new object, &c. When the ground is of ſufficient extent, part of the garden is formed into a park, in which ſtags, does and other wild animals are kept. Fiſhes and aquatic birds are alſo bred in ponds and canals made for the purpoſe.

The Chineſe are fond of every thing gigantic. According to them, the beauty of a column conſiſts in its ſize and height; and that of a hall, in its great extent: all ancient nations were fond of this groteſque architecture.

The Chineſe ſhew little deſire for ornamenting and embelliſhing the interior part of their houſes: they have neither mirrors, tapeſtry, nor gilding. They receive no viſits but in a particular hall deſtined for that purpoſe, in the front part of the houſe, in order to prevent thoſe who are admitted into it from having any communication with the inner apartments. Its ornaments conſiſt of large lanterns, made of painted ſilk, which are ſuſpended from the ceiling; tables, cabinets, ſcreens, chairs, and abundance

of vaſes, of porcelain. The furniture, in general, is covered with varniſh ſo tranſparent, that the veins of the wood may be ſeen through it, and ſo bright and ſhining, that it ſtrongly reflects different objects, and its ſplendour is not a little heightened by thoſe figures which are painted upon it, in different colours, or done over with gilding.

The Chineſe neither uſe, nor are they acquainted with the art of manufacturing rich tapeſtries like thoſe in Europe. Thoſe uſed by the wealthieſt people, are of white ſattin with birds, flowers, landſcapes, &c. painted upon them. Sometimes they contain alſo, in large characters, a few moral ſentences, which generally compoſe a kind of enigma. The poor are contented with whitening the walls of their apartments, or covering them with that ſort of paper which is brought us from China, and which people of fortune, in Europe, often employ to ornament ſome part of theirs.

PUBLIC AND PRIVATE REJOICINGS.

We have already noticed the manner in which the emperor of China celebrates the vernal feſtival. It is celebrated alſo on the ſame day throughout the reſt of the empire. In the morning, the governor of every city comes forth from his palace, crowned with flowers, and ſeats himſelf in a chair, amidſt the noiſe of different inſtruments, and the acclamations of the people.

A proceſſion is now formed in the following order. A number of perſons bearing flambeaux, &c. go firſt; the muſicians follow next; then the governor in the chair ſurrounded with ſeveral litters covered with ſilk carpets, ornamented with the repreſentations of illuſtrious perſons who have encouraged agriculture, or ſome hiſtorical print on the ſame ſubject.

A large figure, made of baked earth, repreſenting a cow with gilt horns, comes next: forty men are ſometimes ſcarcely ſufficient to ſupport it. A child, with one foot

naked, and the other ſhod, which repreſents the *Spirit of Labour and Diligence*, follows, and keeps continually beating the image with a rod, to make it advance. Labourers, armed with their implements of huſbandry, march behind; and a number of comedians, and people in maſks, cloſe the rear, whoſe groteſque appearance and attitudes afford much entertainment to the populace.

The proceſſion advances towards the eaſtern gate, to meet the ſpring, and then returns to the governor's palace in the ſame order. After this, the cow is ſtripped of all its ornaments; and a prodigious number of earthen calves are taken from its belly, which are diſtributed among the crowd. The large figure itſelf is broken in pieces, and diſtributed alſo in like manner. The governor then puts an end to the ceremony, by making a ſhort oration in praiſe of agriculture, in which he endeavours to excite his hearers not to neglect ſo uſeful and valuable an art.

During the whole of this proceſſion, the ſtreets through which it paſſes are hung with carpets; lanterns are diſplayed, and the evening is cloſed with a brilliant illumination. A common reader will eaſily diſcern what that leſſon is which the Chineſe government wiſhes to inculcate by the emblematical repreſentations and ceremonious attention to this proceſſion.

The Chineſe have alſo two other feſtivals, which are celebrated with ſtill more pomp and ſplendour than that now deſcribed. One of them is on the commencement of the year; the other is called the *feaſt of lanterns*. During the celebration of the firſt, all affairs, whether private or public, are ſuſpended; the tribunals are ſhut; the poſts are ſtopped; preſents are given and received; the inferior mandarins go to pay their reſpects to their ſuperiors, children to their parents, and ſervants to their maſters, &c. "This," F. Du Halde ſays, "is what the "Chineſe call *taking leave of the old year*." All the family

aſſemble in the evening, and partake of a grand repaſt. To this no ſtranger is admitted; but they become more ſociable on the day following; and their whole time is employed in plays, diverſions and feaſting, which is concluded in the evening by illuminations.

The feaſt of lanterns is fixed for the fifteenth day of the firſt month: but it begins on the evening of the thirteenth, and ends on the ſixteenth. It is eaſier to deſcribe this feſtival than to diſcover its origin, or the period at which it was at firſt celebrated. It is univerſal throughout the empire; and all China is illuminated on the ſame day, and at the ſame hour. Every city and village, the ſhores of the ſea, and the banks of the rivers, are hung with lanterns, of various ſhapes and ſizes. Some of them are even ſeen in the courts, and in the windows of the pooreſt inhabitants. The Abbe Groſier aſſerts, that rich people ſometimes expend eight or nine pounds ſterling, for one lantern; and that thoſe which the emperor, viceroys, and great mandarins order to be made, coſt ſometimes an hundred or an hundred and fifty pounds each.

Theſe lanterns are very large, and ſome of them are compoſed of ſix wooden frames, either painted or neatly gilt, and filled up with fine tranſparent ſilk, upon which are painted flowers, animals, and human figures; others are round, and made of a blue, tranſparent kind of horn. Several lamps, and a great number of wax-candles, are put into theſe lanterns; to the corners of each are fixed ſtreamers of ſattin and ſilk of different colours; and a curious piece of carved-work is placed over its top.

It appears evident that the Chineſe are acquainted with our *magic lantern*, which they uſe in this feſtival, and which perhaps has been borrowed from them.

F. Du Halde obſerves, that "they cauſe ſhadows "to appear, which repreſent princes and princeſſes, ſol-

" diers, buffoons, and other characters, the geſtures of " which are ſo conformable to the words of thoſe who " put them in motion, that one is almoſt induced to " believe that they ſpeak in reality." Theſe ſeem to be the ſame as the *Ombres Chinoiſes*, exhibited at the *Palais Royal* at Verſailles, and ſince at ſome of our places of ſummer amuſement in London.

The Chineſe fire-works, ſo juſtly celebrated, are diſplayed in all their varieties during this feſtival, and a large one is exhibited in each quarter of the city.

Of the manner in which the Chineſe obſerve their ordinary holidays, Mr. Anderſon has given us the following account from his own obſervation:

" In the firſt place they purchaſe proviſions according to their ſituation and capacity, which are dreſſed, and placed before a ſmall idol, fixed on an altar, in ſome form or other. Every Chineſe has one of theſe idols in his habitation, whether it be on the land, or on the water, in a houſe, or a junk. This repaſt, with bread and fruit, and three ſmall cups of wine, ſpirits, and vinegar, are, after a threefold obeiſance from the people of the houſe to the idol, carried to the front of their dwelling: they there kneel and pray, with great fervour, for ſeveral minutes; and, after frequently beating their heads on the ground, they riſe, and throw the contents of the three cups to the right and left of them. They then take a bundle of ſmall pieces of gilt paper, which they ſet on fire, and hold over the meat. This ceremonial is ſucceeded by lighting ſtrings of ſmall crackers, which hang from the end of a cane, and are made to crack over the meat. The repaſt is then placed before the idol or Joſh, as it is called, (a term which means a deity) and after a repetition of obeiſance, they conclude with a joyous dinner, exhilarated by a plenty of ſpirits, which are

always boiled in pewter or copper veſſels before they are taken."

"On the firſt of March it is uſual, according to ancient cuſtom, for dramatic pieces to be performed on ſtages in the principal ſtreets of the different towns throughout the empire, for the amuſement of the poor people, who are not able to purchaſe thoſe pleaſures. This beneficent act continues for a ſucceſſion of ſeveral days, at the expence of the emperor; ſo that every morning and evening, during this period, the lower claſſes of his ſubjects enjoy a favorite pleaſure without coſt, and bleſs the hand which beſtows it on them."

The Chineſe endeavour to render every public ceremony as ſtriking as poſſible. A viceroy, whenever he quits his palace, does it with a pomp truly regal, indeed far more ſo than any European monarch; but this ſplendor is nothing, when compared with that of the emperor when he leaves his palace on any public occaſion, or when he goes to ſacrifice in the temple of the *Tien*. The whole of the princes of the blood on theſe occaſions attend, as do all the principal mandarins and grandees of the court, in their dreſſes of ceremony. The proceſſion is wholly regulated by the court of ceremonies, and under their direction; and on any very particular occaſion, two thouſand of the literati, or mandarins, generally cloſe the proceſſion. Of the appearance of the emperor in his carriage of ceremony, and of the attendant mandarins ſome idea may be formed by the annexed plate.

PRIVATE DIVERSIONS, ENTERTAINMENTS AND CEREMONIES.

As the Chineſe employ moſt of their time in attendance on their duty as members of ſociety, they beſtow very little on amuſements. Naturally a grave people, they ſeldom aſſume an air of gaiety, but in compliance with

The Emperor of China in his Carriage of Ceremony

ſome order, or eſtabliſhed cuſtom. They, however, have actors, and theatrical pieces, both comic and tragic; but they have no public theatres authoriſed by government, and their actors, like thoſe of the Tartar nations, are ſtrollers, who attend the houſes of thoſe who are able to pay them. Dancing, the favourite amuſement of European nations, is little if at all practiſed in China.

Hunting and ſhooting, which the titled tyrants of Europe wiſh to confine excluſively to themſelves, is free to every perſon in China, and if any one is deſirous of enjoying it alone, he cauſes a quantity of game to be ſhut up in a cloſe park. Every farmer is at liberty to prevent the deſtruction of his crops, by killing all thoſe animals which come to ravage his fields, without being in danger of proſecution as a poacher, or ſubjected to impriſonment and fine for ſo doing.

Fiſhing is conſidered by the Chineſe rather as an object of commerce and induſtry than amuſement. In their great fiſheries, they uſe nets; but private people employ a line. They uſe alſo for this purpoſe, in certain provinces, a kind of bird, the plumage of which is grey; its neck and bill are long, and the latter is very ſharp and hooked. This bird is trained to catch fiſh, almoſt in the ſame manner as dogs are taught to purſue game.

There is another method of fiſhing, which, though very ſimple, is practiſed only by the Chineſe. They nail a board, about two feet in breadth, upon the edges of a long, narrow boat, from one end to the other. This board, which is covered with a white ſhining varniſh, is placed in ſuch a manner, that it ſlopes almoſt imperceptibly, until it reaches the water: it is only uſed on moon-light nights; and is always turned towards the moon, that the reflection of the light may increaſe

its brightneſs and ſplendour and deceive the fiſh, which, in ſporting, often miſtake this varniſhed plank for the water, on account of its colour, throw themſelves towards it, and fall into the boat.

The ſoldiers alſo have a method of fiſhing with a bow and arrow; the latter of which is fixed to the bow by a ſtring, both to prevent it from being loſt and to enable them to draw out the fiſh which the arrow has pierced: others make uſe of tridents, to catch large fiſh, which are ſometimes found in the mud.

Theſe are almoſt all the amuſements in which the Chineſe indulge themſelves. They are entirely ignorant of all games of chance, and though they have muſicians and ſingers, they are far from having *operas*, or any regular ſpectacle deſerving of the notice of an enlightened European.

The ceremonies of the Chineſe depend more upon poſitive laws, than on cuſtom. Every perſon, from the chiefs of the firſt claſs, to the humbleſt individual in the loweſt, is perfectly acquainted with the titles he muſt give to others, and with thoſe that are due to himſelf; he knows alſo what marks of politeneſs he has reaſon to expect, and thoſe which it his duty to ſhew; the honours he can accept, and thoſe which he ought to pay. Thus in China there are no diſputes concerning rank and precedency, two points which, in other countries, have produced quarrels, occaſioned bloodſhed, and propagated enmity, that has been even tranſmitted to ſucceeding generations.

