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C U R I O U S
O B S E R V A T I O N S

U P O N T H E
M A N N E R S , C U S T O M S , U S A G E S , D i f f e r e n t
L A N G U A G E S , G O V E R N M E N T , M Y T H O -
L O G Y , C H R O N O L O G Y , A n t i e n t a n d M o d e r n ,
G E O G R A P H Y , C E R E M O N I E S , R E L I G I O N ,
M E C H A N I C S , A S T R O N O M Y , M E D I C I N E ,
P H Y S I C S , N a t u r a l H I S T O R Y , C O M M E R C E ,
A R T S a n d S C I E N C E S ,

O F T H E
S E V E R A L N A T I O N S
O F
A S I A , A F R I C A , a n d A M E R I C A .

Translated from the FRENCH of
M. L'ABBÉ LAMBERT.

V O L . II.

L O N D O N :
Printed for J. WREN, at the *Bible and Crown*, in
Salisbury-Court, Fleet-street.

MDCCLIV.



C U R I O U S
O B S E R V A T I O N S
O N T H E
M a n n e r s , C u s t o m s , & c .

Of the several NATIONS of
Asia, Africa, and America.

C H A P . I .

The origin of the Mamalukes, the situation of their towns; their robberies, frauds, and cruelties. The nature of the country inhabited by the Manacicas, their genius, religion, ceremonies, and customs, the authority of their caciques, the form of their government. The manners and usages of the Marccotas.



W H E N the Portuguese made the conquest of Brasil, they there established several colonies, and among the rest one called Piranlinga, or as others call it, the town of St. Paul. Its inhabitants, who had no wives, married with the Indian women. From this mixture sprung children who in time degenerated, and whose inclinations and sentiments were very opposite to

the candour, generosity, and other virtues of the Portuguese nation. They gradually fell into such disrepute on account of their profligate manners, that the adjacent towns thought they should lose their character if they continued to have any communication with the town of St. Paul; and though its inhabitants were originally Portuguese, they judged them unworthy to bear a name which they dishonoured, and called them Mamalukes.

Their town became the asylum and rendezvous of a number of robbers, both Italian, Dutch, and Spaniards, who in Europe had made their escape from the punishment due to their crimes, or who wanted to lead a licentious life without dread of punishment. The mildness of the climate, and the fertility of the soil, which produces all the commodities of life, served to augment their propensity to all manner of vices.

Besides, it is no easy task to reduce them; their town is situated about thirteen leagues from the sea, on a steep rock surrounded with precipices. We can only climb up to it by a narrow foot-path, where a handful of men could stop the progress of a numerous army. At the foot of the mountain are some small towns full of merchants, by whose assistance they carry on their commerce. This happy situation supports them in the love of independency; so that they only obey the laws and ordinances of the crown of Portugal, when they agree with their interests; and 'tis only in cases of pressing necessity, that they have recourse to the protection of the king.

These robbers, without honesty and law, and who could be restrained by no authority, spread like a torrent over all the territories of the Indians, who having only arrows to oppose their guns, could make but little resistance. They carried off an infinite

finite number of these unfortunate creatures, to reduce them to the hardest slavery. 'Tis said, that in the space of a hundred and thirty years they have destroyed or made slaves of two millions of Indians, and that they have depopulated a thousand parts of the country as far as the river of the Amazons. The terror they have spread among these people, has rendered them more savage than they were, and forced them to hide themselves in the caves and hollows of the mountains, or to disperse here and there in the most remote and gloomy parts of the forests.

The Mamalukes seeing that by this means their prey had escaped, had recourse to a diabolical piece of fraud, which succeeded. Three of them disguis'd themselves like missionaries, and by means of this disguise, it was easy for them to draw a crowd of Indians about them. They made small presents to them, and after having gained their confidence, they persuaded them to quit their miserable retreat, join some other people, and form a numerous village, where they might live in greater safety. After having assembled a great number of them, they amused them till the arrival of their troops. Then they rushed upon these miserable creatures, loaded them with irons, and led them to their colonies. Thus in less than five years they carried off more than three hundred thousand Indians; but almost the whole of these unfortunate creatures perished, either by the fatigues of their journeys, or by the bad treatment of their cruel masters, who overpowered them either in working the mines, or tilling the ground, and who begrudg'd them the necessaries of life, while they often made them expire under their blows. This cruelty of the Mamalukes has determined the king of Portugal to arm the Indians, that they might be able to defend their

country. They are always ready to march on the first order of the governor, and have become so terrible, that the Mamalukes dare hardly appear before them.

Not far from the Mamalukes dwell the Manacicas. This nation is divided into a great number of villages situated towards the north among the large forests, which are so thick that the sun can hardly be seen in them. These woods run from east to west, and terminate in vast deserts, which are overflowed the greatest part of the year.

The soil abounds with wild fruits. We there find a vast number of wild beasts, among which there is one of a singular kind called Famacosio; this animal resembles an ape in its head, and a dog in its body, except that it has no tail. It is the fiercest of all animals, and the swiftest, so that there is hardly a possibility of escaping its claws. If a person meets one on the road, and gets up into a tree in order to shun its fury, it gives a kind of call immediately, on which many others appear, and in a body dig up the earth about the root of the tree, till it falls down.

The Indians have found a way of destroying these animals. A considerable number of them assemble and make a kind of palisade in which they inclose themselves; then they begin to shout or make a noise, which brings these animals in flocks from all quarters, and while they are digging the earth in order to throw down the palisade, the Indians kill them with their arrows without being exposed to any danger.

The whole of that country is watered with rivers which are full of fish, fertilize the soil, and render the harvest very plentiful. These Indians are of an olive complexion, but are well shaped, and of a good stature. Sometimes a very extraordinary

dinary disease reigns among them. It is a species of leprosy which covers the whole body, and forms a crust on it like the scales of fish; but this disease is neither painful nor disagreeable to them. They are as valiant as the Chiquites. In ancient times they form'd but one nation, but the troubles and dissensions rais'd among them, oblig'd them to separate. Since that time, on account of their traffic with other nations, their language is entirely corrupted, and idolatry unknown to the Chiquites is introduced among them, as well as the barbarous custom of eating human flesh.

Their towns are disposed with great art; we there see large streets, public places, three or four large houses divided into halls and several chambers on a floor. In these the principal cacique and captains lodge. These houses are also destin'd for the public assemblies and festivals, and serve for the temples of the gods. The houses of private men are built in a certain order of architecture peculiar to themselves. What is surprizing is, that they have no other instrument but a hatchet of stone to cut and work the wood.

The women are carefully employ'd in making stuffs and pieces of household furniture, in which they employ an earth prepar'd with their own hands. The vessels they make of this earth are so beautiful and fine, that to judge of them by the sound, strangers are apt to take them for metals.

Their towns are not far distant from each other which facilitates the frequent visits they pay, and the entertainment they give each other, on which occasions they generally drink 'till they are drunk. In these public ceremonies the place of honour is due to the cacique; the maponos or priests of the idols have the second place; the physicians possess the third; after them come the captains, and then the rest of the nobility.

The inhabitants of each town pay a strict obedience to their cacique. They build his houses, cultivate his lands, and furnish his table with the best of what the country affords. He commands in the whole town, and gives orders for punishing offenders. The women are bound to the same obedience to the cacique's principal wife, for he may have as many as he pleases. They all pay him the tenth part of their fish and game, neither can they go in quest of either without his permission.

The government is hereditary. They betimes prepare the eldest son of the cacique for it, by the authority they give him over the young people, and this is as it were an apprenticeship, in which he learns the art of governing well. When he arrives at the age of maturity, and is capable of the management of affairs, the father resigns and installs his son with great ceremony. Notwithstanding his dimission, he is no less lov'd and respected, and when he dies his obsequies are perform'd with great pomp. His sepulchre is placed in a subterraneous vault well wall'd, that the moisture may not too soon destroy his bones.

The country of the Manacicas forms a kind of pyramid, which extends from south to north, and whose extremities are inhabited by these Indians. In the middle are other people as different from them in their language, as they are like them in the barbarous life they lead.

At the foot of the pyramid on the east, are the Quimonocas, and on the west the Tapacuras. The north beyond the Puizocas and the Paunacas, is surrounded with two rivers called Potaquissimo and Qununaca, into which run many rivulets which render the adjacent lands very fertile. The first towns towards the east are those of the Quirinucas; towards the west are those of Quounaaco, and in going

ing toward the point of the pyramid in the north we meet with the Quinilicas. The Zibacas, who are not far distant, have always known how to preserve themselves from the incursions of the Mamalukes. Between the east and the north, we find the Parabacas, the Quiziacas, the Naquicas, and the Mapafinas, which, is a very brave nation, but has been in some measure destroyed by a kind of birds call'd Perefincas, which live under ground, and tho' not very large, have got so much strength and boldness, that if they see an Indian they fly at him and kill him. Opposite to this are the Mochozuus, who go intirely naked. The women have only a fillet hung about their neck, to which they tie their children. The Tapacuras who extend between the west and the north, also go naked and eat human flesh. Near to this are the Boures.

As to the religion of these people, and the ceremonies they observe in it, there is not a more superstitious nation in all the West Indies: They appear however to have some confused idea of the mystery, of the incarnation.

'Tis a tradition among them, that in past ages a lady of great beauty conceiv'd a very beautiful child without the assistance of a man; that this child arriving at a certain age, perform'd the most surprizing miracles, which struck the whole earth with admiration; that on a certain day he assembled a great crowd of people, ascended into the air, and transform'd himself into the sun which we now see. His body is all light, say the maponos or priests of the idols, and if there was not so great a distance between him and us, we might distinguish the features of his face.

It appears very natural that such a great personage should be the object of their worship. However, they adore devils, who are said sometimes to ap-

pear to them in the most terrible forms. They acknowledge a trinity of the principal gods whom they distinguish from the others who have much less power. They call the father Omequeturique or Uragozorifo, the name of the son is Urufana, and the spirit is called Urupo. This virgin, whom they call Quipoci, is the mother of Urufana, and the wife of Uragozorifo. The father speaks with a loud and distinct voice, the son thro' his nose, and the voice of the spirit is like thunder. The father is the god of justice, and chastises the wicked; the son and the spirit, as well as the goddess, perform the function of mediators, and intercede for the guilty.

'Tis a large hall in the cacique's house which serves as a temple to their gods. One part of the hall is inclos'd by a large curtain, and this is the sanctuary where these three divinities, whom they call by the common name of Tinimaacas, come to receive the homages of the people, and to publish their oracles. This sanctuary is only accessible to the principal mapono, for there are two or three subordinate ones in each town, but it is forbidden them to approach it under pain of death.

'Tis generally during the public assemblies, that these gods repair to their sanctuary. A great noise with which the whole house resounds proclaims their arrival. The people, who pass the time in drinking and dancing, interrupt their pleasures, and send up shouts of joy to honour the presence of their gods. "Tata equize, say they, that is, father are you already come? They hear a voice which answers them, Paritoques, that is children have courage, continue to eat and drink and divert yourselves heartily, you cannot do me a greater pleasure, I have a great concern for you. 'Tis I who procure to you the advantages you reap from fishing and hupting. 'Tis from me you receive all the goods you possess."

After

After this answer, which they receive with great silence and respect, they return to their dances and their chicha, which is their drink. Soon after their heads being heated by an excess of this liquor, the feast terminates in quarrels, wounds, and the death of many of them.

The gods are dry in their turn, and ask for something to drink. They prepare for them vessels adorned with flowers; and those are presented by the man and woman most esteem'd in the town. The mapono half opens the corner of the curtain, and receives them to carry them to the gods; for there is none but him admitted to be their confident, and who has a right to entertain them. They do not forget offerings of what they had taken in hunting and fishing.

When they are at the height of their drunkenness and quarrels, the mapono comes out of the sanctuary, and enjoining silence, declares to them that he has represented their wants to the gods; that he has receiv'd the most favourable answers from them, that they promise them all kinds of prosperity, rain when they want it, a good harvest, a plentiful hunting and fishing, and every thing they can desire. One day one of the Indians, who had more sense than his neighbours, said smiling, that the gods had drunk heartily, and that the chicha had put them into a good humour; the mapono hearing this piece of raillery, forthwith chang'd his magnificent answers into as many imprecations, and threaten'd them with tempests, thunder, famine and death.

It often happens that the mapono relates very cruel answers from the gods. He orders the whole town to take up arms, and fall upon the neighbouring towns; to pillage every thing they find in them, and to put all to fire and sword. He is always obey'd; 'tis this which occasions perpetual enmities
and

and wars among them, and which induces them to destroy each other.