A viſit in China is conſidered as an affair of very great ſolemnity; it requires formal preliminaries, with which Europeans are unacquainted, or which they have thought proper to lay aſide. They bear a near reſemblance to thoſe we have noticed among the Tartars, varied only by a few trivial circumſtances, and, there-

fore, do not call for a particular deſcription. Viſits, which are paid by the inhabitants of any city to the governor, are always accompanied with preſents, of more or leſs value.

When a governor has diſtinguiſhed himſelf by his zeal, and mildneſs towards the people, the literati of his diſtrict have recourſe to the following expedient, in order to acquaint him, that he is univerſally eſteemed. They cauſe a dreſs to be made for him, compoſed of ſmall ſquare pieces of ſattin; ſome red, others blue, green, black, yellow, &c. His birth-day is choſen as a time proper for preſenting it; they then carry it with great ceremony, amidſt the ſound of different muſical inſtruments. On their arrival, they are introduced into the outer hall, their preſence is announced, and the magiſtrate ſoon after makes his appearance. They then preſent this veſtment, and beg him to put it on. The mandarin at firſt refuſes, and declares he has not merited that honor; but he at length yields to the intreaties of the literati, and the prayers of the people. This chequered garment is conſidered as the emblem of all the nations that wear different dreſſes, and by this ceremony they mean to inform the mandarin, that he is worthy of ruling them all.

A viſit to a ſuperior muſt always be paid before dinner, faſting, at leaſt before wine has been taſted; for a mandarin would conſider it as a groſs inſult, did the perſon who viſits him, in the leaſt ſmell of this liquor. However, if a viſit is returned the ſame day it is received, it may be done after dinner, for this is a mark of attention and reſpect, which excuſes every thing.

No perſon in China can pay a viſit, without previouſly ſending a viſiting card, called *Tie-tſée*, to the porter of the perſon to whom the honour is intended. This card is generally of red paper ornamented with a few gilded flowers, except the perſon ſending or receiving it be in

mourning, and then it is black; it is folded up in the form of a ſcreen, the viſitor's name is written on one of the folds; and the ſtile of the card is more or leſs reſpectful, according to the rank and quality of the perſon to whom it is ſent.

Viſits may be avoided, if thoſe to whom they are intended be of ſuperior rank to thoſe who propoſe to pay them, but not otherwiſe. By receiving the *Tie-tſée*, or card, the perſon is ſuppoſed to receive the viſit, and the porter is deſired to tell the viſitor, that to put him to as little trouble as poſſible, he is begged not to get out of his chair. After which, either on the ſame or on ſome of the three following days, the perſon viſited returns a *Tie-tſée*, which is only ſimply received, or followed by a real viſit.

Epiſtolary correſpondence, even between private individuals, is always attended with certain eſtabliſhed ceremonies, and theſe become more complicated if it is with a perſon of rank or diſtinction. Among people of the higher and moderate ranks, ſomething more is required in ſaluting than ſimply bowing or lifting the hat, as in Europe. A common ſalutation conſiſts in joining both hands together before the breaſt, moving them in an affectionate manner, bending the head a little, and reciprocally pronouncing *Tſin-tſin*, a complimentary word, which has almoſt the ſame ſignification as *your humble ſervant*. When a perſon of the lower order meets another of ſuperior rank, it is then neceſſary to join the hands, raiſe them above the forehead, afterwards bring them down to the earth, and bow with the whole body.

When two perſons who are acquainted meet after an abſence of any time, they both fall on their knees oppoſite one another, bend their bodies to the earth, then raiſe them up, and repeat the ſame ceremonies two or three times. At an ordinary interview, a common phraſe anſwering to *how d'ye do?* is uſed, and the anſwer is: *very well, thanks to your abundant felicity, Cao-lao-ye-hung-fo-*

When the Chineſe ſee a man who is in good health, they ſay to him *Yung-fo*, that is to ſay, *proſperity is painted in your looks; you have a happy countenance.*

When two mandarins, of equal rank, meet in the ſtreet, they never quit their chairs; each joins both hands, moves them downwards, then raiſes them to the forehead, and this ſalutation is repeated until they are out of each others ſight; but if one of the two be of higher rank than the other, the inferior orders his chair to ſtop; or if he is on horſeback, he diſmounts, and makes a profound bow to his ſuperior. In a word, politeneſs in China is as prevalent even in villages as in cities; and, as it has been eſtabliſhed into a law, it is attended with as little ſincerity in the one as in the other.

A Chineſe, when addreſſing his ſuperior, ſpeaks neither in the firſt nor in the ſecond perſon. He will neither ſay *I*, nor *you*, but if he acknowledges a favour received, he will ſay, *the ſervice which his lordſhip has rendered to his little ſervant, has been very acceptable to him.* A ſon, when ſpeaking to his father, never ſtiles himſelf his ſon, but his grandſon, though he is perhaps the oldeſt of the family, and probably father of a family himſelf.

He will alſo often make uſe of his own name, that is to ſay, of the name given him at that period, for the Chineſe have different names, in ſucceſſion, according with their age and rank. The family name is that given at their birth; this is common to all thoſe who are deſcended from the ſame grandfather. A month after, the mother and father give what is termed a diminutive name to their ſon, which is generally that of a flower, animal, &c. This name is changed when the youth has made ſome progreſs in his education at a public ſchool, and generally for ſome flattering appellation, given by the maſter, which the pupil adds to his family name. When he attains to manhood, he requeſts a new name from his friends, and this he retains during life, unleſs he riſes to

ſome dignity. He is then honoured with another, ſuited to his talents and office. No other is afterwards given him, not even that of his family. In this they are the counterparts of the titled ariſtocracy of Europe.

The repaſts or entertainments of people of diſtinction are generally ſumptuous, and always accompanied with the moſt ceremonious etiquette, and the ancient emperors eſtabliſhed it as a law, for thoſe who might give entertainments, that they ſhould ſalute each gueſt, ſeparately, every time they drank.

The ceremonial of the invitation is not leſs complex than that of the entertainment. An invitation is never ſuppoſed to be given with ſincerity, until it has been renewed three or four times in writing. A card is ſent on the evening before the entertainment; another, in the morning of the appointed day; and a third, when every thing is prepared, and nothing neceſſary to be done but to ſit down to table. Ceremonies are then renewed, which conſume a great deal of time, and conſiſt of apologies, excuſes, acknowledgements, &c. much in the Tartar manner, and equally abſurd. At theſe entertainments, comedies are often acted, and different exhibitions of ſlight of hand diſplayed. The repreſentation commences with the noiſe of drums, covered with buffalo's hide, and the ſound of flutes, fifes, trumpets, and ſome other inſtruments, uſed by the Chineſe only, and which, perhaps, would afford little pleaſure to people of any other country.

The Chineſe begin theſe repaſts, not by eating, but by drinking; the intendant, or *maitre-d' hotel*, falling down on one knee invites the gueſts to *take a glaſs*. Each then lays hold, with both his hands, of that which is placed for him, raiſes it as high as his forehead, then brings it down below the table, and again lifts it to his mouth: the maſter of the houſe preſſes them to drink heartily, and ſets them an example, by ſhewing them all round the bottom of

his cup, in order that he may excite each of them to imitate him.

It is while they are drinking, that the diſhes on the tables are removed, and others brought in, all of which are in the form of ragouts. The Chineſe never uſe knives in their repaſts; and two ſmall ſharp-pointed ſticks, ornamented with ivory or ſilver, ſupply the place of forks.

Their boulli, which anſwers to European ſoup, is never ſerved up, till towards the middle of the repaſt, and is accompanied by ſmall loaves, or meat pies, which they take up with their ſmall ſticks, ſteep them in the ſoup, and eat them, without waiting for any ſignal, or attending to any ceremony. The repaſt continues, and ceremonies preſerve their utmoſt formality, till the very moment in which tea is introduced: after which the company all riſe from table, and retire, either into another hall, or into the garden, where they amuſe themſelves, and enjoy a ſhort interval of repoſe between dinner and the deſſert.

The deſſert, like the entertainment, conſiſts of numerous diſhes of ſweet-meats, fruits prepared different ways, hams and ſalted ducks, which have been dried in the ſun, together with ſhell and other kinds of ſmall fiſh. The ſame ceremonies are again renewed before the gueſts take their places at table; and every one ſits down to that at which he was before: larger cups are then brought; the maſter of the houſe invites the company to drink more freely; and he ſtill gives them an example, which is commonly followed.

Theſe entertainments begin towards the cloſe of the day, and never end till midnight. Each then returns to his own home, carried in a chair, preceded by ſeveral domeſtics, who carry large lanterns of oiled paper, on which the quality, and ſometimes the name of their maſter, are inſcribed in large characters. Without this attendance no one ever ventures to go abroad, at ſuch an hour, for he would infallibly be ſtopped by the guard. The day fol-

lowing it is cuſtomary to return a card of thanks to the officer of the watch.

We have already ſaid, that all their diſhes are cooked in the manner of ragouts; but they are all very different in taſte, highly ſeaſoned, and much leſs expenſive than ours.

The wines drank at theſe entertainments have no reſemblance to thoſe of Europe, either in taſte or quality: they do not procure them from the vine, but from rice of a particular kind. The method of preparing this wine is to lay the rice to ſteep for twenty or thirty days in water, into which ingredients of a different nature are ſucceſſively thrown; it is afterwards boiled, as ſoon as it becomes diſſolved by the heat it immediately ferments and throws up a vaporous ſcum, not much unlike that of new wines. A very pure liquor is found under this ſcum, which is drawn off, and poured into earthen veſſels well varniſhed. Of the remaining lees a ſpirit is made, little inferior in ſtrength to ſome of ours in Europe: it is even ſometimes ſtronger, and much more inflammable. The Chineſe, or rather the Tartars, uſe alſo another kind of wine, made from the fleſh of ſheep, ſimilar to what we have before noticed when ſpeaking of the Mogul tribes.

Such is the food, and ſuch the liquors which the Chineſe uſe at their entertainments, which are given with generous hoſpitality. The Chineſe are, however, naturally ſober: and thoſe in eaſy circumſtances live chiefly on pork, which they eat every day.

The common people, who are the ſuffering part in every country, live very poorly in China, as well as elſewhere: they are ſatisfied, in times of ſcarcity, with the fleſh of horſes and dogs.—That of cats and rats is alſo ſold publicly in the ſtreets.

The immenſe population of China prevents the eaſe and convenience of the greater number. In ſuch a country, an extenſive foreign commerce ſhould be united to the

higheſt cultivation.—The latter the Chineſe have not neglected; but they are not yet fully ſenſible of the importance of the former, though their mines of gold and ſilver, which are now uſeleſs, might be employed to the utmoſt advantage.

FUNERAL RITES.

The day on which an individual dies in China is always very ſplendid; and many receive more honor and homage at that period than ever they did when alive.

A few moments after a perſon has expired, he is dreſſed out in his richeſt attire, and with every badge of his dignity. He is then placed in the coffin which has been purchaſed for him, or which he himſelf provided in his life-time; for one of the moſt anxious cares of a Chineſe is to prepare himſelf a coffin, which ſometimes remains twenty years uſeleſs in the family, though conſidered by the head of it, as the moſt valuable piece of furniture in his poſſeſſion. In caſes of poverty, when all other means fail, the ſon often ſells himſelf, *or becomes a ſlave*, to procure his father a coffin.

Theſe coffins are formed of ſtrong planks, ſix inches in thickneſs, and often more, and in order that they may better reſiſt the injuries of time, they are daubed over with pitch and bitumen, and afterwards varniſhed.

The cuſtom of opening dead bodies, any more than robbing of burying-grounds, is not practiſed in China. It would be conſidered there as an act of the moſt wanton cruelty, and worthy of the ſevereſt puniſhment. In preparing the body for interment, they firſt ſprinkle, in the bottom of the coffin, a ſmall quantity of lime, on which they lay the corpſe, taking care to place its head on a pillow, and to add a quantity of cotton to keep it more ſteady, and prevent it from ſhaking. The lime and cotton ſerve alſo to receive the moiſture which may iſſue from it.

In this manner the body remains expoſed ſeven days, but theſe may be reduced to three, if any ſubſtantial reaſon renders it neceſſary. During this interval, all the relations and friends come and pay their reſpects to the deceaſed, and the neareſt relations remain in the houſe. The coffin is expoſed in the hall of ceremony, which is then hung with white, the colour of Chineſe mourning, but ſome pieces of black, or violet-coloured ſilk, are interſperſed, as well as ſome other ornaments of mourning. Before the coffin is placed upon a table, the image of the deceaſed, or a carved ornament inſcribed with his name, accompanied with flowers, perfumes, and lighted wax candles.

Thoſe who enter the hall, ſalute the coffin, in the ſame manner as if the perſon were ſtill alive, proſtrate themſelves before the table, and knock their foreheads againſt the earth; they afterwards place upon the table ſome perfumes and wax candles, which they have taken care to provide for that purpoſe. The intimate friends of the deceaſed, or thoſe who are ſuppoſed to have been ſo, accompany theſe ceremonies with frequent ſighs, and other marks of ſorrow, either real or pretended.

Thoſe who come to pay their reſpects to the dead, are afterwards conducted into another apartment, where they are treated with tea, and ſometimes with dried fruits and ſweetmeats. A diſtant relation or ſome intimate friend of the family, on this occaſion performs the part of maſter of the ceremonies; he introduces the viſitors, and in like manner accompanies them to the door when they are about to depart.

The relations and friends of the deceaſed are again informed of the day fixed for performing the funeral rites, and few of them ever fail to attend, according to invitation.

When they arrive at the burying place, the coffin is depoſited in a tomb appropriated for it, not far from which there are tables ranged in different halls, for the pur-

poſe of giving a repaſt to the aſſiſtants; which is ſerved up, after the ceremony, with the greateſt ſplendour.

Burying places in China are always ſituated at a ſmall diſtance from a city or town, and generally upon ſome eminence, around which are planted pines and cypreſſes, a cuſtom which has exiſted, at the ſame period, in different nations who never had the leaſt communication with each other.

Some of the Chineſe have carried their attachment ſo far, as to preſerve in their houſes, for three or four years, the bodies of their deceaſed fathers. Mourning, as we have before obſerved, continues in China three years, and during that long interval they abſtain from the uſe of fleſh and wine; they can aſſiſt at no entertainment of ceremony, nor frequent any public aſſembly. When they have occaſion to go abroad, which is even not permitted them at firſt, the chair in which they are carried is commonly covered with a white cloth. Theſe are general rules for every Chineſe who is in mourning; but thoſe who preſerve the bodies of their fathers in their houſes, impoſe on themſelves a great many others.

When a Chineſe dies in a province in which he was not born, his children formerly claimed a right to tranſport the body to the burying-place of their anceſtors. This right has been converted into an indiſpenſable duty. A ſon, who ſhould be wanting in this reſpect, would be diſgraced in his family, and his name would never be placed in the hall of anceſtors, a place where the different branches of a family meet once a year to pay honor to the memory of their deceaſed friends, by an offering to their manes.

TRADE OF THE CHINESE, MANNER OF BUYING, SELLING, &c.

The internal commerce of China is immenſe; but, on the other hand, its foreign trade is much inferior to that of any of the commercial powers of Europe.

The great number of canals and rivers by which China is interſected, tend to facilitate the conveyance of merchandiſe, and its prodigious population ſecures a rapid ſale. It is, beſides, not at all expenſive to commence ſhop-keeper in China: a family poſſeſs often but one crown, and ſometimes leſs, yet with this ſlender ſtock they begin trade; they purchaſe proviſions, which have always a ready ſale; the profits ariſing enable them to deal to a larger extent, and at the end of a few years it is common to ſee a petty ſhop converted into a warehouſe.

In no country is miſtruſt more neceſſary for a merchant, than in China; for a Chineſe trader conſiders it as an eſtabliſhed maxim, that the buyer's intention is to give as little as poſſible, and even nothing, if the vender would conſent, and therefore, by the ſame reaſoning, thinks himſelf authoriſed to draw as much from the other as he poſſibly can.

The beſt attended fairs of Europe afford but a faint picture of that immenſe number of buyers and ſellers, with which the large cities of China are continually crowded, and of whom we may fairly ſay, that the one-half are employed in over-reaching the other. Againſt ſtrangers in particular, the Chineſe merchants exerciſe, without any ſenſe of ſhame, their inſatiable rapacity. Of this F. Du Halde gives a ſtriking example, which might be ſupported by many others. "The captain of an Engliſh veſſel agreed with a Chineſe merchant at *Canton*, "for ſeveral bales of ſilk, to be furniſhed againſt a certain time. When they were ready, the captain went with "his interpreter to examine whether they were ſound "and in good condition. On opening the firſt bale, he "found it according to his wiſh, but all the reſt were "damaged. The captain reſented this treacherous conduct, and reproached the Chineſe merchant in the ſe-"vereſt terms for his diſhoneſty. The Chineſe, after

having heard him for ſome time, with great coolneſs replied, " *blame, ſir, your knave of an interpreter; he* " *aſſured me that you would not inſpect the bales.*"

The lower claſs of people are, above all, very dextrous in counterfeiting and adulterating every thing they ſell. Sometimes an European thinks he has bought a capon, and receives nothing but ſkin, all the reſt has been ſcooped out, and its place ſo ingeniouſly filled, that the deception is not eaſily diſcovered.

The counterfeit hams of the Chineſe have been often mentioned. They are made of wood, cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's ſkin, and ſo curiouſly painted and prepared, that a knife is neceſſary to detect the fraud.

The Chineſe are not at all fitted for maritime commerce. Their veſſels ſeldom go beyond the ſtraits of *Sunda*; their longeſt voyages towards *Malacca* extend only to *Achen*; towards the ſtraits, as far as *Batavia*; and northward as far as *Japan*. Their commerce with this iſland, conſidering the articles of exchange which they procure at *Camboya*, or at *Siam*, produces them at leaſt cent. per cent.

Their trade with the Manillas is leſs profitable; their gain being about fifty per cent. It is rather more at Batavia; and the Dutch ſpare no pains to invite the Chineſe among them. Chineſe traders go alſo, though but ſeldom, to *Achon*, *Malacca*, *Thor*, *Patan* and *Ligor*, belonging to Siam and Cochinchina. From theſe places they bring gold and tin, but eſpecially objects of luxury for the table, and ſome other more neceſſary articles.

One great obſtacle to the progreſs of maritime commerce among the Chineſe, is their indifference reſpecting it, and the bad conſtruction of their veſſels. This they themſelves acknowledge; but to attempt to remove it, according to them, would be derogating from the laws, and ſubverting the conſtitution of the empire; and, there-

fore no doubt, equally ſeditious with an Engliſhman attempting to reſtore the conſtitution of Great Britain to its original ſimplicity.

LITERATURE, ARTS, AND SCIENCES OF THE CHINESE.

LANGUAGE.

IT will not be expected in a work of this kind, that we ſhould enter into criticiſms on the Chineſe language; it is, however, perhaps of all the languages of the early ages the only one now ſpoken. The following are the obſervations of the Abbe Groſier reſpecting it, whoſe opinion is, that it has never undergone, in its different parts, any material change ſince the foundation of the empire:

"In the Chineſe there are four diſtinct languages—"First, the Kou-ouen, or language of the King, and "other ancient claſſical books; it is not ſpoken at pre-"ſent, but the ſpeeches in the Chou-king, and the "ſongs of the Chi-king, prove it to have been ſpoken "in the early ages. The diction is ſo laconic, that it is "almoſt impoſſible for thoſe who have little practice "in reading the Chineſe authors to underſtand it, the "ideas are ſo various and ſo *wrapt up in the words*, as "one of the miſſionaries expreſſes it. Nothing can "exceed this manner of writing; it unites energy and "depth of thought, with boldneſs of metaphor, ſplen-"dor of imagery, and harmony of ſtyle; but it is dif-"ficult to learn, and requires a very laborious applica-"tion to render it familiar.

" Secondly, the Ouen-tchang.—This is the language " uſed in compoſitions where a noble and elevated ſtyle is " requiſite. It is never ſpoken, but ſentences and com- " plimentary expreſſions are often borrowed from it. " The Ouen-tchang has not the ſame laconic brevity and " ſublimity as the Kou-ouen; it is, however, conciſe, " natural, and eaſy, and abounds with a variety of " grand and beautiful expreſſions; but it is not much " adapted to the ambiguities of metaphyſics, or the " formal and rugged diction uſed in treating of the " abſtract ſciences.

" Thirdly, the Kouan-hoa.—This is the language of " the court and of the literati; it is underſtood through- " out the whole empire, and pronounced with much " gracefulneſs at Pe-kin, and in the province of Kiang- " nan, where the court formerly reſided. The Kouan- " hoa admits of ſynonimous expreſſions, to moderate the " brevity of monoſyllables; of pronouns and relatives " for the connecting of phraſes, and perſpicuity of ſtyle; " of prepoſitions, adverbs, and particles, to ſupply the " want of caſes, moods, tenſes and numbers, which have " place in other languages.

" Fourthly, Hiang-tan.—This is a kind of provincial " dialect, ſpoken by the lower claſſes in China. Every " province, city, and almoſt every village, has its own. " The ſenſe of the words varies in a great number of " places, and they are ſo altered by diverſity of pronun- " ciation, as to be almoſt unintelligible.

" The Chineſe annex great merit to the talent of " tracing out characters with taſte; they often prefer " them even to the moſt elegant painting, and there are " ſome of them who will purchaſe, at an exorbitant " rate, a page of old writing, when the characters ap- " pear to be well formed.

" The ancient Chineſe were as little acquainted with " punctuation as the ancient Greeks and Romans. The " modern Chineſe, from a reſpect for antiquity, never " attend to it in works of an elevated ſtyle, nor in any " compoſition which is to be preſented to the Emperor. " However obſcure, they are printed without points, " unleſs they are accompanied with commentaries, and " and intended for the uſe of ſtudents."

POETRY.

A taſte for poetry is pretty general in China, and there are few Chineſe writers who have not devoted ſome part of their leiſure hours to the muſes.

When rules are drawn from nature, they are every where almoſt the ſame. The Chineſe art of poetry differs therefore very little from that of Horace and Boileau. This is evident from the following precepts laid down in the fragment of a Chineſe book, entitled Mingtchong:

" To make a good poem, the ſubject muſt be intereſt- " ing, and treated in an engaging manner; and genius " ſupported by a graceful, brilliant, and ſublime dic- " tion, muſt ſhine throughout the whole. The poet " ought to traverſe, with a rapid flight, the exalted re- " gions of philoſophy, but without deviating from the " paths of truth; for good taſte will only pardon ſuch " digreſſions as bring him towards his end, and which " exhibit it to him in a more ſtriking point of view. " Diſappointment muſt be the conſequence of ſpeaking " otherwiſe than to the purpoſe, or without deſcribing " things with that fire, force, and energy, which pre- " ſent them to the mind as a picture does to the eyes. " Elevation of thought, continued imagery, ſoftneſs, " and harmony, form genuine poetry. A poet muſt " begin with grandeur, paint every thing expreſſed,

" ſoften the ſhades of thoſe which are of leaſt impor-
" tance, collect all into one point of view, and carry
" the reader thither with a rapid flight. Poetry ſpeaks
" the language of the paſſions, of ſentiment, and of
" reaſon; but when it lends its voice to men, it ought
" to aſſume the tone proper for the age, rank, ſex, and
" prejudices of each."

Such are the rules laid down for Chineſe poetry, and we ſhall only add, that they are acquainted with moſt of thoſe kinds of poetry which are in uſe among us, as ſtanzas, odes, elegies, idylls, eclogues, epigrams, ſatires, &c. The common people alſo have ballads and ſongs peculiar to themſelves, and ſome of the literati have thought it of importance to turn into verſe for their uſe the moſt celebrated maxims of morality, the duties of the different conditions, and the rules of civility. *If good grain, ſay they, produce only ſtraw, it will benefit the ground by preventing the growth of weeds.*

The rules for dramatic compoſition eſtabliſhed in Europe, are not known to the Chineſe. They neither obſerve our unities, nor any thing that can give regularity and probability to the plot. Their dramas do not repreſent a ſingle action, but exhibit the whole life of a hero, and the repreſentation may be ſuppoſed to embrace a period of forty or fifty years.