Besides these principal gods, they adore others of an inferior order whom they call *Ifituus*, which signifies lords of the water. The employment of these gods is to run thro' the rivers and lakes, and fill them with fish in favour of their worshipers, who invoke them when they are fishing, and burn tobacco instead of incense in honour of them. If the hunting and fishing has been plentiful, they go to the temple, and as a testimony of their gratitude offer these gods a part of what they have catch'd.

They call souls *oquipans*, and believe they are immortal, and that at their departure from the body they are by their priests carried into a place where they enjoy eternal felicity. When any one dies they celebrate his obsequies with more or less solemnity, according to the rank he held in the town. The *mapono*, to whom they think the soul is intrusted, receives the offerings, which the mother and sister of the defunct bring to him. He pours out water to purify the soul from its sins. He comforts the mother and the afflicted wife, assuring them that he hopes he shall soon have agreeable news to tell them concerning the happy state of the soul of the defunct, and that he is about to conduct it to heaven.

After some time the *mapono* returning from heaven, calls for the mother and wife, and assuming a cheerful air, desires the wife to wipe away her tears and lay aside her mourning, because her husband is happily arriv'd in heaven, where he expects to share his happiness with her.

The journey of the *mapono* with the soul is fatiguing. He must pass thro' thick forests, go over steep mountains, and descend into valleys full of rivers, lakes and marshes, till at last after a great many

many toils he arrives at a great river, over which is a wooden bridge, guarded night and day by a god call'd *Tatufiso* who presides over the passage of souls, and who puts the *mapono* in the road to heaven.

This god has a pale countenance, a bald head, and a visage which strikes horror. His body is full of ulcers, and cover'd with miserable rags. He does not go to the temple to receive the homages of his votaries. His employment does not afford him leisure for this, because he is continually occupied in giving passage to souls. It sometimes happens that this god stops a soul in its passage, especially if it is that of a young man, to purify it. If it is not tractable, but resists his inclinations, he is enrag'd, and throws the soul into the river to drown it. This, say they, is the source of the many fatal events which happen in the world.

Copious and continual rains had ruin'd the harvests in the country of the *Jurucare* Indians. They being inconsolable for this, desir'd the *mapono* to ask of the gods what was the cause of so great a misfortune. The *mapono*, after having consulted the gods, related their answer, which was, that in carrying the soul of a young man whose father was still alive in the town to heaven, this soul did not testify a due respect to *Tatufiso*, and would not suffer itself to be purified, which oblig'd the god, cruelly enrag'd, to throw it into the river.

Upon this recital, the father, who lov'd the son tenderly, and thought him already in heaven, could not be comforted. But the *mapono* had a lucky expedient in this extreme misfortune. He told the afflicted father, that if he would prepare a good canoe for him, he would go and search for the soul of his son in the river. The canoe was soon got ready, and the *mapono* set out with it on his shoulders.

ders. Soon after the rains ceasing, and the sky becoming serene, he return'd, but the canoe was never seen.

Their paradise is an extremely poor one, and the pleasures enjoy'd in it are far from being capable of satisfying the meanest rational soul. They say there are in it very large trees, which distill a gum on which these souls subsist; that they find in it apes which resemble Ethiopians, that there is honey and some fish in it, and that they there see a large eagle flying, concerning which they tell a great many ridiculous stories.

The Marocotas contiguous to the Manacicas, are of a tall stature and robust make. They make their arrows and spears of a very hard wood, and can use them with great dexterity. Here the women have all the authority, and their husbands not only obey them, but also have the charge of the meanest offices and of the domestic affairs. They only keep two children, and when they have any more they kill them, that they may not be troubled with them in their infancy. Tho' they have caciques and captains, yet there is no vestige either of government or religion among them. Their country is dry, barren, and intirely surrounded with mountains and rocks. They have no other aliment but the roots which they find in abundance in the woods. They have forests of palm trees, the trunks of which supply them with a spongy marrow, whose juice they express for their drink. Tho' in winter the air of their climate is very cold, and tho' they have frequent frosts, yet they go intirely naked, without suffering by the inclemency of the weather. An universal callus so thickens and hardens their skins, that they are insensible to the injuries of the air.

C H A P. II.

The curious particulars of the celebrated caravan of Mecca.

TH E most celebrated of the caravans is that which every year goes from Damascus or Aleppo to the tomb of Mahomet. It generally sets out in the month of July. About this time there daily arrive pilgrims from Persia, from the mogul's, territories, from Tartary, and from all the other empires where Mahometism is profess'd.

Some days before the caravan sets out, the pilgrims make a general procession, which is call'd the procession of Mahomet; in order, say they, to obtain a happy journey by the intercession of their prophet.

On the day of this procession, the pilgrims most distinguish'd by birth or riches, appear dress'd in their finest habits. They are mounted on horses sumptuously caparison'd, and follow'd by their slaves with led-horses and camels with all their ornaments.

The procession begins at sun-rising, when the streets are crowded with an incredible number of spectators.

The pilgrims who are called the issue of the race of Mahomet open the march. They are clothed with long robes, and wear a green bonnet on their heads, as privileges granted only to the pretended relations of the prophet. They walk four in a rank, and are followed by several musicians. After them come in ranks the camels, adorned with their tufts composed of feathers of all colours. Two kettle drummers march at their head. The noise of the drums, trumpets, and a great many instruments, inspires these animals with fierceness.

Next

Next to these come on horse-back the other pilgrims, six in a rank, followed by carriages full of the children whom the fathers and mothers intend to present to the prophet. These carriages are surrounded with crowds of singers, who in singing use a thousand extraordinary gestures, to make us believe they are inspir'd.

These are followed by two hundred cavaliers, clothed in bears skins. They have the management of small pieces of cannon mounted on their carriages. These they discharge every hour, and the air resounds with shouts of joy from all the people.

These cannon are escorted by a company of cavaliers cover'd with the skins of tygers in the form of a cuirass. Their long moustaches, their Tartarian bonnet, and their long sables hung by their sides, give them a very warlike air.

Four hundred foot clothed in green, with a kind of yellow mitre on their heads, precede the march of the mufti.

The mufti, accompanied by the doctors of the law and a numerous crowd of singers, marches before the standard of Mahomet, which follows him. This standard is made of green sattin embroider'd with gold. It is guarded by twelve cavaliers cloth'd in coats of mail, carrying silver maces in their hands, and accompanied with trumpets, and men who strike continually and in concert on plates of silver.

Next appears the pavillion to be presented before the tomb of Mahomet. It is carried by three camels adorn'd with green feathers and plates of silver.

The pavillion is velvet with a crimson ground, embroider'd with gold and enrich'd with precious stones of all colours. Hir'd dancers dance, and counterfeit inspir'd and extraordinary men.

Lastly, the bashaw of Jerusalem, preceded by drums, trumpets, and other turkish instruments, brings up the rear.

When the procession is ended every pilgrim thinks of nothing but his departure. The city of Mecca is the end of the pilgrimage. This city is situated in Arabia Fælix, two or three days journey distant from the red Sea on the river Betius now called Eda. 'Tis the opinion of the Turks that their prophet was born in that city, and this opinion inspires them with so great a veneration for it, that when they speak of it, they always bestow the epithet Magnificent upon it.

When they pray, which is frequently every day, they never fail to turn their faces to that city wherever they are. Their mosque is in the middle of the city. They pretend that it is situated on the very spot of ground, where Abraham formerly built his first house. They call this mosque the square house, believing from tradition alone that Abraham's house was of that figure.

The mosque is beautiful and large, enrich'd with several paintings and gildings, and with all the presents which the followers of Mahomet send to it from a principle of respect.

The dome has two turrets, which at a great distance discover the city of Mecca and its mosque. Near the mosque is a kind of chapel, which contains a well much celebrated among the Turks, who call it Temiena: Their historians say, that the water of this well flows from a spring which God discover'd to Agar and Ismael, when being expell'd by Abraham from his house, they were forc'd to retire into Arabia.

Mahomet took the advantage of this well, to render this city of his nativity respected by all his followers. He declared that the water of it had the
virtue

virtue not only of curing all corporeal diseases, but also of purifying souls stain'd with the blackest crimes.

This opinion is so establish'd among the mussulmen, that we almost perpetually see crowds of pilgrims who come first to drink the waters of this well, and then to wash themselves with it.

The merchants who deal in all kinds of precious stones, expose them and a great many aromatic powders to sale near this well. They have a great demand for them, which is owing to the chimerical virtue of the water of this well, which continually draws as many men guilty of various crimes, as patients labouring under all kinds of diseases.

The soil about Mecca, tho' bad, yet produces a-bundance of excellent fruit. The Turks attribute this fertility to the promise which God made to Agar and her son, to give them every thing necessary for their subsistence in the field to which the angel conducted them.

The city of Medina is not much less respected by all the mussulmen than that of Mecca. The Arabian historians give us the reason of this. They say that the inhabitants of Mecca, jealous because Mahomet appear'd as a legislator among them, and made a great crowd follow him and listen to him as an oracle, form'd a plot to banish him from their city; but that Mahomet being inform'd of their design by his disciples, was so cautious as to make his escape privately with two of them, and to conceal himself in a cave which he found in the mountain of Tor, which is only a league from the city of Mecca. The same historians add, that Mahomet not thinking himself sufficiently safe in this asylum, quitted it and took shelter in Medina with his two fellow adventurers, who were in as great a terror as their master.

At that time, according to these historians, Mahomet was forty-five years of age, forty of which he had employed in publishing his new law. His flight from Mecca, and his retreat to Medina, prov'd the beginning of the first egipt of the mussulmen.

The new legislator seeing himself safe in this city, began again to broach his doctrines. The reputation he acquir'd of a man inspir'd by God, and favour'd with the gift of prophecy, together with the commodious morality of his new law, in a short time procured him a number of followers, not only from the adjacent placés, but from far distant countries.

Of this great number of disciples, he made so many subjects who obey'd him as their sovereign, and at last was at the head of so large a party, that he thought himself capable of enterprizing every thing.

His resentment against his fellow citizens of Mecca, who intended to banish him from the place of his nativity, inspir'd him with a desire of being reveng'd upon them. He thought the most sensible manner of doing this, was to declare that Medina should be his city, and the seat of his empire for him and his successors. He order'd that his sepulchre should be built there, and accordingly we at present see his coffin laid in a great mosque call'd Kiabi.

His coffin, laid in a kind of tow'r, is supported by three marble pillars, and is cover'd with a pavilion of the richest stuff embroider'd with gold, and surrounded with a multitude of lamps which burn continually. The walls of this tow'r are cover'd with plates of silver.

To this tomb the caravans come to pay their homage. That which brings the presents of the grand signior is no sooner arriv'd than the dervises who have the care of the mosque, appear to receive

ceive it. The pilgrims make the mosque resound with shouts of joy, and songs in honour of their prophet. After this there's nothing but feasting and rejoicing till the departure of the caravan.

The day the caravan departs, the pilgrims assemble again, and set out singing some verses of the alcoran with a loud voice. The friends and relations of the pilgrims, inform'd of the passage of the caravan, go to meet them and offer them necessary refreshments; every one thinks it an honour to supply them with provisions for the whole journey. But 'tis principally on the return of the caravan, that the pilgrims receive the congratulations of all the town whence they had set out. They honour them every where, and from that time they begin to enter into the possession of all the privileges which the turkish religion grants to those who go to visit the tomb of Mahomet. The most necessary of those privileges to many of the pilgrims, is impunity for the crimes for which they would have been condemn'd by the ottoman law. Their pilgrimage to Mecca screens them from all pursuits, and of criminals renders them perfectly guiltless.

Not only the pilgrims to Mecca have singular privileges granted them, but also the camels which have had the honour to carry the presents of the grand signior enjoy theirs, which is, not to be treated like a common animal, but to be consider'd as having the happiness to be consecrated to Mahomet. This title ever after exempts them from all labour and service. They have cottages built for their abodes, where they not only live in ease, but are well fed and taken care of.

C H A P. III.

Indian literature, religion of the brachmans, their morality, poetry, theology, and philosophy; the different sects of the Indian philosophers, exposition of their doctrines.

I.

THE brachmans have in all ages been the only depositaries of the sciences in the Indies, except perhaps in some of the most southern provinces, where among the Parias, who were probably the first inhabitants of these cantons, we find a class call'd Valouvres, who pretend to have been formerly what the brachmans are at present. These deal in astronomy and astrology, and have wrote some works very much esteem'd, which contain precepts of morality.

Every where else the brachmans have always been, and still are the only persons who cultivate the sciences as their heritage who are descended from several illustrious penitents. They have multiplied incredibly, and from the northern provinces, situated between mount Lima and Jansoune (the river of Dely) and bounded on the south by the Ganges, as far as Patna, have spread themselves over all the Indies. The sciences are their province, and the brachmans who would live according to their laws ought to mind nothing but religion and study. But they have gradually sunk into a profound negligence.