They make no diſtinction between tragedy and comedy, and therefore have no rules appropriated to each of theſe kinds, ſo different in character and language. Every dramatic piece is divided into ſeveral parts, which are preceded by a kind of prologue or introduction, called *ſie-tſé*; the other parts are called *tché*. Each performer when he comes forward, begins by informing the ſpectators of his name, and the character he is going to ſupport. The ſame actor often performs different parts in the ſame piece, and a comedy is ſometimes acted by five

perſons, though it contains, and ſucceſſively exhibits, ten or twelve characters.

The Chineſe tragedies have not what we call a chorus, but they often abound with ſeveral pieces for ſinging. Theſe ſcraps of poetry are intended to expreſs the violent emotions of the ſoul, ſuch as thoſe occaſioned by anger, joy, love, or grief; a character ſings when he is enraged againſt a villain, when he is animated with vengeance, or when he prepares for death.

The Chineſe are not fond of that lively and animated declamation, thoſe expreſſive geſtures, and powerful modulation of the voice which ſo often contribute to the ſucceſs of our theatrical repreſentations and public diſcourſes in Europe. They think like the ſavage Illinois, who were perſuaded that their miſſionary had fallen into a paſſion, becauſe he concluded his ſermon with a few pathetic ſentences, delivered after the European manner. The Chineſe cannot adapt themſelves to European action and geſtures, which they take for affected grimaces, or tranſports of fury. Grave and compoſed hearers, they are better pleaſed with a diſcourſe addreſſed to their underſtanding than to their paſſions.

Though China abounds with works of erudition, they are ſeldom the production of private individuals; theſe have neither the leiſure nor conveniencies requiſite for literary purſuits. The firſt years of the young literati are ſpent in ſtudying the language, characters, and doctrine of the King; the examinations keep them continually employed. When admitted to the firſt literary degree, it is ſtill neceſſary to continue their ſtudies, in order to obtain the ſecond and third. They then obtain employment in the tribunals, or become governors of cities in their own provinces. In this ſituation their occupations are ſo various and conſtant, that it is impoſſible for them to follow a courſe of uninterrupted ſtudy. The ſword of the ſovereign is continually ſuſpended over their heads and

they have need of all their application, to avoid even ſlight omiſſions, which are ſufficient to occaſion their ruin.

The difficulty of procuring acceſs to libraries is alſo an inconvenience which the man of genius, unconnected with any literary ſocieties, muſt experience in China; and the condition of individuals is ſo liable to change, that it is impoſſible for any of them to have ſuch a collection of books as are found in the houſes of the great and of men of letters in Europe. The great bonzeries are the only reſources of the literati: it is there that government, in order to guard againſt loſſes, by conflagrations, wars, and revolutions, has ordered the moſt curious and rare manuſcripts to be collected; and there alſo are depoſited copies of every collection and new edition of any work publiſhed at the expenſe of the ſtate. Theſe immenſe libraries are open to all the literati; but the greater part of the bonzeries which contain them are ſituated on mountains, at a diſtance from large cities, and therefore in a great meaſure cut off from a man of letters.

All the great works, therefore, which have appeared in China have proceeded from the college of the Hanlin. This body, compoſed of the moſt celebrated literati, and of the greateſt geniuſes of the empire, freed from every care, and ſurrounded with all the literary treaſures of the empire, find every convenience and aſſiſtance that can facilitate their labour. Employment is aſſigned to each of them, ſuited to his taſte and talents. They are never ſubjected to the fettering reſtraint of time, nor hurried to finiſh any work which they have undertaken. Intereſt and ſelf-love unite them cloſely together, for the glory attending their ſucceſs is never divided. A reciprocal communication of knowledge, in the fulleſt and moſt unreſerved manner, is, therefore, a neceſſary conſequence, becauſe every imputation af-

fects the whole body. Hence it happens, that all the works which come from the pencil of the Han-lin bear a character of perfection rarely to be found in thoſe of a private man of letters. To them are the Chineſe indebted for all their great hiſtorical collections, dictionaries, commentaries, new editions of ancient authors, &c. The emperor generally furniſhes for theſe large works a preface, by his own hand. They are printed at the expenſe of government, and the whole edition belongs to the emperor, who diſtributes the copies as preſents to the princes of the blood, his miniſters, the great, the chiefs of the different tribunals, governors of provinces, and the moſt celebrated literati of the empire. In 1770 the Han-lin were employed on a new edition of a great work, in which are diſcuſſed the moſt intereſting points of hiſtory, chronology, geography, juriſprudence, politics, and natural hiſtory. This edition was to form a collection of more than an hundred and fifty volumes.

ASTRONOMY.

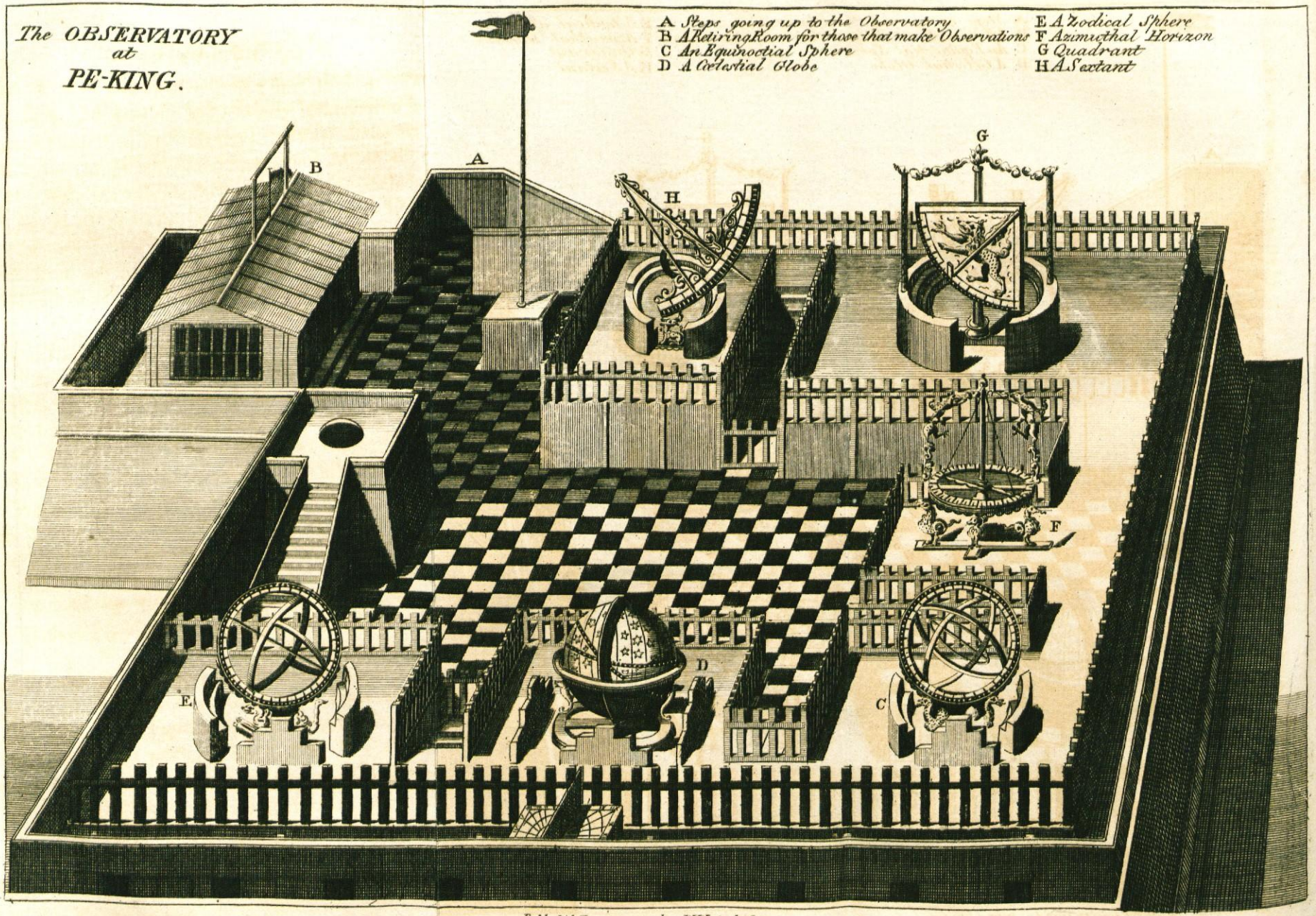
Much has been ſaid by different writers for and againſt the knowledge which the Chineſe have of aſtronomy; the advocates on the part of the Chineſe have aſſerted their almoſt perfect knowledge of the ſcience from the foundation of their empire, in proof of which a chapter from the Chou-king is quoted, where the Emperor Yao inſtructs two of his mandarins in the ſcience: their opponents have, perhaps, erred as much on the other extreme, and in their attemps to prove the Chineſe in a manner ignorant even of the firſt principles of this ſcience, have been more ſucceſsful in making aſſertions than in ſupporting them by proof. F. Gaubil, who wrote a particular treatiſe on Chineſe aſtronomy, which he long ſtudied, thus ſpeaks of the Chineſe aſtronomers:

" The Chineſe have been long acquainted with the " motion of the ſun, moon, and planets, and even of " the fixed ſtars, from weſt to eaſt; though they did not " determine the motion of the latter till about four hun- " dred years after the Chriſtian æra. To Saturn, Ju- " piter, Mars, Venus, and Mercury, they have aſſigned " revolutions which approach very near to our's. They " have no notion of their different ſituations, when ſta- " tionary and retrograde; and, as in Europe, ſome ima- " gine that the heavens and planets revolve round the " earth, and others around the ſun.—By reading their " books, we may eaſily perceive that the Chineſe have " had a perfect knowledge of the quantity of the ſolar " year; that they have alſo known the diurnal motion " of the ſun and moon; that they have been able to " take the meridian altitude of the former by the ſha- " dow of a gnomon; and that they have thence made " pretty exact calculations to determine the elevation " of the pole, and the ſun's declination: it appears that " they have had a tolerable knowledge of the right aſ- " cenſion of the ſtars, and of the time when they paſs " the meridian; of the reaſon why the ſame ſtars, in " the ſame year, riſe and ſet with the ſun; and why " they paſs the meridian ſometimes when the ſun riſes, " and ſometimes when he ſets. In ſhort, it evidently " appears, from peruſing the Chineſe hiſtory, that the " Chineſe have always been acquainted with a great " many parts of aſtronomy."

The Jeſuit mathematicians contributed much to the enlargement of aſtronomical knowledge in China, for Ricci, Adam Schal, Verbieſt, Couplet, Gerbillon, Regis, d'Entrecolles, Jartoux, Parrenin, and a great many others, were men whoſe talents would have rendered them celebrated, even in Europe. F. Verbieſt found, in the obſervatory at Pe-kin, a certain number of inſtru-

The OBSERVATORY at PE-KING.

A Steps going up to the Observatory
B A Retiring Room for those that make Observations
C An Equinoctial Sphere
D A Celestial Globe
E A Zodical Sphere
F Azimuthal Horizon
G Quadrant
H A Sextant



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ments made of braſs; but, as he judged them improper for aſtronomical purpoſes, he ſubſtituted new ones in their room, which ſtill remain. F. le Comte has given us, in his Memoirs, an accurate deſcription of all theſe machines, correſponding with the annexed plate.

Aſtronomy at preſent is cultivated at Pe-kin as it is in the greater part of the capital cities of Europe. A particular tribunal is eſtabliſhed there, the juriſdiction of which extends to every thing that relates to the obſervation of the celeſtial phenomena.

The obſervation of eclipſes is one of the moſt important functions of this tribunal. Information muſt be given to the emperor of the day and hour of the eclipſe, in what part of the heavens it will happen, its duration, and the number of digits eclipſed. It is neceſſary that this intelligence precede the eclipſe by ſome months, and it muſt be calculated for the longitude and latitude of the capital city of every province. Theſe obſervations, as well as the diagram which repreſents the eclipſe, are preſerved by the tribunal of Ceremonies and the Calao, who take care to tranſmit them into all the cities of the empire, in order that it may be obſerved according to the form preſcribed.