Those of the true class of Rajas, or Ragepoutres, may be instructed in the sciences by the brachmans. But these sciences are inaccessible to all the other classes, to whom they can only communicate certain poems, the grammar, the art of poetry, and moral reflections.

reflections. The sciences and liberal arts which have been cultivated with so much glory and success among the Greeks and Romans, have also flourish'd in the Indies; and all the ancients have acknowledg'd the merit of the Gymnosophists, who are evidently the brachmans, especially those who have renounc'd the world and become faniaffi or penitents.

II.

The grammar of the brachmans may be justly put in the rank of the most beautiful sciences. Never were the analytic and synthetic methods more happily employ'd, than in their grammatical works, concerning the language Samskret or Samskroutan. This language so admirable for its harmony, copiousness, and energy, was formerly the living language in the country inhabited by the first brachmans. After a great many ages, it was insensibly corrupted, so that the language of the ancient Richi, or of the Vedams, is often hardly intelligible by the most skilful, who only know the Samskret fixed by the grammars.

Several ages after that of the Richi some great philosophers endeavoured to preserve the knowledge of it, such as it was in their time, which was the age of ancient poetry: Anoubhout was the first that form'd a body of grammar. This is the Sarasvat, which according to the Indians is the goddess of speech, or speech itself. Tho' this is the shortest of all grammars, yet the merit of its antiquity has brought it into the highest esteem in the schools of Indostan. Pania assisted by Sarasvat compos'd an immense work containing the rules of the Samskret. King Jamour order'd it to be abridg'd by Kramadisvar. Katap compos'd one more proper for the sciences. There are also three others compos'd by different authors, but the glory of the invention is principally due to Anoubhout.

'Tis surprizing that the human mind has been able to arrive at the perfection observable in these grammars. The authors have in them by analysis reduc'd the richest language in the world, to a few primitive elements, which may be looked upon as the caput mortuum of the language. These elements are of themselves of no use, and properly signify nothing. They have only a relation to an idea; for example, kru implies the idea of action. The secondary elements which affect the primitive, are the terminations which fix it to be a noun or verb, those according to which it ought to be declined or conjugated, a certain number of syllables to be placed between the primitive and these terminations, some propositions, &c.

On the approach of the secondary elements, the primitive often changes its figure. Kru, for example, becomes according to what is added to it, kar, ker, kri kir, kir. Synthesis reunites and combines all these elements, and forms an infinite variety of common terms of them.

The rules of this union or combination of elements, are taught by the grammar; so that a scholar who knows only grammar, may by operating according to the rules, on one root or primitive element, draw from it several thousands of true Samskret words. This art has given the name to the language, for Samskret signifies synthetic or compound.

But as custom makes the signification of terms vary infinitely, tho' they always preserve a certain relation to the idea affix'd to the root, it was necessary to determine their sense by dictionaries. Of these they have eighteen compos'd in different methods. That most in use, and compos'd by Amarasimha, is rang'd almost according to the method follow'd by the author of the Indiculus universalis.

The dictionary entitul'd *Vishvabhedhanam*, is rang'd in alphabetical order, according to the final letters of words.

Besides these general dictionaries, every science has its introduction, where the scholar learns the terms proper to it, which he would in vain search for elsewhere. This was necessary to preserve in the sciences that air of mystery so affected by the brachmans, that not content to have terms unknown to the vulgar, they have disguis'd the most common things under mysterious names.

III.

Their works of poetry and versification are very numerous. As for epic poetry, or poems of different kinds, nature being every where the same, the rules of them are also nearly similar. The unity of action is less observ'd in their *Pouranam* and other poems, than it is in *Homer* and *Virgil*. There are however some poems, and among others the *Harmapuranam*, where they more scrupulously observe the unity of action. The Indian fables, which the Arabians and Persians have so often translated into their languages, are a collection of five small poems, perfectly regular, compos'd for the education of the princes of *Patna*.

The eloquence of orators has never been much us'd in the Indies, and the art of declaiming has been very little cultivated. But as for the purity, beauty, and ornaments of elocution, the brachmans have a great number of books, which contain precepts for them, and which constitute a science of itself, which they call *Alankarachastram* which signifies the science of ornament.

IV.

Of all the parts of polite literature, history is that which the Indians have least cultivated. They have

have an insatiable taste for the marvellous ; and the brachmans have for their own interest conform'd themselves to it. However it is **not to** be doubted, but in the palaces of their princes, there are uninterrupted monuments of the history of their ancestors, especially at Indostan, where the princes are more powerful, and Ragepoutres of the class. There are in the north several books call'd Natack, which, as the brachmans affirm, contain a great many ancient histories without any mixture of fables.

As for the Moguls, they love history, and that of their kings has been wrote by several learned men of their religion. The gazette of the whole empire compos'd in the palace of the great mogul, appears once a month at Dely. In the Indian poems we find a thousand precious remains of venerable antiquity, a distinct notion of the terrestrial paradise, of the tree of life, of the source of the four great rivers, of which the Ganges is one, which according to their literati is the Pison, of the deluge, of the empire of the Assyrians, of the victories of Alexander under the name of Javana-Raja, king of the Javans or Greeks in certain countries on the coast of Malabar. The Gentiles celebrate the deliverance of the Jews under Esther, and give this festival the name of Iuda Tirounal, the feast of Iuda.

V.

Let us now enter into the sanctuary of the brachmans, which is impenetrable to the vulgar. That which, next to the nobility of their clats, elevates them infinitely above the vulgar, is the knowledge of religion, mathematics and philology. The brachmans have a religion of their own, but are, at the same time, the ministers of that of the people. The four Vedams or Bed, are according to them

of divine authority. These are kept in Arabia in the king's library.

The brachmans are divided into four sects, each of which has its peculiar law. Koukowvedam, or according to the Indostan pronunciation Revbed, and the Yajourvedam, are most follow'd in the peninsula between the seas, and the Samavedam and the Latharana or Brakmavedam in the north. The Vedams contain the theology of the brachmans, and the pouranam or poems, of the popular theology. The Vedams are only a collection of the different superstitions of the ancient Richi, or penitents, or Mouni, or hermits. All things, even the gods themselves, are subjected to the intrinsic force of sacrifices, and of the Mantram, which are sacred formulæ us'd in consecrating, offering and invoking. Among these formulas we find the following, omsantiti, santiti, santiti, harih. The letter or syllable om contains the trinity in unity; the rest is a literal translation of holy, holy, holy Lord God. Harih, is a name of God which signifies ravisher.

The Vedams, besides the practices of the ancient Richi and Mouni, contain their sentiments on the nature of God, of the soul, of the sensible world, and the two theologies, the brachmanic and the popular. They have compos'd the holy science, or that of virtue, call'd Harmachastram, which contains the practices of the different religions, of their sacred rites, whether superstitious, religious, or profane, together with the laws for the administration of justice. The treatises of Harmachastram are multiplied to an incredible number.

VI.

The brachmans have cultivated almost every branch of the mathematics. Algebra has not been unknown to them. But that astronomy whose end is astrology

astrology, was always the principal object of their mathematical studies, because the superstition both of the grandes and vulgar, renders it most useful to them. They have several systems of astronomy, and a learned Greek who, like Pythagoras, travell'd formerly into the Indies, becoming acquainted with the science of the brachmans, taught them his system of astronomy, and that his disciples might make a mystery of it to others, he left them in his work, the Greek names of plants, the signs of the zodiac, and many terms, such as hora the twenty fourth part of a day, kendraa center, &c. The most esteem'd of the Indian authors, has plac'd the sun in the center of the motions of mercury and venus.

VII.

What has render'd the name of the Gymnosophists so celebrated in antiquity is their philosophy, from which we must at first separate moral philosophy, not that they want a very beautiful system of this kind, in a great many books of the Mitichastram, which is moral science, generally contain'd in sententious verses like those of Cato; but because this part of philosophy is communicated to all the tribes or classes. Several authors of the Choutres, and even of the Parias, have acquir'd great reputation in this branch of philosophy.

The philosophy which is simply and by way of excellence call'd chastram, is much more mysterious. Logics, metaphysics, and an imperfect sketch of physics, constitute the parts of it. The only end and design of all the philosophical researches of the brachmans, is the deliverance of the soul from the captivity and miseries of this life, by a perfect felicity, which is in reality either the delivery of the soul, or its immediate effect.

As among the Greeks there were several schools
of

of philosophy, as the ionic, the academic, &c. So there were formerly among the brachmans six principal schools or philosophic sects, each of which was distinguished from the rest, by some particular opinion concernig happiness, and the means of obtaining it. Nyayam, Vedantan, Sankiam, Mimansa, Patanjalam, and Bhassyam are what they call simply the six sciences, which are only six sects or schools. There are also several others, as the Agamachasttram and Bauddamatham, which are so many heresies in matters of religion, very opposite to the Dharmachasttram, which contains the universally approv'd polytheism.

The followers of Agaman admit no difference of condition among men, nor any legal ceremonies, and are accus'd of magic. By this we may judge of the detestation the other Indians bear to that art. The Baudists, whose opinion of the metempsychosis is universally receiv'd, are accus'd of atheism, and only admit our senses as the principles of human knowledge. Boudda is the Photo rever'd by the people of China, and the Baudists belong to the sect of the Bonzes and the Lamas, as the Agamists are of the sect of the people of the Mahasin or grand sin, which comprehends all the kingdoms of the east beyond Persia.

The philosophers who by their conduct give no flock to the national religion, and who want to reduce their theory to practice, entirely renounce the world, and even their own families, which they abandon. All the schools teach, that wisdom, or the certain knowledge of truth, Tfatvaquianam, is the only means by which the soul can be purified, and which can conduct it to its deliverance Moukti. 'Till this happens it only passes from one degree of misery to another in different transmigrations, which wisdom alone can put an end to. Thus all the schools

schools begin the research and determination of the principles of true knowledge. Some of them admit four of these principles, others three, and others are content with two.

From establish'd principles, they teach us to draw proper consequences by ratiocination, whose different species are reduc'd to syllogisms, the rules of which are exact. They do not differ materially from ours, except in this, that according to the brachmans, the perfect syllogism ought to have four members, the fourth of which is the application of the truth concluded from the premises to an object which renders it indisputably sensible. The following is a syllogism with which their schools every where resound : Where there is smoke, there is fire ; in such a mountain there is smoke, there is therefore fire in it, as there is in the kitchen. 'Tis to be observ'd that they do not give the name of smoke to fogs, mists, and other things of a similar nature.

VIII.

The school of Nyayam, which signifies reason or judgment, has got the better in point of logic, for some ages, since the academy of Noudia in Bengale has become the most famous in the Indies, on account of its famous professors, whose works have spread every where. Gottam was formerly the founder of this school at Tirat in Indostan, on the north of the Ganges, opposite to the country of Patna, where it has flourish'd many ages.

The ancients taught their disciples the whole consequences of their philosophic system. They admitted, as well as the moderns, four principles of science ; the testimony of the senses well explain'd, pratyakcham, the natural signs, as smoke is that of fire, anoumanam, the application of a known definition to a thing before unknown, oupamanam,
and

and lastly, the authority of an infallible word, *apatachabdam*. After logics, they led their scholars by an examination of this sensible world, to the knowledge of its author, whose existence they concluded by the *anoumanam*. In the same manner they concluded his intelligence, and from it deduc'd his immateriality.

Tho' God is in his nature a spirit, yet he can render himself sensible, and has done so. Of *Nirakara*, he became *Sakara*, to form the world, whose indivisible atoms, tho' eternal, like those of the *Epicureans*, are yet without life.

Man is a compound of one body, and two souls; the one supreme, *paramatma*, which is no other than God; the other animal, *sivatma*, which in man is the sensitive principle of pleasure and pain, desire and hatred, &c. some think that it is a spirit, others that it is matter, and constitutes an eleventh sense in man; for they distinguish the active from the sensitive or passive organs, and by this means make ten senses.

In what they call supreme happiness, they seem to fall into the most extravagant stoicism. We must extinguish this sensitive principle, and this extinction can only be made by our union with the *paramatma*. This union *yogam* or *yog*, whence the name of *yogui* proceeds, to which the wisdom of the Indian philosophers of all sects aspires, begins with the meditation and contemplation of the supreme being, and terminates in a kind of identity, in which there is no more sensation nor volition. Thus the *metempsychoses* are always continued. 'Tis to be observ'd that by the word soul, they only mean one's self.

At present they teach little more in the schools of *Nyayam* than logic, incumber'd by the *brachmans* with an infinite number of questions, which are far more subtle than useful. 'Tis a chaos of trifles,
such

such as the logic of Europe was about two centuries ago. The students spend several years in learning a thousand vain subtilties concerning the members of a syllogism, and concerning causes, negatives, genuses and species. They dispute with bitterness on these and several other similar foolries, and quit their schools without any farther knowledge.

This school formerly produc'd the most famous adversaries of the Eudists, of whom they prevail'd on the princes to make a horrible massacre in several kingdoms. Oudayanacham and Batta distinguish'd themselves in this dispute ; and the last, that he might purify himself from the great quantity of blood he had caus'd to be shed, burnt himself with great solemnity at Iaganmath on the coast of Oricha.

IX.

The school of Vedantam, which signifies the end of the law, of which Sankracharya was the founder, has got the ascendancy over the other schools for metaphysics, so that the brachmans who would be thought learned, are blindly attach'd to its principles. A saniaffi is not at present to be found out of that school. What distinguishes it from the rest, is the opinion of the simple unity of an existent being, which is no more than the Me or the soul; and nothing exists but this Me

The notions which the abettors of this sect give us of this being are ridiculous. In its simple unity it is in some measure a trinity, in its existence, in its infinite knowledge, and in its supreme felicity: Every thing in it is immaterial, infinite, and eternal. But because the intimate experience of the Me is not conformable to this so beautiful idea, they admit another principle purely negative, and which consequently has no reality of being. This is the

maya of the Me, that is, error. For example, I think at present that I write to you concerning the Vedamtam. I am mistaken, I am indeed Me, but you do not exist, I do not write to you. Nobody ever thought either on Vedamtam or his system. I am deceiv'd, that is all, but my error is not a being. This is what they continually explain by a root of a tree appearing above ground, which resembles a serpent, but is not really that animal.

We read in a poem (for they have several philosophical ones unknown to the vulgar, and the sentences of the first masters are even in verse) that Vassichta told his disciple Rama, that a saniaffi in a pond, deeply contemplating on the maya, was ravish'd in his soul. He thought he was born in an infamous tribe, and expos'd to all the disgraces of the children of that condition; that being arriv'd at riper years he went into a foreign country, where, on account of his graceful mien, he was placed on the throne; that after he had reign'd some years he was discover'd by a traveller of his own country, who made him known to his subjects, who put him to death, and in order to purify themselves from the guilt they had contracted by that deed, all threw themselves into a funeral pile, where they were consumed by the flames. The saniaffi recovering from his extasy, came out of the pond full of his vision. Hardly had he got home, till a strange saniaffi came to him, and after the first civilities, told him the whole history of his life as a certain fact, and the deplorable catastrophe which had happened in a neighbouring country, and of which he had been eye-witness. The saniaffi then knew, that the history and the vision, neither of which were true, were only the maya which he wanted to know.

Wisdom then consists in a deliverance from the maya by a constant application to one's self, and
being

being persuaded that one's self is the only eternal and infinite being, without leaving the attention to this pretended truth to be interrupted by the shocks of the *maya*. The key of the deliverance of the soul consists in these words, which the philosophers ought continually to repeat. *Aham ava param brachma*. I am the supreme being.

The speculative persuasion of this proposition must, according to them, produce the experimental conviction of it, which must be accompanied with happiness. The conversation of the *brachmans* has communicated these ridiculous notions to almost every one who pretends to have a fine genius.

X.

The school of *Sankiam*, which signifies numerical, founded by *Kapil*, who rejects the *oupoumanam* of logic, appears at first more modest, but in reality says almost the same thing. It admits a spiritual and a material nature, both real and eternal. The spiritual nature, by its desire to communicate itself out of itself, unites in several degrees to the material nature. From the first union arise certain numbers of forms and qualities, and these numbers are determin'd. Among the forms is the egoity, if we may use the term, by which every one says *Me*; I am such a one, and not another. A second union of the soul, already embarrass'd in the forms and qualities with matter, produces the elements; a third, the visible world; and this is the *synthesis* of the whole universe.

Wisdom, which produces the deliverance of the soul, is the analysis of it; the happy fruit of contemplation, by which the soul disengages herself, sometimes from one, and sometimes from another form, by means of these three truths. I am not to any thing; nothing is to me; the *me myself* is not:

Nasmin,

Nasmin, name, Maham. At last the time comes when the soul is delivered from all these forms, and this is the end of the world, when every thing shall return to its primitive state.

Kapil teaches, that the religions he knew did nothing but strengthen the chains in which the soul is embarrass'd, instead of freeing it from them; for, says he, the worship of the subordinate deities, who are only the productions of the last and lowest union of the soul with matter, uniting us to its object instead of separating us from it, adds a new chain to these with which the soul is already loaded. The worship of the superior divinities, Brahma, Vichnou, and Routren, who are indeed the effects of the first unions of the soul with matter, must always be an obstacle to the soul's disengagement from matter. Thus much of the religion of the Vedams, of which the gods are only the principles of which the world is compos'd, or even the parts of the world compos'd of these principles.

As for the religion of the vulgar, which like that of the Greeks and Romans is full of the fabulous stories of the poets, it adds an infinity of new chains to the soul, by the passions which it favours, and the victory over which is one of the first steps which the soul ought to take, if it aspires after its deliverance. This is the doctrine of Kapil.

The school of Mimamsa, whose proper opinion is that of an invincible fate, is more free in the judgment it passes on other opinions. The disciples of it examine the sentiments of the other schools, and speak pro and con upon them almost as the academics did in Athens.

C H A P. IV.

A description of the celebrated rock called Tentatio; of the mould of the golden calf's head; of the pyramids; of Pompey's pillar; of Cleopatra's obelisks; of the palaces and sepulchres of the kings of Thebes.

THE celebrated rock which Moses call'd Tentatio, is near the middle of the valley of Raphidin, about a hundred paces from mount Horeb. In travelling through a long and pretty open road, we observe a high rock among several small ones, which has by a long succession of time been detach'd from the neighbouring mountains. This rock is a huge mass of red granite, and its figure is almost round on one side, but 'tis flat on the side that looks to Horeb; 'tis twelve feet broad, and as many thick; its breadth is greater than its height; 'tis about fifty feet in circumference, and pierced with twenty-four holes, which are easily counted; each hole is a foot long, and an inch broad; the flat face of the rock contains twelve of these holes, and the round side opposite, as many, which are plac'd horizontally, about two feet from the superior edge of the rock, are only some inches distant from each other, and also ranged very nearly in the same line.

The holes on one side are so far from communicating with those of the other, that they are not so much as opposite to each other. 'Tis to be observ'd, that this and the other rocks are in a very dry and barren ground, and that no spring, nor any other kind of water, is to be found near them.

1. We easily observe a perfect smoothness from the inferior lip of each hole to the ground.

2. This smoothness is only observed in a small trench or groove made in the surface of the rock, and runs along the whole of this groove from one end to the other.

3. The edges of the holes and grooves are lin'd with a fine slender green moss, though not the smallest herb appears on any other part of the rock, the whole surface of which, except the edges of the holes and grooves, is pure stone.

Now what signifies this smoothness of the inferior lips of the holes, these grooves equally polish'd from top to bottom, this fine moss which only covers the edges of the holes and grooves, without any change happening for three thousand years past? what signify all these appearances, so sensible, if not, that they are so many incontestable proofs, that formerly a copious and miraculous water flow'd from these holes.

Not far from this famous rock is a mould of the golden calf's head which the Israelites ador'd. This mould is at the foot of mount Horeb, in the road which communicated with the field of the Hebrews. 'Tis three feet in diameter, and as many in height; it is formed of a red and white granate marble, and on examining it nearly, we easily observe the figure of a calf's head with the muzzle and horns.

'Tis probable that Aaron made different moulds for casting his golden calf; one for the head, and others for the other parts of the body. 'Tis certain that the Egyptians had a calf's head for one of their deities, and that after their example the Hebrews, after four hundred years captivity, ador'd a calf's head as a divinity. Let us now proceed to the profane antiquities, beginning with the pyramids.

The nearer we come to Grand Cairo, the more agreeable the sailing is render'd, by the pyramids which appear one after another. The first which
presents

presents itself as we advance to Benifouet, is that of Meidon, and we perceive two others opposite to Dachom, the first of which is as large as those near Cairo. In the plain of Saccara are three large pyramids, which, 'tis said, were built by an ancient king of Egypt, whose name is now unknown. The highest, which is on the east of the Nile, has other two at its sides, one of which is built of white, the other of black stones. The inhabitants of the country say, that the same king who built the highest for his sepulchre, erected the other two for two of his wives, one of whom was born white, and the other black. At some distance we perceive two other pyramids, one of which is also of white stone, and larger than the other, which is built of black stone. The reasons for these two different colours are purely conjectural. The pyramids in the plain of Moknam are very numerous, but the most famous of all for their height, circumference, and construction, are the three large pyramids of Gize, which were formerly class'd among the seven wonders of the world.

The highest and largest of these is compos'd of two hundred and twenty-seven unequal steps; some say that it is two hundred fourscore fathoms and four feet high; that each side of its base is thirteen fathoms and four feet long, and that every face of the pedestal is two hundred and seventy fathoms and five feet long. Pliny says, that the expences laid out only for leeks and onions for the workmen, amounted to sixteen hundred talents

These enormous masses have at present no other beauty than their prodigious height and thickness; but they might formerly be look'd upon as wonders of the world, when they were externally adorned with the most beautiful marbles of Egypt,

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and

and internally contained large halls lin'd with the same stone. These were called the halls of the king and queen. These marbles were carried off by the succeeding kings to adorn their palaces, and there only remain some pieces of it on the walls, which are visible marks of their ancient magnificence.

On the largest of the three pyramids, which are near the ancient Memphis, three leagues from Cairo, there is a glacis ten or twelve feet square.

This pyramid is open, and toward the north has a door forty-five feet high; we enter by a passage which goes in a declivity eighty-five feet long, three feet six inches wide, and as many high. After this passage we find another, which has a gradual ascent, and is ninety-six feet long, three feet four inches in height, and as many in breadth. On going out of this second passage, towards the right is a well, which is now dry; it goes slanting, and the extremity is clos'd up with sand. On the same level with this well is an alley, a hundred and thirteen feet long, and three feet broad, which is terminated by a chamber eighteen feet long, sixteen broad, and twenty-one high to the top of the vault. In this chamber there are neither tombs nor bodies, since all of them have been carried off several ages ago.

From this we return to the top of the second passage, where we ascend an esplanade or glacis a hundred and thirty feet long; on each side there are benches with mummies, to the number of twenty-eight on each. The breadth of the esplanade is six feet, and its height twenty-four from the bottom to the top of the vault.

On the top of the esplanade is a platform, and on a level with it a passage lin'd with granite, which is twenty-one feet long, three feet eight inches broad, and three feet four inches high.

From this passage we enter into the hall, destin'd for the sepulchre. It is thirty-two feet long, sixteen broad, and ten high. The floor, walls, and roof, are all covered with granate.

On the floor, four feet and four inches from the wall, is the tomb, which is of granate, and of one single stone, without a covering; it is seven feet long, three broad, half a foot thick, and three high, and when it is struck it sounds like a bell.

Two leagues from Henisuma, near an old castle called Tumairaq, which is destroy'd, and now no more than a heap of rubbish, there are twelve caves, where they plac'd the dogs which they embalm'd. We there find several dogs dried into mummies, covered with cloths, and only buried in sand, without any appearance of coffins; whereas at Berei-Kassan nothing is more common than cats and dogs embalm'd, and human mummies, both shut up in coffins.

Pompey's pillar is not less worthy of admiration than the pyramids; 'tis of granate, and of the Corinthian order. It is ninety-nine feet high, including its pedestal and cornice; the pedestal is fourteen feet high, and contains 1828 cubic feet; the chapter is eleven feet high, and contains 3347 cubic feet; so that the whole makes 3683 feet cubic; the cubic foot of granate weighs 252 pounds; so that the weight of the whole pillar is 14270 hundred weight, and 79 pounds. However, this enormous weight is rais'd and supported by several stones, held together with cramp-irons, and two of these stones are cover'd with revers'd hieroglyphics.

The four faces of the pedestal are so placed as not to answer directly to the four quarters of the heavens. On the north-west face there is a Greek inscription in five lines; but except ten letters, which are disjoin'd, all the rest is almost effac'd.

'Tis surprizing that none of the ancient author^s have given us the least account of the time when this pillar was erected, of the name of the architect, and of the use it was intended for, since it is the most high and remarkable in the world. Some moderns have call'd it Pompey's pillar, and it still retains this name. There are strong probabilities that it was built in the time of Ptolemy Euergetus the first, and not under the dynasties of the Egyptians, nor under the Persians when they were masters of Egypt, nor under Alexander, and still less under the Romans.