The ceremonial uſual on ſuch occaſions is as follows: Some days before the eclipſe, the tribunal of ceremonies cauſes to be fixed up, in large characters, in ſome public place of Pe-kin, the hour and minute when the eclipſe will commence; the quarter of the heavens in which it will be viſible; the time that the body will remain in the ſhade, and the moment in which it will emerge. The mandarins of the different orders have notice to appear in proper dreſs, with all the emblems of their dignity, in the court of the tribunal of Aſtronomy, and to wait there for the moment in which the phenomenon will take place. Each of them carries in his

hand a ſheet of paper, containing a figure of the eclipſe. As ſoon as they perceive that the ſun or moon begins to be darkened, they throw themſelves on their knees, and knock their foreheads againſt the earth. A noiſe of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by ſuch horrid din they aſſiſted the ſuffering luminary, and prevented it from being devoured by the celeſtial dragon. Although every perſon poſſeſſed of the leaſt knowledge, knows at preſent that eclipſes are only natural events, they continue ſtill to obſerve the ancient ceremonial, in conſequence of that attachment to national cuſtoms which theſe people have always preſerved.

While the mandarins remain proſtrated, others, ſtationed on the obſervatory, examine the beginning, middle, and end of the eclipſe; comparing what they obſerve with the figure and calculations given. They then write down their obſervations, affix their ſeal to them, and tranſmit them to the emperor, who, on his part, has been at no leſs pains to obſerve the eclipſe with accuracy and attention. The ſame ceremonial is eſtabliſhed throughout the whole empire.

The Chineſe have invariably fixed the beginning of the aſtronomical year at the winter ſolſtice; but that of their civil year has varied, according to the will of their emperors; ſome of whom have fixed it at the third, or ſecond moon, after the winter ſolſtice, and others at the ſolſtice itſelf.

The Chineſe year has at all times conſiſted of a certain number of lunations; twelve lunations forming a common, and thirteen the emboliſmic year. They reckon their lunations by the number of days which fall between the moment in which the ſun is in conjunction with the moon, and the moment of the conjunction fol-

lowing; and as in the interval between one conjunction and another, the number of days cannot be conſtantly equal; they ſometimes admit twenty-nine, and ſometimes thirty days, to complete their lunations.

They divide their days into a greater or ſmaller number of equal parts; but generally into twelve hours, which are double thoſe uſed by us. Their day begins and ends at midnight.

The Chineſe year, divided into lunations, is alſo divided into four equal parts, or ſeaſons, each of which has three parts, its beginning, its middle, and its end; that is to ſay, a lunation for each of the three parts. This year is ſtill ſubdivided into twenty-four equal parts, each of which contains fifteen degrees; ſo that the whole together make up three hundred and ſixty degrees.

The intricate and irregular motion of the moon has been long known in China. The firſt day of the new moon they named *cho*, *commencement*, or *beginning*, and the day of full moon *ouang*, ſignifying to *hope*, or *expect*: becauſe the people expected the kindneſs and protection of certain ſpirits, which they invoked only at that epocha. To expreſs the age of the moon, beſides numbers, they uſe the words *ſuperior* and *inferior ſtring*; they ſay, *chang-hien*, *a bow having the ſtring uppermoſt*, and *hia-hien*, *a bow having the ſtring undermoſt*: thus they diſtinguiſh what we call the quarters of the moon. Their method of intercalation has varied, but it has always been admitted, as well as the cuſtom of reckoning twenty-nine or thirty days for one lunation; that which contains only twenty-nine days, they call *a ſmall*, and that of thirty, *a greater lunation*.

The Chineſe aſtronomers divide the ſtars according to the following order: they place firſt the *pe-teou*, or *celeſtial buſhel of the north*; this is what we call the Great

Bear: ſecondly, the *nan-teou*, or *celeſtial buſhel of the ſouth*; which comprehends the principal ſtars oppoſite to the Great Bear; and which together form a figure almoſt like that of the Great Bear in the north: thirdly, the five planets, *ou-hing*. Theſe five planets are, Saturn, Jupiter, Mars, Venus, and Mercury. Fourthly, twenty-eight conſtellations, in which are comprehended all the ſtars of our zodiac, and ſome of thoſe which lie neareſt to it.

PAPER, INK, PRINTING, &c.

The Chineſe fix the diſcovery and firſt fabrication of that paper which they uſe at preſent, about the year 105 before Jeſus Chriſt. Prior to that epocha, they wrote upon cloth, and different kinds of ſilk ſtuff. In more early ages, they wrote with a ſort of ſtyle upon ſmall ſlips of bamboo, and even upon plates of metal: ſeveral of theſe ſlips, ſtrung and joined together, formed a volume. At length, under the reign of Ho-ti, a Chineſe mandarin invented a kind of paper much more commodious. He took the bark of different trees, hemp, and old pieces of ſilk ſtuff, and boiled theſe ſubſtances until they were reduced to a kind of paſte, of which he formed paper. Chineſe induſtry improved this diſcovery, and found out the ſecret of whitening and ſmoothing different kinds of paper, and of giving them a beauty and luſtre.

Different papers are at preſent greatly multiplied. The Chineſe, for making paper, uſe the bamboo reed, the cotton ſhrub, the bark of the *kou-chu*, and of the mulberry tree; hemp, the ſtraw of wheat and rice, parchment, the cods of the ſilk-worm, and ſeveral other ſubſtances, the greater part of which are unknown in this manufacture in Europe.

Of trees, or ſhrubs, proper for this purpoſe, nothing is uſed but the bark; the bamboo and cotton tree excepted, the woody ſubſtance of which is employed, after it has been macerated, and reduced to a thin paſte. The greater part of the Chineſe paper is very ſuſceptible of moiſture, duſt eaſily adheres to it, and worms, inſenſibly, get into it. To prevent the corruption and loſs of books, it is therefore neceſſary to beat them often, and expoſe them to the ſun. Paper made from cotton is not ſubject to theſe inconveniences; it is the neateſt and moſt uſed of any, and may be preſerved as long as that of Europe.

Theſe kinds of paper are much ſuperior to our's in ſoftneſs, ſmoothneſs, and the extraordinary ſize of the ſheets; it being no difficult matter to obtain, from certain manufactories, ſheets thirty or forty feet in length.

To ſtrengthen their paper, and prevent it from ſinking, the Chineſe dip it in alum-water, which generally renders it very brittle; but when it has not undergone this preparation, it may be folded into a thouſand ſhapes, without any danger of its being torn.

The Chineſe ink is made from blacking, produced by the ſmoke of different ſubſtances, but principally by that of pines, or of oil burnt in lamps. Care is taken to add to it a little muſk, or ſome other perfume, to correct the ſtrong and diſagreeable ſmell which it would otherwiſe retain. The ingredients are mixed, until they acquire the conſiſtence of paſte, which is afterwards divided, and put into ſmall wooden moulds. The interior part of theſe moulds is neatly cut and carved, ſo that the cake of ink, when taken out, appears ornamented with different figures, ſuch as dragons, birds, trees, and flowers: one of its ſides is generally marked with ſome beautiful characters.

The beſt and moſt eſteemed ink of China is that which is made in the diſtrict of Hoei-tcheou, in the province of Kiang-nan. Its compoſition is a ſecret, which the workmen conceal, not only from ſtrangers, but even from their fellow-citizens. The manufacturers of Hoei-tcheou have furnaces of a particular conſtruction for burning pines. The ſmoke is conveyed, by means of long pipes into ſmall cells, cloſely ſhut, the ſides of which are covered with leaves of paper. The ſmoke introduced into theſe cells adheres every where to the walls, and ſoon condenſes. At the end of a few days the cells are opened, and the blacking, or ſoot, is then taken out. The reſin, which iſſues from the burning pines is alſo collected, by means of ſmall canals, which are level with the ground.

The art of printing, ſo recent in Europe, has long exiſted in China, but it differs very much from our's. The ſmall number of letters which compoſe our alphabet permit us to caſt a certain number of moveable characters, which, by their arrangement and ſucceſſive combinations, are ſufficient to print the largeſt works; the types employed in printing the firſt ſheet may furniſh characters to print the ſecond. But this is not the caſe in China, where the characters are ſo prodigiouſly numerous. The Chineſe find it more commodious to engrave upon pieces of wood the whole work which they intend to print. Their method of proceeding in this operation is as follows. They firſt employ a writer to tranſcribe the work. The engraver glues each of the leaves of the manuſcript upon a piece of plank, made of any hard wood, ſuch as that of the apple or pear tree, and properly prepared; he then traces over, with a graver, the ſtrokes of the writing, carves out the characters in relief, and cuts down the intermediate part of the wood. Each page of a book, therefore, requires a ſeparate plank.

The beauty of the characters depends evidently on the hand of the copier; and the book is neatly or badly printed accordingly, for the dexterity and preciſion of the engraver is ſo great, that he imitates every ſtroke; it is, therefore, ſometimes difficult to diſtinguiſh a book which is printed from one ſimply written.

The Chineſe, however, are not unacquainted with the uſe of moveable characters; they have a kind, not caſt, but made of wood, and it is with theſe characters they correct every three months *The State of China*, which is printed at Pe-kin. Very ſmall works are alſo printed ſometimes in the ſame manner.

The Chineſe do not uſe a preſs, as printers in Europe do; their wooden planks and their paper, which is not dipped into alum-water, could not ſuſtain ſo much preſſure. They firſt place the plank level, and then fix it in that poſition. The printer, who is provided with two bruſhes, takes that which is hardeſt, dips it into the ink, and rubs the plank in ſuch a manner, that it may be neither too much nor too little moiſtened. When a plank has been once prepared, four or five leaves have been thrown off ſucceſſively without daubing it over every time with freſh ink. After a leaf has been adjuſted upon the plank, the workman takes a ſecond bruſh, which is ſoft, and of an oblong figure, and draws it gently over the paper, preſſing it down that it may receive the ink; the degree of preſſure is determined by the quantity of ink upon the plank. One man with his bruſh is able in this manner, to throw off almoſt ten thouſand copies in a day.

Ink uſed for printing is made in a particular manner; it is liquid, and different from that which is formed into oblong ſticks, or cakes. The leaves are printed upon one ſide only, becauſe thin and tranſparent paper, ſuch as the Chineſe, would not bear double impreſ-

ſion, without confounding the characters of the different pages. Each leaf of a book is, on that account double; ſo that the fold ſtands uppermoſt, and the opening is towards the back where it is ſtitched. Hence it happens that the Chineſe books are not cut upon the edges. They are generally bound in grey paſteboard, which is very neat: thoſe who wiſh to have them done in a richer and more elegant manner, get the paſteboard covered with thin ſatin, flowered taffety, and ſometimes with gold and ſilver brocade. The edges are neither gilt nor coloured.

SILKS, GLASS, AND PORCELAIN OF CHINA.

The culture of the mulberry tree, and the manufacturing of ſilk, have been greatly extended in China: this production, indeed, appears to be almoſt inexhauſtible; beſides the immenſe quantity which is annually exported by the greater part of the Aſiatic and European nations, the internal conſumption alone is aſtoniſhing. The emperor, the princes, the mandarins, the literati, women, ſervants of both ſexes, and all who poſſeſs a moderate income, wear no clothes but of taffety, ſatin and other ſilk ſtuffs. None but the lower ſort of people and the very young, uſe dreſſes of cotton cloth which is dyed blue.

The moſt beautiful and valuable ſilk of the whole empire is that which comes from the province of Tchekiang; which is wrought in the manufactories of Nankin, by the beſt workmen of China; thence are brought all thoſe ſilk ſtuffs, deſtined for the uſe of the emperor, and thoſe which he diſtributes in preſents to the nobility of his court. The open commerce carried on with Aſia and Europe draws alſo to the manufactories of Canton a great number of excellent workmen who manufacture there ribands, ſtockings, buttons, &c.

The principal ſilk ſtuffs manufactured by the Chineſe are plain and flowered gauzes, of which they make dreſſes for ſummer; damaſk of all colours, ſtriped and black ſatins, napped, flowered, ſtriped, clouded, and pinked taffeties; crapes, brocades, pluſh, different kinds of velvet, and a multitude of other ſtuffs, the names of which are unknown in Europe.

The Chineſe wheels, looms, reels, and all other machines neceſſary for preparing ſilk, and for the fabrication of cloth, are very ſimple in their conſtruction, but contain no improvement worthy of the attention of an European manufacturer.