The two obelisks call'd the obelisks of Cleopatra, which according to Pliny were erected by the order of king Mesphe, and plac'd in the temple of Cæsar, are of granate, smooth, full of hieroglyphics, and near each other; but the one is fallen, and the other standing. Its breadth below is six feet eight inches; it rests upon a base of granate six feet high and eight square, which makes sixty-three feet, or forty-two cubits.

But 'tis the same with respect to these obelisks as it is with Pompey's pillar; we are ignorant at what time, and by whose orders, they were brought to Alexandria; 'tis probable that he who order'd the temple of Julius Cæsar to be built, found them at Alexandria, and was willing, that what had served as an embellishment to the Greek monarchs, should also adorn his new temple.

In a word, king Mithres was the first who gave orders to make obelisks of granate, which was taken from the quarry of Syen. Several Egyptian monarchs, after his example, ordered some to be erected, most of which are dedicated to the sun, and covered with hieroglyphics. They thought by this means to augment the magnificence of their palaces, and of the city in which they delighted, or which they wanted to make considerable. 'Tis

'Tis therefore to be presum'd, that the Greek monarchs conform'd themselves to this custom, having nothing so much at heart, as to render the city of Alexandria famous by all means imaginable. It was even easy for them to have these kinds of works, since there were already several of them in Egypt; besides they were in no want of granate. The quarry of Syen was of a vast extent, neither were they ignorant that the isles near the last cataract, especially the Elephantine, the Philee and the Tacompues, are full of that species of precious marble.

On the east of the Nile we see six entire gates of the castle, which contain'd the palaces of the kings of Thebes. These gates are so many master-pieces of the most perfect architecture. On coming out at each gate, we find a long avenue of sphinx's, and all sorts of marble statues which led to the palace. This is nothing in comparison of the great hall of that palace. It is supported by a hundred and twelve pillars, each of which is seventy-two feet high, and twelve feet and an half in diameter. They are all cover'd with figures in relievo, and painted. The walls and cieling are also painted. Without the hall in different peristyles, we count a thousand pillars, four colossuses of marble, and several obelisks, of which two are of porphyry, and four of granate.

A little farther is the castle and sepulchre of king Osymanduas, mention'd by Diodorus. The chamber of the sepulchre is intire. As for the castle, it is reduc'd to two advanc'd parts, almost in the form of a half moon, on which the combats and triumphs of that prince are represented. Here we every where find pillars, some with bas reliefs, and others engrav'd, several temples half ruin'd, and the wrecks of a library.

That on the west of the Nile is not less curious than that on the east. Without speaking of the temples of Venus and Memnon; of the galleries painted with hieroglyphics, and of the pillars; there are some things which we may reckon the most curious in the world; namely, the sepulchres of the Theban kings, and the three colossal statues. The two first, of which Strabo has spoken so much, have twenty inscriptions, some greek, and others latin. The third is the statue of king Memnon, which, according to the tradition of the ancient Egyptians, utter'd a sound at the rising of the sun.

It is said that there were forty-seven sepulchres of the kings of Thebes; but 'tis evident that under Ptolomeus Lagus, there only remain'd seventeen. Diodorus says, that in the time of Julius Cæsar, the number of them was still less; at present there are only ten, five intire, and five half ruin'd; which is sufficient to give us the idea we ought to form of productions so singular, and which do not in the least yield to the magnificence of the tombs of the kings of Memphis, that is, the Pyramids.

The sepulchres of Thebes are hew'd in the rocks, and of a surprizing depth. They enter into them by an opening, which is both wider and higher than any coach door. A long subterraneous passage, ten or twelve feet wide, leads to the chambers, in one of which there is a tomb of granate four feet high, Above is a kind of canopy, which covers it, and which gives a genuine air of grandeur to all the other ornaments which accompany it.

The halls and chambers are all painted from top to bottom. The variety of colours, which are almost as lively as at first, produces an admirable effect. There are as many hieroglyphics, as there are figures of animals, and things represented. This has made people conjecture, that those representations

ons

ons contain the lives, the virtues, and the actions of the kings interr'd there. But it is the same with the Egyptian hieroglyphics, as with the characters of some ancient nations, which it is impossible for us at present to decypher.

In some of these chambers we see different divinities represented under human forms, some having the heads of wolves, others of dogs, of apes, of rams, of crocodiles, and of hawks. In other parts these divinities have the bodies of birds, with the heads of men. In other chambers are painted sacrifices, priests, slaves with their hands tied behind their backs, either standing or lying, together with all the instruments us'd at the sacrifices.

In others are the instruments of astronomy, of the arts, of agriculture, of navigation, of vessels which for stem and stern have the beaks of the crane and the ibis, and suns and moons for sails.

C H A P. V.

Description of the land of fire ; error of the ancient and modern maps with respect to the extent of that land ; characters, customs, usages, aliments and habits of the natives ; error of the maps with respect to the situation of cape Horn ; description of the towns of Lima and of that call'd the Conception.

THE land of fire, so call'd from the multitude of fires which those who first discover'd it saw in the night, has not by far so much extent in longitude as the ancient and modern maps give it. By very exact calculations it has been found to be

no more than sixty leagues, and extends from the straits of Magellan, to those of Lemaire. It is inhabited by savages, still less known than the natives of Magellan.

Don Garcias de Model, having obtain'd two frigates from the king of Spain, to observe these new freights, moor'd there in a bay, where he found several of these islanders, who to him seem'd to be of good natural dispositions. They are white like the Europeans, but disfigure themselves by painting their faces very whimsically. They are half cover'd with the skins of animals, and about their neck wear necklaces of white and shining muscle-shells, and about their waists, a girdle of leather. Their common food is a certain bitter herb which grows in the country, and whose flower is almost like that of our tulip. Their arms are bows and arrows, in which they enchase stones, which are pretty well cut. They also carry a kind of stone knife with them. Their cottages are made of the branches of trees interwoven; and in the roof, which terminates in a point, they make an opening for the free passage of the smoke. Their canoes form'd of the bark of large trees, are very neatly made, and can only contain seven or eight men, because they are only twelve or fifteen feet long, and about two wide: Their figure nearly resembles that of the gondolas of Venice.

The coast of the land of fire is very high. The feet of the mountains, are full of large and very high trees, but their summits, are almost always cover'd with snow. In several places we find a pretty safe mooring, where wood and fresh water can be commodiously obtain'd.

Cape Horn forms the most southern part of the land of fire. The geographers place this cape in fifty-seven degrees an an half: but it is demonstrated

frated from the most exact observations, that its true situation is in fifty-six degrees and an half at most.

'After doubling cape Horn, we find the port of the Conception in the kingdom of Chili. The Conception is an episcopal town, very poor and ill peopled, tho' the soil is fertile and rich. The houses are low and ill built, without either furniture or ornaments. The churches favour of the poverty of the country, and the streets resemble those in the villages of France. The harbour is beautiful, large, and safe, tho' the north wind often blows hard in it, especially in autumn and winter.

A more celebrated port, at least formerly, is that of Arica, the first port of Peru, which is in about twenty-nine degrees of south latitude. This harbour was formerly considerable, because in it were ship'd the immense riches drawn from the mines of Potosi, to be carried to Lima by sea. But since the European pyrates have infested the seas, they carry them by land.

The port of Pisco is only forty leagues from Arica. There was formerly near this port a celebrated town, situated on the sea shore, but it was almost entirely ruin'd and laid desolate, by the furious earthquake, which happen'd on the 9th of October in 1682; and which, also did considerable damage to Lima; for the sea overflowing her usual boundaries, swallow'd up that unfortunate town, which they have since endeavour'd to rebuild rather more than a quarter of a league from the sea.

The port of Lima, generally call'd Callao, is only two leagues distant from the former, and is a very good and safe harbour, capable of containing a thousand vessels. There are generally twenty or thirty us'd by the merchants, to carry on their trade to Chili, Panama, and other ports of New Spain. The
fortress

fortress commands the harbour, and is not only very strong, but also furnish'd with great store of brass artillery.

* Lima, the capital of Peru, and the usual residence of the viceroy, is larger than Orleans. The plan of the city is beautiful and regular. It is situated on an even ground at the foot of the mountains. It is wash'd by a small river, which in summer swells prodigiously by the torrents which fall from the adjacent mountains, when the snow is melted. In the middle of Lima, there is a large and spacious square, bounded on one side by the palace of the viceroy, which has nothing magnificent, on the other by the cathedral church, and the palace of the archbishop. The two other sides consist of private houses, and the shops of merchants. We still see the melancholy effects of the general ruin and desolation produc'd by the earthquake in 1682. As these earthquakes are very frequent in Peru, the houses are not built high, and those of Lima are generally no more than one story: They are built of wood or of earth, and cover'd with a flat roof, which serves as a terras. But if the houses have a mean appearance, the streets are large, spacious, parallel, and at proper distances, intersected by smaller streets, for the greater facility and convenience of trade.

The churches of Lima are magnificent, built according to the rules of art, and upon the most excellent Italian models. The altars are neat and sumptuously adorn'd; and tho' the churches are numerous, yet they are all very well supported. Gold
and

• 'Tis to be observ'd, that what is here said of Lima, is to be understood of the state in which it was before what happen'd to it in 1747.

and silver are not spar'd on them, but the goodness of the work is not equal to the richness of the materials.

C H A P. VI.

The properties of the famous plant gin-seng ; the manner of preparing it ; the places where it grows ; the order and method observ'd by those who gather it. The figure and description of this plant :

THE most skilful physicians of China, have wrote whole volumes on the properties of this plant, they make it an ingredient in almost all the medicines they prescribe for the grandees ; for it is too costly for the common people. They pretend that it is a sovereign remedy for languor and faintness, produced by excessive labour, either of body or mind ; that it resolves phlegmatic humours, and cures the pleurisy and weakness of the lungs, that it stops vomitings, strengthens the mouth of the stomach, and procures an appetite, that it dissipates vapours, and carries off a weak and quick respiration by strengthening the breast ; that it invigorates the vital spirits, and produces lymph in the blood : in a word, that it is good for vertigos and scintillation of the eyes, and that it prolongs life to extreme old age.

'Tis hardly to be imagined that the Tartars and Chinese should have so great a regard for this root, if it did not constantly produce good effects. Persons in perfect health, often use it to make themselves stronger ; 'tis probable that this root in the hands of such Europeans as understand pharmacy might

might prove an excellent remedy *, if they had enough of it to examine its nature in a chymical manner, and prescribe in a proper quantity, according to the nature of the disorder, for which it may be proper.

'Tis certain that it attenuates the blood, accelerates, its motion, heats it and assists digestion, and strengthens in a sensible manner. This is evident from an incredible number of daily instances; and we must inform the reader, that the marvellous effects of this root are sensible and almost instantaneous.

The Chinese, as well as Tartars, often use the leaves of gin-seng instead of tea, and like it so well, that many prefer the former to the best species of the latter. The colour of it is also beautiful, and when one has drank it two or three times, he finds it to have a very agreeable taste and flavour.

The root must be boiled a little more than tea, to afford a proper time for the spirits to be extracted. This is the custom of the Chinese when they give it to sick people, and then they hardly give the fifth part of an ounce of the root dried. Persons in health, who use it for prevention, and those who take it for some slight indisposition, ought at least to make an ounce serve for ten doses, neither must they use it every day. It is to be prepared in the following manner.

They cut the root in small slices, which they put in a well-varnished earthen pot, in which there is a gallon of water. The pot must be closely covered; they boil the whole over a gentle fire, and when the water is reduced to a cupful, they throw a little sugar into it, and drink it instantly; then they pour as much water upon the lees, and boil them

* Some of it has been brought to Paris, where it has met with small encouragement.

them in the same manner, to extract all the juice, and the remainder of the spirituous parts from the root. One of these doses is to be taken in the morning, and the other at night.

As for the places where this root grows, they lie between the thirty-ninth and forty-seventh degrees of north latitude, and between the tenth and twentieth degree of eastern longitude, counting from the meridian of Peking. Here we find a long ridge of mountains, which the thick forests, with which they are covered and surrounded, render almost impenetrable. 'Tis upon the declivity of these mountains, in these thick forests, upon the edges of rivers, round the rocks at the roots of trees, and among all kinds of herbs, that the gin-seng is found. 'Tis not to be had in the plains, the valleys, the marshes, and the bottom of hollows made by the floods, nor in too open places. If the forest is set on fire and burnt, this plant does not appear till three or four years after, which shews that it does not agree with heat; besides, it thrives best in shady places, free from the sun. All this makes it probable, that if it is to be found in any other part of the world, it must be in Canada, where the forests and mountains have a great resemblance to those of China.

The places where the gin-seng grows are far distant from the province of Quantong, called Leotong in the ancient Chinese maps, on account of a barrier of wooden stakes which surround that whole province, and near to which guards continually patrol, to hinder the Chinese from coming out of it, and searching for this root. But notwithstanding all this vigilance, the love of gain inspires the Chinese with the secret of stealing into the desarts, sometimes to the number of two or three thousand, at the risque of losing their liberty, and the fruit of their

their labour, if they are taken either going from or returning to the province. The emperor desiring that the Tartars should have the advantage of this commodity rather than the Chinese, had in 1709 given orders to ten thousand Tartars to go and gather as much gin-seng as they possibly could, provided each of them gave his majesty two ounces of the best, and that the rest should be sold to him at a cheap rate. By this means the emperor had twenty thousand Chinese pounds of it, which cost him little more than the fourth part of what it was worth.

This army of botanists observe the following order. After having divided the ground according to their standards, every troop, to the number of two hundred, extends itself in the same line to a mark'd place, keeping a certain distance between every ten men. They afterwards carefully search for this plant, advancing insensibly in the same line; and in this manner, they, for a certain number of days, run over the space mark'd out for them. As soon as the term is expired, the mandarins lodg'd in their tents in proper places for foraging the horses, send their orders to every troop, and examine whether their number is complete. If any are missing, which frequently happens, either on account of their straying or being devoured by wild beasts, they search for them a day or two, and then begin their labour as before.

These Tartars suffer a great deal in this expedition, since they have neither tents nor beds, every one being sufficiently loaded with his own provisions of millet toasted in the oven, on which they live during the whole of the journey. Thus they are obliged to sleep under some tree, covering themselves with the branches, or with the bark of trees which they find. The mandarins now and then send them some pieces

pieces of beef or some fowls, which they devour after having expos'd them a little to the fire. In this manner these ten thousand men pass six months of the year; notwithstanding which fatigue, they are robust, and appear to be good foldiers.

When the root of the gin-seng is wash'd, it is white and somewhat rough, as the roots of other plants generally are. The stalk is even, pretty round, and of a deep reddish colour, except at the bottom, where it is white on account of its proximity to the earth; it has on it a kind of knot form'd by four branches, which rise out of it as from a center, and which afterwards spread themselves equally from each other without receding from the same plane; the under-parts of these branches are of a pale green colour; the superior part resembles the stalk, since it is of a deep red colour; the two colours afterwards unite together on the sides with their natural degradation; each branch has five leaves, and it is to be observed, that these branches separate equally from each other, to fill with their leaves a round space nearly parallel to the ground; the fibres of the leaves are very distinguishable, and these leaves, towards the tops, have some small hairs, a little whitish; the pellicule between the fibres rises a little towards the middle above the plane of the fibres themselves; the colour of the leaf at the top is an obscure green, and at the bottom a whitish green somewhat shining; all the leaves are very finely denticulated. From the center of these branches rises another stalk, very strait, smooth, and of a whitish colour from top to bottom; on the extremity of this stalk there is a cluster of fruit, that is round, and of a beautiful red colour; each cluster contains twenty-four berries; the red skin which covers this fruit is very slender and smooth, and incloses a white and soft pulp. As these fruits are double, though some of them are single,

they have each two rough kernels, of the bulk and figure of an ordinary lentil, separated from each other tho' placed on the same plane. This kernel has not a sharp edge like our lentil, but is almost every where equally thick. Each berry is supported by a smooth small stalk of the same colour with that of our small red cherries. All these stalks arise from the same center, and separate in all directions like the radii of a sphere, and form this red cluster.

This fruit is not good to eat. The kernel resembles ordinary kernels, is hard, and includes the seed; it is always situated in the same plane with the stalk which bears the fruit. Hence it comes that this fruit is not round, but a little flat on both sides. If it is double there is a kind of depression in the middle, at the union of the two parts which compose it. It has also a small beard diametrically opposite to the stalk on which is suspended. When the fruit is dry, there remains nothing but the skin shrivel'd up and adhering to the kernel, in which case it assumes a dark-red and almost black colour.

This plant decays, and is restor'd every year. We know how many years old it is by the number of stalks it has already sent forth, some marks of which always remain. As for the flower, some say that it is white and very small, while others affirm that it has none, and that no body ever saw it. It is more probable that it is so small and inconsiderable, that it has not been regarded; and what seems to confirm this is, that the persons who search for the gin-seng wanting nothing but its root, despise and reject the other parts as useless.

Some of these plants, besides the cluster of berries before mentioned, have one or two berries intirely similar to the others, an inch or an inch and an half below the cluster. In this case the gatherers carefully observe which way these berries point, because

cause they generally find some more of this plant some paces off, either on the same line or in the neighbourhood. The colour of the fruit, when there is any, distinguishes this plant from all others, and makes it easily observable; but it often happens that there is no fruit even when the root is very old.

As they sometimes sow the seed without ever seeing it spring up, it is probable that this has given rise to a fable which is current among the Tartars. They say, that a certain bird eats it as soon as it is put in the earth; that not being able to digest it, the bird purifies it in her stomach, and that it afterwards springs up in the place where the bird leaves it with her excrements. It is more probable that this kernel remains very long in the earth before it sends forth any root. This sentiment seems to be founded on this, that some of these roots are found which are neither longer nor bigger than a man's little finger, though they have sent out successively more than ten stalks in as many different years.

Though some of these plants have four branches, yet some have only two, others three, others five, and others seven, and these last are the most beautiful; however, every branch has always five leaves, unless that number is diminished by some accident. The height of these is proportion'd to their bulk, and the number of their branches; the plants which have no fruit, are generally small and very low.

The roots which are largest, most uniform, and freest from small twigs, are always the best. 'Tis not easy to guess why the Chinese call this plant gin-feng, which signifies the representation of a man. None of them are seen which in the least resemble a man, and the persons whose business it is to search for them, assure us, that they never found any of them which more resembled man, than they found

among other roots, which have sometimes by chance very whimsical figures. The Tartars with better reason call it orhota, that is, the first of plants.

It is not true that this plant grows at China, as father Martini says upon the authority of some Chinese books, which affirm that it grows at Peking, under the mountains of Yong-pinfou. Writers may easily fall into this mistake, because 'tis there that this plant arrives when it is brought from Tartary to China.

The persons who search for this plant only preserve the roots, and in the same place bury in the ground all they can gather in ten or fifteen days. They carefully wash and clean the root, taking every thing extraneous from it by means of a brush; then they steep it a moment in water almost boiling, and dry it in the smoke of a kind of yellow millet, which communicates a little of its colour to it. The millet included in a vessel with a little water is toasted over a gentle fire, and the roots laid upon cross sticks over the vessel, are gradually dried under a linen cloth, or under another vessel which covers them; they may be also dried in the sun or at the fire, but tho' by this means they preserve their virtue, yet they have not the colour which the Chinese love. They must be kept in a very dry place, otherwise they will be in danger of being putrified or destroy'd by worms.

C H A P. VII.

The slavery of the inhabitants of the kingdom of Carnate ; the superstitions of the brahmins ; their opinions concerning the different ages of the world ; as also concerning the course and motion of the stars.

THE kingdom of Carnate is very populous, and contains a great number of cities and towns. It would be much more fertile if the Moors (Mahometan subjects of the mogul) who have subdued it, did not harrass the people by their continual exactions. The oppression under which the Indians of Carnate live, and the tyranny of their arbitrary masters, render them extremely miserable, and they hardly reap any fruit from their labours. The king of each state has absolute power, and the property of the lands. His officers oblige the inhabitants of each town to cultivate a certain extent of land which they mark out to them. When the time of reaping is come, the same officers order the grain to be cut down and laid in a heap, then putting the king's seal upon it, they retire ; when they think proper they come and carry off the whole, except a fourth part, and sometimes less, which they leave to the poor labourers, after which they sell it to the people at what price they please, and no one dares to complain.

The great mogul generally holds his court near Agra, about five hundred leagues from the kingdom of Carnate, and this distance of the mogul's court contributes in a great measure to the harsh manner in which the Indians are treated. The great mogul sends an officer into this country, who bears the title of governor and general of the army. He appoints

the deputy-governors or lieutenants of all the considerable places, to collect the taxes imposed on them. As their government does not last long, and as they are generally recalled in three or four years, they are very industrious to enrich themselves. Others perhaps still more greedy succeed them, so that human creatures can hardly be more miserable than the Indians of that country. There are none rich but the Indian or the Moorish officers, who serve the particular kings of each state. But it often happens that they are called to an account, and forced by the severe lashes of the chabom (a large whip), to deliver up what they have amassed by their extortion, so that after their magistracy they are as much beggars as before.

The governors dispense justice without much formality. The man who offers most money generally gains his cause, and by this means, criminals often escape the chastisements due to their crimes, tho' ever so black. It even frequently happens, that when the two parties offer high sums in opposition to each other, the Moors take money on both sides, without giving either of them the satisfaction they want.

However great the slavery of the Indians is, under the empire of the Mogul, they are nevertheless allowed the liberty of behaving according to the customs of their tribes or classes.

It must be said, to the praise of the Indians of Carnate, that they are very sober, and as it were born with a natural aversion to all intoxicating liquors. They are very modest with respect to women, at least in external behaviour, and they are never observed to do any thing in public, contrary to modesty and decency. They have an incredible regard to their gourou or doctor. They fall prostrate before him, and look upon him as their father. There is hardly any nation more charitable

to the poor. 'Tis an inviolable law among relations to assist each other, and to share the little which they have with those in want. These people are very zealous for their pagods, so that a tradesman who only earns ten fanons a month (a piece of money worth about five-pence) will sometimes give two of them to the idol.

As for their religion, 'tis not to be doubted but they have had some knowledge of the true one, which may be easily discovered from the beginning of the book called pantangan, from which the following is a literal translation. " I adore that spirit
 " who is neither subject to change nor inquietude;
 " that being whose nature is indivisible, that being
 " whose simplicity admits no composition of qualities,
 " that being who is the origin and cause of all beings;
 " and who surpasses them all in excellence, that being
 " who is the support of the universe, and the source
 " of its threefold power." But those so beautiful expressions are afterwards mixed with the greatest fooleries.

The poets of the country have by their fictions effac'd the characters of the deity from the minds of the people. Most of the Indian books are works of poetry, of which they are passionately fond; and 'tis no doubt from this, that their idolatry derives its origin. The names of their false gods Chiven, Ramen, and Vichnou, are certainly the names of some ancient kings, whom the flattery of the Indians, and especially of the bramins, has deified, either by an apotheosis, or by poems compos'd in their honour. The ancient books which contain a purer doctrine, being wrote in a very old language, have been gradually neglected, and the use of that language is now intirely abolish'd. 'Tis certain, with respect to the book of religion call'd vedam, that the literati of the country no longer understand it. They are content with reading it, and getting some passages of it by

heart, which they pronounce in a mysterious manner, in order to impose more easily on the vulgar.

Besides Vichnou and Chiven, who are look'd upon as the two principal divinities, and divide the Indians into different sects, they also admit of an almost infinite number of subordinate deities, of whom Brama is the chief. According to their theology, the superior gods have created him in time, given him particular prerogatives, and honour'd him with the super-intendency of all the inferior deities.

The Indians only observe the eight principal quarters from which the winds blow, which like us they place in the horizon. They pretend that in each of these there is a demi-god, plac'd by Brama to watch over the general good of the universe. In one is the god of rain, in another the god of the winds, in a third the god of fire, and so of the rest, whom they call the eight guardians. Divendiren, who is as it were the first minister of Brama, commands immediately over these inferior deities: The sun, moon, and planets, are also gods. They have three millions of these subordinate deities, concerning whom they relate a thousand ridiculous stories.

They believe that there is a paradise, but think that the felicity of it consists in the pleasures of sense. They also believe that there is a hell, but don't imagine that it can last for ever.

As for their morality, they admit of five sins which they look upon as the most enormous. Branicide, or the murder of a bramin, drunkenness, adultery committed with the wife of their gourou, robbery when the thing taken is of considerable value, and the keeping company with the persons who have been guilty of any of these crimes. They have also five capital sins, luxury, wrath, pride, avarice, and envy or hatred. Tho' they do not condemn polygamy,
yet

yet it is less frequent among them, than among the Moors. They have an incredible horror at a custom as monstrous as whimsical, which reigns in Malleanmen. The women in that country may marry as many husbands as they please, and they oblige each husband to furnish them with some of the things they want; one, for instance, supplies them with cloaths, another with rice, and so of the rest.