Porcelain is another object of Chineſe induſtry, and a branch of commerce which employs a vaſt multitude of workmen. The fineſt and beſt is made, as we have before noticed, in a village called King-te-tching, in the province of Kiang-ſi.

We are indebted to Father d'Entrecolles for a very accurate account of the manner in which porcelain is made, and from his accounts we ſhall extract the obſervations we ſhall make on the ſubject.

In deſcribing the earths and minerals of China, we have mentioned the pe-tun-tſe and the kao-lin, a proper mixture of which produces that fine paſte uſed for making porcelain. To theſe two principal elements muſt be added, the oil or varniſh from which it derives its ſplendour and whiteneſs. This oil, which is extracted from the ſame kind of ſtone which produces the pe-tun-tſe, is of a whitiſh colour with a mixture of green; it is obtained by the ſame proceſs uſed in making the pe-tun-tſe; the ſtone is firſt waſhed, and pulveriſed; it is then thrown into water, and after it has been purified, it throws up, as we have before mentioned, a kind of cream. To an hundred pounds of this cream, is added one pound of che-kao, a mineral ſomething like alum,

which is calcined and pounded. This mineral acts as a kind of rennet, and gives a conſiſtence to the oil, which is however carefully preſerved in its ſtate of fluidity.

The oil thus prepared is never employed alone, another oil muſt be mixed with it, which is extracted from lime and fern aſhes, to an hundred pounds of which is alſo added a pound of che-kao. When theſe two oils are mixed, they muſt be equally thick, and, in order to aſcertain this, the workmen dip into each of them ſome cakes of the pe-tun-tſe, and by inſpecting their ſurfaces cloſely after they are drawn out, thence judge of the thickneſs of the liquors. With regard to the quantity neceſſary to be employed, it is uſual to mix ten meaſures of ſtone oil, with one meaſure of the oil made from lime and fern aſhes.

To enter into a detail of the method of forming the different articles of porcelain would be altogether uſeleſs, as they are known in, and are ſimilar to the practice of our own potteries.

After a piece of porcelain has been properly faſhioned, it paſſes into the hands of the painters, who follow no certain plan in their art, nor are they acquainted with any of the rules of drawing; all their knowledge is the effect of practice, aſſiſted by a whimſical imagination. Some of them, however, ſhew no inconſiderable ſhare of taſte in painting flowers, animals, and landſcapes, on porcelain, as well as upon the paper of fans, and the ſilk uſed for filling up the ſquares of lanterns. The labour of painting in the manufactories of which we have ſpoken, is divided among a great number of hands. The buſineſs of one is entirely confined to tracing out the firſt coloured circle, which ornaments the brims of the veſſel; another deſigns the flowers; and a third paints them; one delineates waters and mountains; and ano-

ther, birds and other animals: human figures are generally the worſt executed.

The Chineſe have porcelain painted with colours of every kind; but it is unneceſſary for us to attempt a deſcription of the different kinds, as they are all, we believe, well known in Europe. When the colour becomes dry, the porcelain is baked, the gold is then laid on, and it is afterwards re-baked, in a particular furnace appropriated for that purpoſe. The Chineſe have tried to paint ſome vaſes with their common ink, but this attempt did not ſucceed. When the porcelain was taken from the furnace, it was found to be quite white. As the particles of this ink have very little body, they were undoubtedly diſſipated by the action of the fire, or rather, they had not ſtrength ſufficient to penetrate the coat of varniſh.

The Chineſe had formerly the ſecret of making a ſingular kind of porcelain: they painted upon the ſides of the veſſel fiſhes, inſects, and other animals, which could not be perceived until it was filled with water. This ſecret is, in a great meaſure, loſt; the following part of the proceſs is, however, preſerved: the porcelain which the workman intends to paint in this manner, muſt be extremely thin and delicate. When it is dry, the colour is laid on pretty thick, not on the outſide, as is generally done, but on the inſide. The figures painted upon it, for the moſt part, are fiſhes, as being more analogous to the water with which the veſſel is filled. When the colour is thoroughly dry, it is coated over with a kind of ſize, made from porcelain earth; ſo that the azure is entirely incloſed between two laminæ of earth. When the ſize becomes dry, the workman pours ſome oil into the veſſel, and afterwards puts it upon a mould, and applies it to the lathe. As this piece of porcelain has received its conſiſtence and body within, it is made as thin

on the outſide as poſſible, without penetrating to the colour; its exterior ſurface is then dipped in oil, and, when dry, it is baked in a common furnace. The art of making theſe vaſes requires the moſt delicate care, and a dexterity which the Chineſe, perhaps, do not at preſent poſſeſs. They have, however, from time to time, made ſeveral attempts to revive the ſecret, but their ſucceſs has been very imperfect. This kind of porcelain is known by the name of kia-tſing, *preſſed azure*.

When the Chineſe intend to lay on gold, they pound it, and ſuffer it to diſſolve in the bottom of a porcelain veſſel, until they perceive a golden ſcum floating on the top. It is then left to dry; and when they have occaſion to uſe it, they dilute part of it with a ſufficient quantity of gum-water. Three parts of ceruſe are mixed with thirty parts of gold, and it is laid on in the ſame manner as other colours.

Several cauſes concur to render the beautiful porcelain of China exceedingly dear in Europe; beſides the great profit of thoſe who import it, and that gained from them by the Chineſe factors, it ſeldom happens that a baking ſucceeds completely. It ſometimes miſcarries entirely; and when the furnace is opened, the porcelain, together with the caſes in which it is baked, is found converted into a ſhapeleſs maſs, as hard as flint. Too ſtrong a fire, or damaged caſes, are ſufficient to ſpoil the whole proceſs; and it is the more difficult to regulate the proper degree of heat, as the nature of the weather may change its action in an inſtant, as well as the quality of the matter upon which it acts, and that of the wood, which produces it. Beſides this, the pieces which are tranſported to Europe, are generally made after new models, and on that account much more difficult to be manufactured. A few faults are ſufficient to cauſe their rejection by the European merchant; in which caſe they

remain in the hands of the Chineſe workman, who cannot diſpoſe of them, becauſe they are not faſhioned according to the taſte of his nation; it is, therefore, neceſſary, that the porcelain exported by the Europeans ſhould pay for that which has been refuſed.

The uſe of glaſs is very ancient in China; it is related, in the Large Annals, that, "In the beginning of "the third century, the king of Ta-tſin ſent the empe- "ror Tai-tſou a magnificent preſent of glaſs of all co- "lours, and that ſome years after, a glaſs-maker, who "had the art of converting flint into chryſtal by means "of fire, taught this ſecret to ſome others, by which "thoſe who had come, and thoſe who then came from "the Weſt acquired much glory."—That part of the Annals in which this quotation is to be found, was written in the ſeventh century: but from the little attention which at times ſeems to have been paid to the art of manufacturing glaſs, and its being loſt and revived at different periods, we have reaſon to ſuſpect that the Chineſe have never ſet great value upon this branch, and that they have conſidered glaſs rather as an object of luxury than utility. They greatly admire the workmanſhip of our European chryſtal, but they prefer their own porcelain, which ſtands hot liquors, and which is much more uſed, and leſs liable to be broken. A glaſs-houſe is ſtill, however, kept up at Pe-kin, at the Emperor's expenſe, in which a certain number of vaſes and other works are made, which require ſo much the more labour and attention, as none of them are blown. But this manufactory is conſidered only as an eſtabliſhment of pomp, and an appendage of the court, deſtined merely for the purpoſe of adding to imperial magnificence. This diſdainful indifference, ſhewn by the Chineſe for glaſs manufactures, clearly evinces how different their ideas are at preſent from thoſe of the Europeans.

MEDICINE.

The ſtudy of medicine among the Chineſe is as ancient as the foundation of their empire. Their phyſicians were never ſkilful anatomiſts, or profound philoſophers, nor will their moſt reſpectable theories bear the ſcrutiny of the practical anatomiſt; indeed, where anatomy is ſhackled by a nonſenſical prejudice which prevents the opening of the human body, it is impoſſible that the practice of medicine or ſurgery can be very perfect.

Vital heat, and radical moiſture, are conſidered by the Chineſe phyſicians as the two natural principles of life; the blood and ſpirits they conſider only as their vehicles. Theſe two principles, according to them, are ſeated in all the principal parts of the body, in which they preſerve life and vigour. The ſeat of radical moiſture they ſuppoſe to be in the heart, lungs, liver, and reins. They place vital heat in the inteſtines, the number of which they make amount to ſix; by means of the ſpirits and blood, the vital heat and radical moiſture are conveyed from theſe different ſeats to the other parts of the body. The Chineſe phyſicians ſuppoſe alſo, ſays F. du Halde, "that the body, by means of the nerves, muſcles, veins, "and arteries, is like a kind of lute or muſical inſtru- "ment, the different parts of which emit various ſounds, "or rather have a temperament proper for each, and "ſuited to their figure, ſituation, and particular uſes, "and that its different pulſes, which reſemble the diffe- "rent tones and notes of theſe inſtruments, enable "the practitioner to judge infallibly of their ſituation "and ſtate, in the ſame manner as a cord, more or leſs "tenſe, touched in one place or in another, in a ſtronger "or gentler manner, ſends forth different ſounds, and

" diſcovers whether it be too much ſtretched, or too " much relaxed."

In a word, they ſuppoſe that between all the parts of the human body, there is a certain influence on the one hand, and a ſympathy on the other, and theſe form the baſis of their ſyſtem of phyſic. They pretend to judge of the ſtate of a patient, and to determine the nature of his diſeaſe, by the colour of the face and eyes, by inſpecting the tongue, noſtrils, and ears, and by the ſound of the voice; but it is chiefly upon a knowledge of the pulſe that they found their moſt infallible prognoſtics. Their theory reſpecting the pulſe is very extenſive, and varies according to circumſtances. One of the ancient phyſicians has left a complete treatiſe upon this ſubject, which ſtill ſerves as a guide. This work was compoſed about two hundred years before the Chriſtian era; and it appears certain that the Chineſe were acquainted with the circulation of the blood long before any of the nations of Europe.

As before obſerved, they never uſe diſſection; but it appears that they have long ſtudied living nature with attention and advantage. Living nature may, perhaps, not be impenetrable to an obſervation of three thouſand years. The Egyptians did not permit the opening of dead bodies, and yet it was from their ſacred books that Hippocrates derived the greater part of his knowledge. The Chineſe phyſic is, however, almoſt all quackery. They have the greateſt confidence in their ſimples, which indeed have ſingular virtues; but it requires no little ſkill to know them thoroughly, and to be able to adminiſter them ſeaſonably.

Inoculation was practiſed in China a long time before it was known in Europe; the Chineſe, indeed, place leſs confidence in it than the Europeans, and for this reaſon, becauſe they are convinced, by numberleſs in-

ſtances, that it does not prevent a return of the ſmall-pox when it becomes epidemical. The name given to this diſeaſe in China is *tai-tou*, which means, *poiſon of the mother's breaſts*. They diſtinguiſh it into forty different kinds; but experience plainly demonſtrates that it is not dangerous in the warm provinces of China; in the cold it produces little eruption: it is in the temperate that it extends its ravages wideſt. The Chineſe phyſicians, therefore, regulate their mode of treating this diſtemper according to the climate, and to the age and habit of the patient.

MUSIC OF THE CHINESE.

The modern Chineſe entertain the ſame ideas reſpecting their ancient muſic, as thoſe which have been tranſmitted to us concerning that of the Greeks and Egyptians; and they regret their ancient harmony, as we lament the loſs of that which has been ſo much extolled by antiquity, and of which ſo many wonderful things have been related. If Egypt had a Hermes, or Mercury Triſmegiſtus, who, by the ſoftneſs and charms of his voice, finiſhed the civilization of men; if Greece had an Amphion, who built cities by his harmony alone; and an Orpheus, who, by the ſound of his lyre, ſuſpended the courſe of rivers, and made the moſt rugged rocks follow him, China boaſts of no leſs miracles performed by her ancient muſicians. We are told of a Lyng-lun, a Kouei, and a Pin-mou-kia, who, by touching their *kin and their ché*, produced ſounds capable of ſoftening the hearts of men, and of taming the moſt ferocious animals.