But we find a custom equally strange among the Indians of Carnate. The priests of the idols every year seek wives for their gods; when they see a woman to their taste, whether married or unmarried, they carry her off, or order her to come in to the pagod, where they perform the ceremony of the marriage, and then debauch the woman, notwithstanding which, she is respected by the vulgar as the spouse of a god.

'Tis also a custom in several tribes, especially in those most distinguish'd, to marry their children in the most tender age. The young husband ties about the neck of the lady destin'd for him, a small jewel which they call tali, and which distinguishes married from unmarried women. If the husband dies before the consummation of the marriage, they take off the tali, and she is never permitted to marry. As nothing is more despicable in the opinion of the Indians, than this state of widowhood, they were formerly in some measure prevail'd upon by this to burn themselves alive with the bodies of their husbands. This was the custom before the Moors render'd themselves masters of the country, and before the Europeans settled on these coasts; but at present there are few examples of so barbarous a practice. This law does not extend to the men, for a second marriage neither dishonours them, nor their tribe.

One of the maxims of the Indian morality is, that in order to be happy, they must enrich the bramins, and that there is no more effectual method of effacing a person's sins, than by giving alms to them.

The bramins have introduc'd judicial astrology, which makes the fortunes or misfortunes of men, and the good or bad success of their affairs, depend on the conjunction of the planets, the flight of birds, and the motion of the stars. By this means they have render'd themselves the arbitrators of lucky and unlucky days, are consulted as oracles, and are well paid for their responses.

They reckon four ages since the beginning of the world; the first, which they represent as the golden age, lasted according to them seventeen hundred and twenty eight thousand years. It was then that the god Brama was created, and gave rise to the tribe of bramins, who are descended of him. The men were of a gigantic size, their morals were very innocent, they were exempt from diseases, and liv'd to the age of four hundred years.

In the second age, which lasted twelve hundred four-score and sixteen thousand years, the rajas or kchatrys appear'd, but tho' they are a noble tribe, they are yet inferior to the bramins. Sin began at this time to spread itself in the world, and men liv'd no longer than three hundred years, neither was their stature so large as in the former age.

The third age lasted eight millions and sixty-four thousand years. In this, vice increased greatly, virtue began to disappear, and people liv'd no longer than two hundred years.

In the fourth age, or that wherein we live, the life of man is diminish'd by three fourths, and vice has taken the place of virtue, which is almost banish'd out of the world. They pretend that four
million

million twenty-seven thousand two hundred and seventy-five years of this age are elaps'd, and what is still more extravagant, their books determine the duration of this age, and specify the time when the world is to end.

They are very well vers'd in the practical branches of arithmetic, which they learn from their infancy, and without the assistance of the pen, since by the single force of genius, they work all accounts on their fingers, but have some mechanical method, which serves them as a rule for their manner of calculating.

As for astronomy, the bramins have the tables of the ancient astronomers, for calculating eclipses, and know how to make use of them. Their predictions are just, except in a few minutes which they seem to be ignorant of, because they are not mention'd in their books, which treat of the eclipses of the sun and moon. When they speak of these things, they make no mention of minutes, but only a half of a gari, a fourth or an eight of a gari. Now a gari is one of their hours, which is much shorter than ours, since it is no more than twenty-two minutes, and about forty-three seconds.

Tho' they know the use of these tables, and predict eclipses, yet we have no reason to believe that they are very skilful in this science. The whole consists merely in mechanical, and some few arithmetical operations: They are intirely ignorant of the theory, and know nothing of the relations and connections of these things with each other. There is always some bramin, who applies himself to know the use of these tables, and teaches it afterwards to his children; so that by a kind of tradition these tables have pass'd from father to son, and their use has been preserv'd. They look upon the day of an eclipse, as a day of perfect indulgence,
for

for they believe that by washing themselves in the sea on that day, they are purified from all their sins.

As they have but a false system of the heavens and planets, they maintain the most terrible extravagances concerning the motion of the sun and planets. They affirm, for instance, that the moon is above the sun, and that the sun after having enlightened our hemisphere, goes in the night time to hide himself behind a mountain. They admit of nine planets, taking the two nodes of ascension and descension to be real planets, which for that reason they call ragou and kedou. Besides, they cannot be persuaded that the earth is round, but ascribe to it any whimsical figure they have a mind.

They however acknowledge the twelve signs of the zodiac, and in their own language give them the same names that we do. But the manner in which they divide the zodiac, and the signs which compose it, deserves on this occasion to be related.

They divide that part of the heavens which corresponds to the zodiac, into twenty-seven constellations, each of which is composed of a certain number of stars, which like us, they name after some animal, or some inanimate object. They compose these constellations of the wrecks of our signs, and of some other stars adjacent to them. The first of their constellations begins at the sign Aries or the Ram, and includes one or two of its stars, together with some in the neighbourhood. They call it Achonini, which in their language signifies a horse, because they imagine that it resembles the figure of that animal. The second is that near the sign Taurus or the Bull, and is called Barany, because they pretend that it is of the figure of an elephant; and so of the others.

Every sign includes two of these constellations and the fourth part of another, which make just twenty-seven in the whole extent of the zodiac,

or of the twelve signs. They subdivide each of these constellations into four equal parts, each of which is denominated by a word of only one syllable, so that the whole constellation is called by a whimsical name of four syllables, which signifies nothing, and only expresses the four equal parts.

They also divide each sign into nine fourths of a constellation, which are so many of their degrees, and are equivalent to three of ours, and twenty minutes more. In a word, according to these principles, they divide the zodiac into a hundred and eight of their degrees; so that when they want to determine the place of the sun, they first name the sign, then the constellation, and lastly the degree or part of the constellation to which the sun corresponds. If it is the first part they use the first syllable, if the second they use the second syllable, and so of the rest.

C H A P. VIII.

Of the temple of Isis. Description of the grottos of the lower Thebaide; of the celebrated city of Antinoe; of the pillar of Alexander Severus; of the lake of Mæris or Charon; of a sacrifice offered to the sun; of Spbinx; of the cataracts; of the labyrinth; of the famous well of Joseph; of the palace of Achemou-nain.

The temple of Isis.

IN the city of Bhabeit, which in the Arabic signifies the house of beauty, we see the remains of one of the most beautiful, large, and ancient temples of Egypt, all the stones of which are of an enormous length and thickness. The whole of
them

them are granate, and adorned for the most part with sculptures which in demi-relievos represent men, women, and various kinds of hieroglyphics. Several of these stones have on them the figure of a man standing, having a long and pointed bonnet on his head, holding a goblet in each hand, and presenting them to three or four women, who are also standing behind each other. The women have a javelin in one hand, and a short baton in the other, and on their heads a bowl between two long and slender horns. Other stones are adorned with various hieroglyphical images of birds, fishes, and terrestrial animals. A pillar of beautiful granate very high and massy, with four notches at its top in the four faces, seems to have been built to support the arches and vaults of this vast edifice. Every face of the pillar presents the head of a woman cut larger than nature, and these heads have suffered no injury either from time, the sun, or the Arabians.

Herodotus, and all the ancients, mention a temple built in the middle of Delta, in the city of Busris, consecrated to the goddess Isis, wife to Osiris, so much respected by the Egyptians. It seems more than probable that this temple at Bhabeit was the temple of the goddess Isis, and that the city of which Herodotus speaks, is Bhabeit, situated in the middle of Delta near Sebennythus or Sammanoud. This opinion is so much the more credible, because in all the rest of the island, there were never any marks, great or small, found of a stone or marble monument, which could belong to any other divinities than the goddess Isis.

The ruins of the temple of this goddess are about a thousand paces in circumference. They are about a league from the Nile, about two or three from Sammanoud, and from the great Me-hale towards the north, about twenty-five or thirty
2 leagues

leagues from Cairo. In these ruins we find neither bricks nor mortar, nor cement nor plaister, nor common stone, but only large masses of granate marble.

The grottos of the lower Thebaide.

The grottos of the lower Thebaide begin at Soudai. The prospect formed by the arrangement and whimsical apertures of these grottos, the immense breadth of the Nile, which without interruption joins the two chains of mountains which bound Egypt on the east and west, the multitude of vessels with sails or oars, with which this river is covered, the prodigious multitudes of cities and hamlets which form different towns, the forests of Egyptian thorn, fycamores, and palm-trees, which spread their verdure on the water, present a charming prospect; so that it is not surprising that the Romans had the curiosity to travel into Egypt, to enjoy the pleasure of seeing all these pictures, with which nature, more skilful than the finest painter in the world, has adorned these parts.

These grottos extend to Manselouth on the same side, that is, on the east of the Nile, where we see nothing but a sandy field, except in some places where there are habitations. It is only half a league from the foot of the mountain to the Nile; but the lands on the west of this river are very fruitful, and extend five or six leagues towards the mountains which surround them.

The grottos of which we speak, take up about fifteen or twenty leagues. They are dug in the mountain, on the east of the Nile, and facing that river which washes the foot of the mountain. On the first sight of these grottos, we readily perceive, that they have at first been a stony part of the mountain;

tain; that people have afterwards taken stones from it for building the adjacent towns, pyramids, and other grand edifices. The stones taken from these quarries, have left large dark and deep apartments, which form a kind of labyrinth, without any order or symmetry, tho' the vaults of these deep and unequal cavities are supported at proper distances by pillars, which the workmen have left for that purpose.

Nothing more resembles quarries, than these grottos, which have no doubt been such originally.

In a word, Herodotus informs us, that king Cleophas employed a hundred thousand men for ten years to open quarries in the mountain on the east of the Nile, and to transport the stones of them to the other side of the river; that for the ten subsequent years, the same hundred thousand men were employed in building a pyramid of these stones, which were white and tender when they came first out of the quarry, but gradually became hard by the air, and assumed a brownish colour.

In the middle of these quarries is a small temple adorned with hieroglyphical paintings, which renders it very agreeable to the eye.

This temple is of a square figure, about four or five fathoms long, somewhat less in breadth, and still less in height. The roof, the walls, the inside and the outside, are painted with the most sweet and striking colours, and the outsides of the walls have till now preserved intire figures, with almost all their features, and all the vivacity of colouring.

On the right side of the door, we see a man standing with a cane in each hand, supported by a crocodile, and having a young woman near him with a cane in her hand.

On the left side of the door, we also see a man standing and supported by a crocodile, holding a
sword

sword in his right, and a lighted torch in his left hand. In the inside of the temple, flowers of all colours, instruments of different arts, and other grotesque and emblematical figures are painted. On the other side is a fowling, in which all the birds of the Nile are taken at one hale of the net, and a fishing, in which all the fish of that river are caught in one net.

At the bottom of the temple they have made a pretty deep nich in the wall six or seven feet high, four in breadth, and adorned like the rest.

The hieroglyphical paintings of this temple are a new proof of the antiquity of these quarries; for the Greeks and Persians who invaded Egypt and were enemies to all these figures, could not have been the authors of them.

In these quarries we observe other places destined for prayer among the ancient Egyptians, and others, for the burial of the dead. These are cavities in the thickness of the rock six feet long and two feet broad, which is precisely the measure of a coffin. To find these coffins we must sometimes descend into a pit, which is not very deep, and which has holes on each side for the conveniency of those who descend into it. The bottom of this pit terminates in a kind of square alley made in the rock, and consequently is very dark. We easily observe a perfect conformity between the pits of these quarries, and those found in the pyramids and burying places, where the mummies are kept. 'Twas from these quarries opened by the first Pharaohs to build habitations for the living, and sepulchres for the dead, that the successors of Alexander, and after them the Romans, took the prodigious quantity of stones necessary for the establishment of their colonies.

These dark caverns, which afterwards served as a retreat to an infinite number of devotees, are divid-

ed into different cells, which are very ſmall, dug in the body of the rock, and have their doors and windows only a foot ſquare. We here and there find croſſes, images, oratories, and other marks of the piety and devotion of theſe hermits.

Of the famous city of Antinoé.

Towards the north, between the Nile and the mountain which contains the grottos, we on a plain of ſand ſee the ruins of two cities adjacent to each other: The one ſeems to have been the ſuburbs of the other, is about two miles in circumference, and only contains the remains of very common ruins. The other, which is twice as large, at firſt preſents us with public edifices of a royal magnificence; for they were the work of the emperor Adrian.