More than eight centuries before the exiſtence of the ſon of Antiope, and of the famous ſinger of Thrace, it is recorded that the inimitable Kouei ſaid to the emperor Chun, "When I touch the ſtones, which com-

" poſe my *king*, and make them ſend forth a ſound, the " animals range themſelves around me and leap for " joy."—The ancient muſic, according to the Chineſe writers of every age, " could call down ſuperior ſpirits " from the ethereal regions ; raiſe up the manes of de- " parted beings ; inſpire men with a love of virtue, " and lead them to the practice of their duty, &c."— " Are we deſirous," ſay the ſame authors, " of know- " ing, whether a ſtate be well governed, and whether " the morals of its inhabitants be virtuous or corrupt,— " let us examine what kind of muſic is eſteemed among " them."—This rule was not neglected by Confucius, when he travelled through the different kingdoms into which China was divided in his time; ſome veſtiges of the ancient muſic even then remained ; and his own experience had taught him how much influence harmony has over the paſſions and movements of the ſoul. It is, indeed, related, that when he arrived in the kingdom of Tſi, he was entertained with a piece of the muſic called Chao, that is to ſay, of that muſic which Kouei compoſed by order of Chun. " For more than three " months," ſay the authors of his life, " it was impoſ- " ſible for him to think of any thing elſe ; the moſt ex- " quiſite food, prepared in the moſt delicate manner, " could neither awaken his taſte, nor excite his appe- " tite, &c."

It is not our intention to enter on a diſſertation on the ancient muſic of the Chineſe ; we ſhall only obſerve, that the muſical ſyſtem, ſo long attributed to the Egyptians and the Greeks, has been diſcovered in China ; and that it is beyond a doubt that it had its origin there, at an epocha much anterior to the times of Hermes, Linus, or Orpheus. We cannot enter into that tedious detail which would be requiſite to explain this ſyſtem, the muſical

reader may find it in the diſſertation of F. Amiot,† publiſhed by the Abbé Rouſſier, and which this learned theoriſt enriched with his own obſervations.

We ſhall now ſpeak of the muſical inſtruments of the Chineſe. They have always diſtinguiſhed eight different ſounds; and they believe that nature, in order to produce them, formed eight kinds of ſonorous bodies. The order in which they diſtribute theſe ſounds, and the inſtruments they have conſtructed to produce them, are as follow: 1ſt. The ſound of ſkin, produced by drums.* 2dly, The ſound of ſtone, produced by the *king*.† 3dly, That of metal, by bells.‡ 4thly, That of baked earth, by the *hiuen*.§ 5thly, That of ſilk, by the *kin* and the *ché*.‖ 6thly, That of wood, by the *yu* and the *tchou*.¶ 7thly, That of bamboo, by the *koan*, and different flutes.** And, 8thly, That of a gourd, by the *cheng*.††

The firſt drums were compoſed of a box made of baked earth, covered at both extremities with the tanned hide of ſome animal; but, on account of the weight and brittleneſs of baked earth, wood was ſoon ſubſtituted in its ſtead. The Chineſe have drums of various kinds; the greater part of them are ſhaped like our barrels, and ſome are cylindric.

The Chineſe are, perhaps, the only nation who have had the ingenuity to apply ſtones to the purpoſe of making muſical inſtruments. We have already deſcribed the different kinds of ſonorous ſtones which are found in this empire; the inſtrument conſtructed of them is called

† This diſſertation forms the ſixth volume of the New Memoirs reſpecting China.

* Fig. 5, 7, Plate I.
† Fig. 1, 2, 3, ditto.
‡ Fig. 4, 6, ditto.
§ Fig. 8, 9, ditto.
‖ Fig. 9, 10, Plate II.
¶ Fig. 4, 5, 11, ditto.
** Fig. 6, 7, 8, ditto.
†† Fig. 1, 2, 3, ditto.

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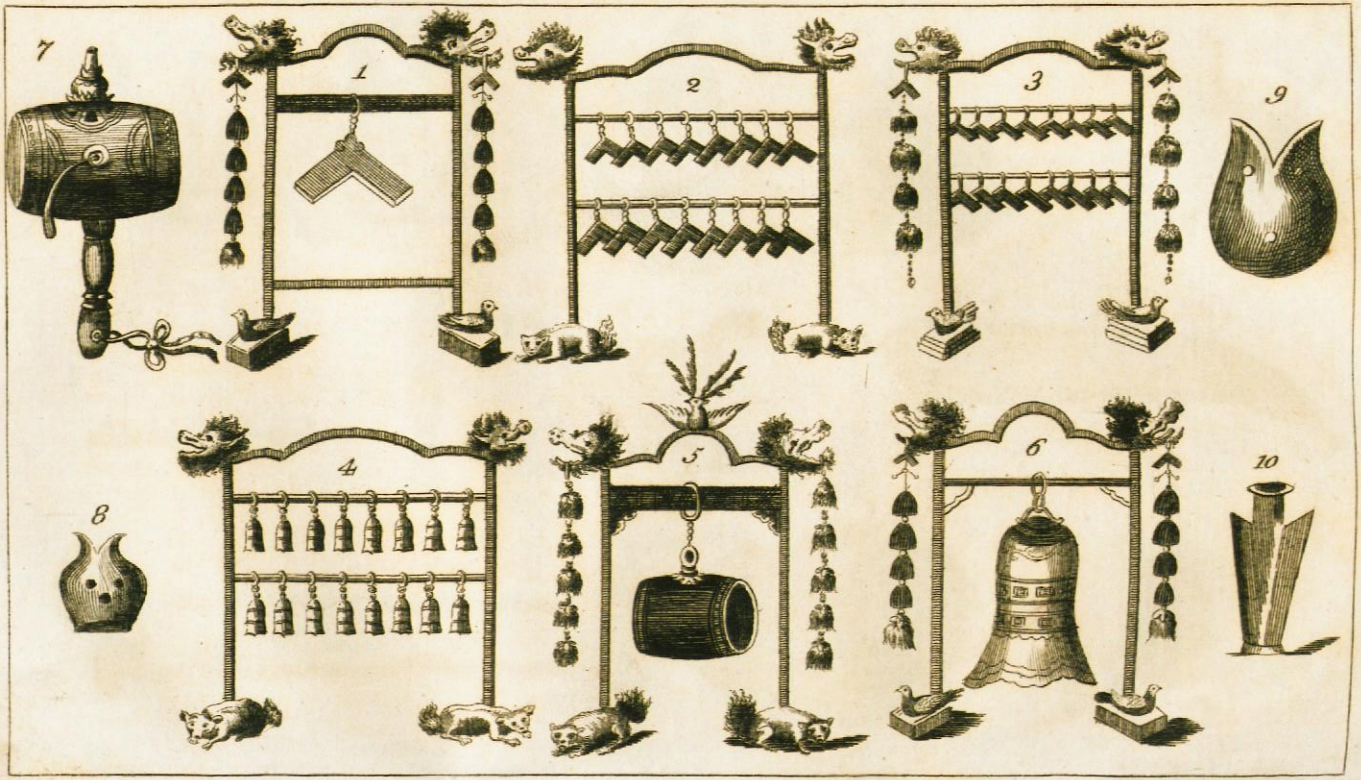

Chinese Musical Instruments

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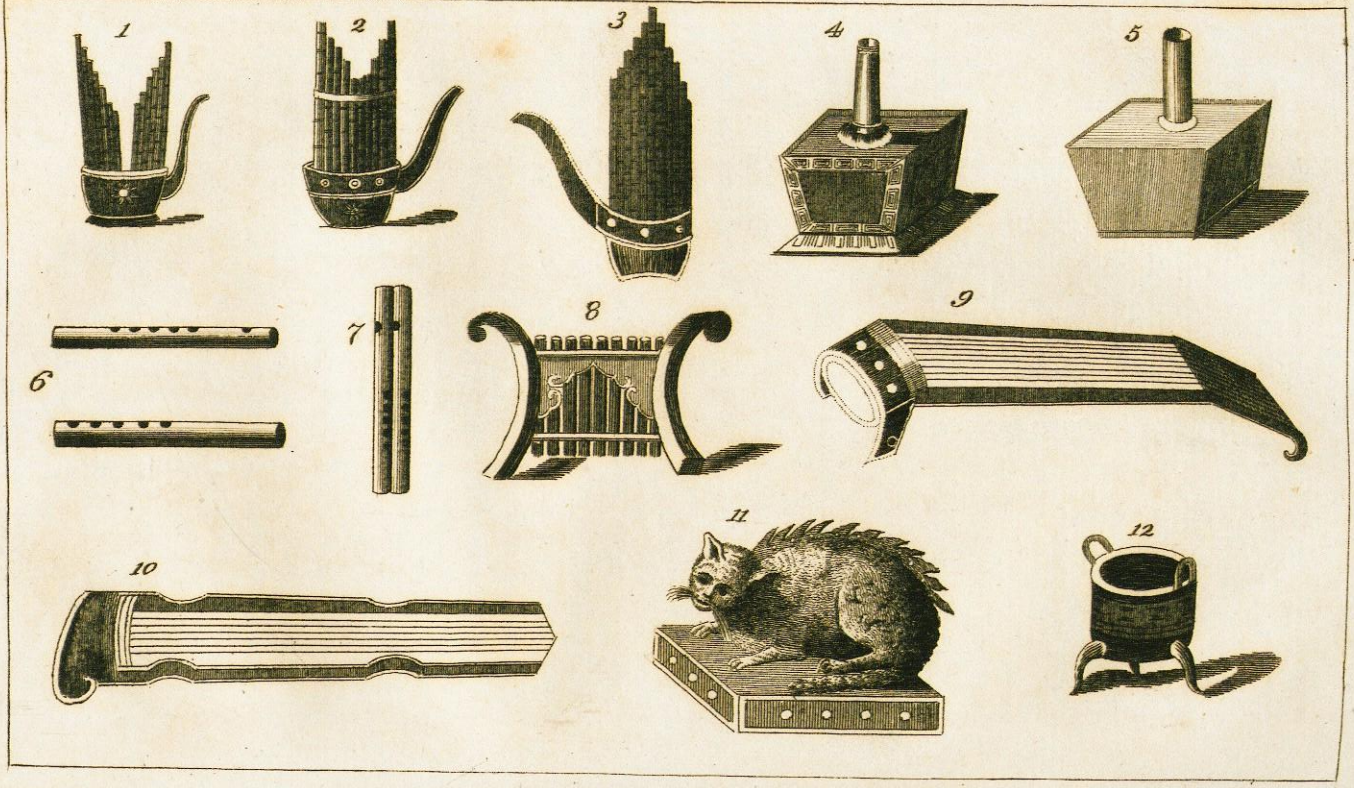

Chinese Musical Instruments

king, and is diſtinguiſhed into *tſé-king*, and *pien-king*. The tſé-king conſiſts of only one ſonorous ſtone, which, conſequently, produces only one tone. The pien-ting is an aſſortment of ſixteen ſtones, ſuſpended together, which form all the tones admitted into the muſical ſyſtem of the ancient Chineſe. Theſe ſtones are cut into the form of a carpenter's ſquare; to make their tone flatter, their thickneſs is diminiſhed; and to render it ſharper, ſomething is taken from their length.

The Chineſe have always made their bells of a mixture of tin and copper: their ſhapes are various, thoſe of the ancients were not round, but flatted, and in the lower part reſembled a creſcent. The Chineſe have formed an inſtrument of ſixteen bells, properly aſſorted, ſo as to correſpond with the ſonorous ſtones, of which the *king* are compoſed.

The inſtrument *hiuen*, which is made of baked earth, is highly reſpected by the Chineſe, on account of its antiquity. They diſtinguiſh it into two kinds, the great and the ſmall *hiuen*. "The great *hiuen*," ſays the Dictionary Eulh-ya, "is like a gooſe's egg, and the ſmall "*hiuen*, like that of a hen: it has ſix holes for the notes, "and a ſeventh for the mouth."

The *kin* and the *ché*, which have been known from the remoteſt antiquity, emit the ſound of ſilk. The *kin* has ſeven ſtrings, made of ſilk threads, and is diſtinguiſhed into three kinds, differing only in ſize; the great *kin*, the middle *kin*, and the ſmall *kin*. The body of this inſtrument is formed of the wood of the *toung-mou*, and varniſhed black; its whole length is about five feet five inches. The *ché*, of which there are five kinds, is furniſhed with twenty-five ſtrings, and its ordinary length is nine feet. F. Amiot aſſures us, that we have no inſtrument in Europe that deſerves to be preferred to it.

The inſtruments which emit the ſound of wood, are the *tchou*, the *yu*, and the *tchoung-tou*; the firſt is ſhaped like a ſquare buſhel, and is beat on the inſide with a hammer; the ſecond, which repreſents a tyger ſquatting, is made to ſound by ſcraping its back gently with a rod; the third is a collection of twelve pieces of board tied together, which are uſed for beating time, by holding them in the right hand, and knocking them gently againſt the palm of the left.

The bamboo furniſhes a numerous claſs of inſtruments, compoſed of pipes joined together, or ſeparate, and pierced with more or fewer holes. The principal of all theſe wind inſtruments is the *cheng*, which emits the ſound of a gourd. The neck of the gourd is cut off, and the lower part only is reſerved, to which a cover is fitted, having as many holes as are equal to the number of ſounds required. In each of theſe holes, a pipe is fixed, made of bamboo, and ſhorter or longer, according to the tone it ought to emit. The mouth of the inſtrument is formed of another pipe, ſhaped like the neck of a gooſe; it is fixed to the gourd on one ſide, and ſerves to convey the air to all the pipes it contains. The ancient *cheng* differed in the number of their pipes; thoſe uſed at preſent have only thirteen: this inſtrument appears to have ſome affinity with our organs.

The Chineſe are unacquainted with the uſe of our muſical notes; they have not that diverſity of ſigns which diſtinguiſh the different tones, and the gradual elevation or depreſſion of the voice, nor any thing to point out the various modifications of ſound which produce harmony. They have only a few characters to mark the principal notes; all the airs which they have learned, they repeat merely by rote: the Emperor Kang-hi was therefore greatly aſtoniſhed at the facility with which an European could catch, and remember an air the firſt time he heard

it. In 1679, he ſent for Fathers Grimaldi and Pereira to the palace to play ſome tunes upon an organ and a harpſichord, of which they had made him a preſent. He appeared much ſatisfied with the European muſic, and afterwards ordered his muſicians to play a Chineſe air; F. Pereira pricked down the whole air while the muſicians were playing it, and when they had done, the miſſionary repeated the air without omitting a ſingle note. The Emperor could not comprehend how a ſtranger could learn a piece of muſic ſo quickly, which had coſt ſo much time and labour to his muſicians, and how it was poſſible, by the help of a few characters, to make himſelf ſo far maſter of it, as not to be in any danger of forgetting it. He beſtowed the higheſt praiſes on the European muſic, and admired the means which it furniſhes to facilitate and leſſen the labour of the memory. Some remains of incredulity made him, however, wiſh to have the experiment ſeveral times repeated. He himſelf ſung various airs, which the miſſionary pricked down in proper time, and repeated immediately. "I muſt "confeſs," ſaid the Emperor, "that the European "muſic is incomparable, and that the like of this Fa- "ther (F. Pereira) is not to be found in my whole "kingdom."

PAINTING, CIVIL AND NAVAL ARCHITECTURE.

The Chineſe painters have been long ſince decried in Europe; but we are of opinion, that to appreciate their merits juſtly, it would be neceſſary to ſee ſome of their beſt works, and not to judge of them from the fans and ſcreens which are brought us from Canton. The Chineſe pretend to have had their Le Brun, their Le Sueur, and their Mignard; and even at preſent they have painters who are held in high eſtimation among them. Their works, however, are never carried from Pe-kin to Can-

ton, becauſe they would not find purchaſers among the European merchants, who are fond only of naked figures, of licentious and indecent ſubjects; and ſome of the miſſionaries lamenting the depravity of their taſte, aſſure us, that by the temptation of money, they prevail upon the daubers of Canton to execute pieces for them, the obſcenity of which may gratify the taſte, and tickle the fancy of an European voluptuary.

It ſeems, however, to be univerſally agreed, that the Chineſe have no notion of correctneſs or perſpective, and little knowledge of the beautiful proportions of the human body. But thoſe even who refuſe them the talent of painting figures well, cannot diſallow that they particularly excel in flowers and animals. They execute theſe ſubjects with much taſte, juſtneſs, and freedom, and they pride themſelves, above all, in an exactneſs of repreſentation, which might appear to us trifling and minute.

Painting muſt make little progreſs in China, becauſe it is not encouraged by government; it is reckoned among the number of thoſe frivolous arts, which contribute nothing towards the proſperity of the ſtate. The Emperor's cabinets and galleries are filled with European paintings; he employed for a long time the pencils of Caſtiglione and Attiret, both eminent artiſts, whom he highly eſteemed, and whoſe works he often inſpected; but on account of that notion entertained of the inutility of painting, he rejected an offer made by them of eſtabliſhing a ſchool for painting, and of inſtructing pupils in that art.

Painting in freſco was known in China long before the Chriſtian era: it was much in vogue under the Han, who ornamented the walls of their principal temples with it. This kind of painting made freſh progreſs, and gained more admirers in the fifth and ſixth

centuries; and it was carried to a degree of perfection ſeldom equalled.

The preſent emperor has in his park an European village, painted in freſco, which produces the moſt agreeable deception. The remaining part of the wall repreſents a landſcape, and little hills, which are ſo happily blended with the diſtant mountains behind, that it is almoſt impoſſible to conceive any compoſition more ingeniouſly imagined, or better executed. This beautiful work is the production of Chineſe painters, and was copied from deſigns ſketched out for them.

Engraving in colours is very ancient among the Chineſe, who diſcovered that method long before it was known in Europe.

The chiſſel of the Chineſe ſculptors is ſeldom employed, becauſe, if we except the idols of their temples, the luxury of ſtatues is not known in this empire. There is not a ſingle ſtatue to be ſeen in the ſquares, public edifices, or palaces of Pe-kin; indeed, the only real ſtatues to be found in China, are thoſe which, for the ſake of ceremonious diſtinction, are uſed to ornament the avenues leading to the tombs of princes, and great men of a certain rank; to which we muſt alſo add thoſe which are placed near the emperor's coffin, and that of his ſons and daughters in the interior part of the vault where their remains are depoſited.

The Chineſe architecture is not the mere effect of cuſtom without any fixed ſyſtem; it has its principles, rules, and proportions. When a pillar is two feet in diameter at the baſe, it muſt be fourteen in height, and by one or other of theſe meaſures that of every part of the building may be determined. This architecture, though it has no relation whatever with that of Europe; though it has borrowed nothing from that of the Greeks, has a certain beauty peculiar to itſelf.

The numberleſs rivers and canals by which China is watered, have rendered it neceſſary to conſtruct a multiplicity of bridges of various ſhapes and forms; the arches of ſome are exceeding lofty and acute, with eaſy ſtairs on each ſide, the ſteps of which are not quite three inches in thickneſs, for the greater facility of aſcending and deſcending; others have no arches, but are compoſed of large ſtones, placed tranſverſely upon piles, after the manner of planks. Theſe ſtones ſometimes are eighteen feet in length: ſome of theſe bridges are conſtructed of ſtone, marble, and brick, others of wood, and ſome are formed of a number of barks, joined together by ſtrong iron chains. The invention of the latter is very ancient; they are known by the name of *ſeou-kiao, floating bridges*; and ſeveral of them may be ſeen upon the Kiang and Hoang-ho.

The moſt remarkable among the bridges of China is one that is about three leagues from Pe-kin; it is two hundred paces in length, and broad in proportion. Moſt ſtrangers who view it, appear aſtoniſhed at its height, and the apparent inutility of the greater part of its arches, becauſe it is conſtructed upon a very ſmall river. But when this river becomes ſwelled by the ſummer rains, all theſe arches are ſcarcely ſufficient to afford a paſſage to its waters.

The naval architecture of the Chineſe appears to have made no progreſs for ſeveral centuries; neither their frequent intercourſe with thoſe Europeans who have viſited their coaſts, nor the ſight of their veſſels, has made them turn their thoughts to change or improve their own. The largeſt are not more than 250 or 300 tons burthen, and they have neither mizen, bow-ſprit, nor top-maſts, but only a main and a fore-maſt, to which is ſometimes added a ſmall top-gallant-maſt; this, however can afford only a feeble aſſiſtance. The Chineſe ſupply the

place of ſails with mats, made of bamboo; they are ſtrengthened by whole bamboos, equal in length to the breadth of the ſail, and extended acroſs it, at the diſtance of a foot one from another. Two pieces of wood are fixed to the top and bottom of the ſail; the upper ſerves as a yard, and the lower, which is about five or ſix inches in thickneſs, keeps the ſail ſtretched, when it is neceſſary to hoiſt or lower it. This kind of ſail may be folded and unfolded like the leaves of a ſcreen. The Chineſe veſſels are far from being ſwift ſailers, but they keep their wind well, on account of the ſtiffneſs of their ſails, which do not yield to the breeze; but they ſoon loſe this advantage by the great lee-way they make, owing to their bad conſtruction.

The Chineſe do not uſe pitch for caulking the bottoms of their veſſels, but a particular kind of gum, mixed with lime; and this compoſition is ſo excellent, that one or two wells in the hold are ſufficient to keep the veſſel perfectly dry. They draw up the water with buckets, for they have not yet adopted the uſe of our pumps. Their anchors are made of a hard and heavy wood, which they call *tié-ly-mou*, or *iron-wood*. They pretend, that theſe anchors are far ſuperior to thoſe of iron, becauſe the latter are apt to bend, which never happens to anchors made of *tié-ly-mou*.

The Chineſe make excellent coaſting pilots, but they are bad ſailors in an open ſea. It is the ſteerſmen alone who conduct the veſſel; they bring the ſhip's head to that point of the compaſs in which they think they ought to purſue their courſe, and without troubling themſelves about the rolling or motion of the ſhip, they run on as it were at hazard. The Chineſe pretend to have been the firſt inventors of the mariner's compaſs; but they ſeem to have little deſire for improving this intereſting diſcovery.

The Chineſe have never been expoſed to the neceſſity of fighting naval battles, except on the river Kiang, around and near their own coaſts, or in the neighbourhood of the iſles of Japan. They have, however, ſeveral diſtinct kinds of veſſels for warlike operations. Thoſe belonging to the port of Canton are much larger than thoſe employed on the coaſts of Fo-kien, and the latter are built only of fir, or common deal; whereas the veſſels of Canton are entirely conſtructed of *iron-wood*. In naval battles they are found to be much ſtronger, and more uſeful; but they are heavy, and far inferior to the others in point of ſailing.—Theſe veſſels laſt long, worms never pierce them, and ſome of them are armed with cannon.

On the coaſts of Fo-kien, the Chineſe uſe a kind of faſt-ſailing veſſel, which is employed in purſuing pirates, and for carrying diſpatches. Its ſides are ſtrengthened by bands of bamboo nailed over the planks, in order that they may better reſiſt the violence of the waves. Theſe veſſels draw from ſix to ſeven feet of water, and no weather prevents them from putting to ſea.

A veſſel to open the waves. This is a veſſel which draws only three or four feet of water; it has a ſharp prow, and eaſily overcomes the reſiſtance of the waves. It is furniſhed with a helm, a ſail, and four oars; and, as they ſay, *fears neither the wind nor the billows*. It can contain from thirty to fifty ſoldiers.

A veſſel to run among ſand-banks. This is thus named, becauſe it can paſs in places where the water is extremely ſhallow. It is conſtructed with a flat bottom, and is uſed for gliding along the coaſts of the northern ſea, where there is little depth of water; but veſſels of this kind are never employed on the ſouthern coaſts.

A hawk's-bill veſſel. Of all the Chineſe veſſels this is the ſwifteſt and lighteſt for ſailing, and as its prow and poop are conſtructed in the ſame manner, it can advance or retreat with equal facility, without putting about. Its deck is defended, on each ſide, by a kind of parapet made of bamboo, which ſhelters the ſoldiers and rowers from the weapons of the enemy.

We ſhall not extend this account of the Chineſe ſhipping any farther; it may be eaſily perceived that a whole fleet of ſuch armed barks would not be able to ſtand an attack from a few of our European ſhips of war.