Historians acquaint us with the fooliſh paſſion which that prince had for the young Antinous, and which diſcovered itſelf exceſſively during the life of that favourite, but ſtill more than ever after his death. He died in a voyage which Adrian made to Egypt. Adrian's grief on this occaſion made him invent every thing within his authority and power, to immortaliſe the name of his Antinous. He built and conſecrated temples to him, and inſtituted games in his honour. The Greeks, in order to humour him, affirm'd, that Antinous had delivered oracles, which were known to be ſecretly compoſed by Adrian himſelf. This prince afterwards ordered the ceremonies of his deification to be celebrated with great pomp and magnificence. Not content with this, he built a ſmall, but magnificent city, on the borders of the Nile, near the place where it is pretended that Antinous died, and gave it the name of Antinoé, or Antinopolis.

This city is square, and only about two thousand common paces in diameter. Two large and long streets, which cross each other in the middle, and go from one extremity of the city to the other, make the figure of it. These two cross streets are eighteen paces broad, or forty-five feet, and lead to the four large gates of the city. Besides these two large streets, which divide it into four equal parts, there are several other cross streets, narrower, but equally long, all parallel and placed at proper distances, that the houses might enjoy the freer air. This may be easily known by the remains of this city.

The two large streets, and the other cross ones, had on each side a small gallery or portico, five or six feet broad, and as long as the whole street. These small galleries were arched, and their arches were supported on one side by stone pillars of the corinthian order, very elegantly cut, and on the other by the roofs of the houses built for that purpose.

The arch of the galleries of the two great streets was supported by more than a thousand pillars in the same line, which must certainly form a spectacle no less agreeable than magnificent.

This city was a continued peristyle; whence we may judge, that the emperor Adrian had the conveniency of the citizens, as much in view, as the magnificence of the monument he intended to leave to posterity; for by means of these galleries which adorned all the streets, a person could walk thro' all the quarters of the city, without being exposed to the scorching heat of the sun, or the other injuries of the air.

Of all these arches, and of the prodigious number of pillars which supported them, there only remain pieces here and there, which serve as testimonies of what they formerly were.

As for the four great gates of the city, those toward the north and east are so ruin'd, as not to be distinguished by their forms. But the two others towards the south and west are entire.

The gate towards the south is a kind of triumphal arch, which has three ports arched, which serve as three passages. That in the middle is about twenty-eight feet broad, and forty high. It was shut by two large beams of wood covered with iron, which were afterwards carried to Cairo for an arch called *Bab-Ezzouaile* near the palace of the grand provost. The two gates at the sides of the large one, are about twenty-four feet high and ten or twelve broad. They have over them a square aperture, smaller than the gates themselves.

The breadth of this structure is about sixty-six feet, its thickness fifteen or twenty, and its height forty-eight. The two fronts are enriched with eight corinthian pilasters in bas-relief, and fluted from the middle to their base. The projection of the angles and of their chapiters is so great, that it has given occasion to the Moors to call this gate *Abou-elque-roum*, that is, the father of horns.

Opposite to these eight pilasters, and five or six feet from them, eight corinthian pillars of white stone had been erected, and their shafts were four feet long. Every shaft consisted of five equal pieces, which were fluted from the base to the middle. Time has spared two of the pillars which look to the city, but the other two are more than half destroyed. As for those which looked to the country, the ruins of them are not so much as to be seen.

The gate to the west is as entire as that to the south, but is much more massy, and in a different taste. It has also three ports, or large arched passages. That in the middle is sixteen feet broad, and about twenty high. The two others are by one
half

half less in breadth and elevation. There are also above these three arched ports, three large square apertures, which form a kind of platform. That in the middle is much larger than the other two. We ascend to them by two flights of stairs of about fifty steps, each made in the thickness of the walls on each side. The whole of this monument is about a hundred and fifty feet in front, thirty-five broad, and forty-five high. The inhabitants of the country call it Qualaa, which signifies a castle, because it is a solid building.

Some paces from this great gate of the city on the west, we find a superb portal, which is the entry to a court thirty or forty paces square, surrounded with high, strong, and notched walls, together with a stair cut in the wall at the side of the portal. This portal seems to have been built for a body of guards.

The Arabians give this portal and the great tower, the same name which they give to the palace of Achemounain, which is Melab-elbenat, that is, the house of pleasure for the princesses.

The magnificence of Adrian in behalf of his favourite Antinous, was not confined to these four great gates, and all the galleries of the streets abovementioned, since we also see the ruins of several palaces and temples in different quarters of the city. 'Tis not now possible to judge what their structure was, since they are at present only piles of stones and pillars of all sorts of marble.

A hundred paces from the great gate on the west, we see fourteen pillars of marble still standing, and a little farther, four other pillars of porphyry. Such of them as time had spared, have been destroyed by the Turks, who carried off pillars and large pieces of well wrought marble to adorn their mosques.

The pillar of Alexander Severus.

In the great street which runs from the south to the north of the city Antinoé, there is a place where this great street is crossed by another smaller one, which goes from east to west. At the four corners of this place, there were formerly four large stone pillars of the corinthian order; of these four there now remains but one, with the three pedestals of the others. The pillar which still remains, is four feet in diameter; its shaft consists of five pieces. The first and next to the base is three feet and a half high, and surrounded with a foliage of oak, which gives it a surprising grace. The four other pieces are seven feet each in length. Above the chapter is a square stone three feet high, and two broad. This stone served as a support to a statue, which was upon it; the pedestal is eleven feet high, and composed of eight layers of stone. On the fourth, fifth, and sixth stones, there is a greek inscription of thirteen lines, but time, or the Arabians, have effaced more than the half of it. The following is a translation of what remains.

“ For the prosperity. To the emperor Cæsar
“ Marcus Aurelius Severus Alexander, the pious,
“ the happy——— Aurelius being prefect of the
“ new Greeks of Antinoé —— and Appollonius
“ ——upon these monuments Cajus Chremes.

There are four remarks to be made upon these inscriptions.

The first is, that the same inscription had been cut on the four pedestals, whence we must conclude that these four pillars had been erected in honour of
Alexander

Alexander Severus, since his name is directly cut upon them.

• The second is, that according to all appearances the word Tinoeoon has been mutilated, and that we ought to add the two initial letters An, which make up Antinoëoon.

The third is, that the four pillars, placed in one of the great streets of the city Antinoë, have been carried off after one of the victories of Alexander Severus, perhaps after that which he gained in person over Artaxerxes king of the Persians, in the year of Christ 233. The branches of oak, which surround the foot of the pillar, seem to be a symbol of his triumph.

The names of Aurelius, Appollonius, and Caius Chremes, expressed in the inscription, are the names of magistrates of the city, and of the architect, or of an officer of the emperor, who were all concerned in the construction of that monument in honour of their master.

The last reflection is, that in this inscription the inhabitants of Antinoë are called the new Greeks. The reason of this is, that in 175, Adrian having been initiated in the mysteries of Ceres Eleusine at Athens, had brought from it, or some other city of Greece, priests and ministers, to serve in the temples which in his new colony he had consecrated to the memory of Antinous.

This celebrated city is placed fifty-two leagues from Cairo, and three from Medavi, to the north-east, upon the east side of the Nile.

The lake of Mæris, or of Charon.

Diodorus Siculus relates, that the lake of Mæris was formerly dug by the orders of an ancient king of Egypt called Mæris. Those of the country, who

pretend to a knowledge in antiquity, say, that the ancient Egyptians carried their dead bodies, with great ceremony, to the edge of this lake, that the company being arrived there, one of the friends of the family made an encomium on the deceased; that after this, the women paid for weeping, redoubled their cries and lamentations; that these ceremonies being over, they put the body into a boat, conveyed it over the lake, and went to bury it in an adjacent ground, appropriated to that purpose. They add, that the boat-men of this boat were called Charon, and that people gave them a little money for their passage. These are the fabulous ideas which have passed from the Egyptians to the Phœnicians; from the Phœnicians to the Greeks, and from them into Italy, where the Italians have not only adopted, but even enriched them with new strokes of imagination. They are however obliged to confess, that they did not speak, as they have since done, of their sulphureous lakes, which birds durst not fly over; of their gulfs which vomit up whirling streams of fire and smoke, and of their elysian fields in the delicious plains of Bayæ, till after they had learnt what the Egyptians said before them of their lake Mœris, of the boat of Charon, and of the souls which are ferried over to hell.

The authors who have spoke of this lake, contradict each other. Mr. Bossuet gives it a hundred and eighty leagues in circumference. He has adhered to the opinion of Pliny and Mutianus, who are in an error. Pomponius Mela gives it only a hundred and six, and 'tis incontestably evident that this lake is no more than twenty-five leagues long, and sixty or thereabouts in circumference. This has been confirmed by recent observations made on the coasts of this lake, and repeated with a great deal of care and exactness.

The sacrifice offered to the sun.

In the neighbourhood of Touna near the ruins of the city Babain, which lie to the south of Aboufir, we find a long sandy plain, which leads to a very singular monument which ought to be viewed with attention.

It is a sacrifice offered to the sun, and is represented in demi-relief on a large rock, whose hardness has defended this work from time, but could not resist the irons with which the Arabians used to destroy what we see defective in the representation of this sacrifice.

The rock which represents this sacrifice, is part of a larger one situated in the middle of a mountain. A great deal of time and hard labour must have been necessary to make in this rock an aperture five or six feet deep, about fifty broad, and as many high. In this vast nich cut into the rock, all the figures which accompany this sacrifice of the sun are included.

We first see a sun fifteen or twenty feet in diameter, and surrounded with an infinity of rays. Two priests of the natural height, having their heads covered with long pointed bonnets, stretch forth their hands towards this object of their adoration. The extremities of their fingers touch the extremities of the rays of the sun. Two little boys, with their heads covered in the same manner with the priests, stand at their side, and present to each of them two large goblets full of liquor. Under the sun are three slaughtered lambs laid on three funeral piles, each composed of ten pieces of wood. At the foot of the funeral piles, are seven pitchers with handles; on the other side of the sun, opposite to that where the priests stand, there are two women
and

and two girls in full relief, only fixed to the rock by their feet, and a little by their backs, where we see the marks of the hammers which have struck off their heads. Behind the two little boys there is a kind of frame full of hieroglyphical pieces, but there are some larger ones engraved on other parts of the notch.

The sphinx.

Two or three hundred paces from the great pyramid, and almost opposite to old Cairo, on the east near the edge of the Nile, we see the head of the famous sphinx, mentioned by so many ancient authors; the rest of the body is buried under the sand. To judge of its bulk by what we see of its head, it must have been of an enormous size. Pliny says, that the head of this monster is twelve feet in circumference, forty feet long, and a hundred and seventy-two feet from the crown of the head to the belly. 'Tis thought, adds the same author, that king Amasis was buried there.

It has been fabulously reported, that oracles were pronounced by this monstrous figure, which was the rural deity of the inhabitants; but these oracles were the fraudulent inventions of their priests, who, having dug in the earth a canal which communicated with the belly and head of this deity, found the means of entering into his body, and with a sepulchral voice pronouncing mysterious words to travellers who came to consult the oracle.

The cataracts of the Nile.

The Egyptians have in all ages had cataracts, especially the last, which separates Nubia from Egypt. Each cataract is a heap of high rocks, over
which

which the Nile flows in form of cascades. It would be rash to attempt to make boats pass them, so that the sailing the Nile is quite impracticable, till it reaches Egypt; for there are seven of these cataracts in the road from Egypt to the source of the Nile.

'Tis not to be doubted, but the Nile disembogues itself into the Mediterranean by seven mouths. The ancients called them Pelusiacum, Taniticum, Mendesium, Pathmeticum, Sebenneticum, Bolbitanicum and Canopicum. This is the reason why Virgil, when speaking of the river Nile, gives it the epithet Septem-geminus: “* Et septemgeminum turbant
“ trepida ostia Nili,” and Ovid that of Septemfluvius:
“† Perque papyriferi septemflua flumina Nili.”

Ptolemy makes other two mouths, one of which he calls Peneplimi, and the other Dioclas. Pliny mentions four without naming them. Strabo and Diodorus say in general, that there were several of them. None of these authors however contradict each other, they only speak of the mouths added to the seven which were natural to the Nile. Ptolemy explains himself clearly, since he calls them false mouths, to distinguish them from the true disemboguements.

These seven true disemboguements still subsist, but their names are chang'd, and in some of them the water does not flow so constantly and copiously as it did formerly.

The mouth called Pelusiacum, is at present that of Thiné, at the end of the lake Mantalé. Of this no other proof is necessary, than the terms themselves. In a word, Pelousion in greek, and Thiné in arabic, signify both dirt or clay. But there is another proof of this, which seems demonstrative. According to Diodorus and Strabo, there were a
thousand

* They ruffle the entrance of the seven-mouth'd Nile.

† Thro' the seven branches of the reed-producing Nile.

thousand three hundred stadia, that is almost fifty-four leagues, between the Pelusiac and Canopic mouths of the Nile. Now Thiné is precisely fifty-four leagues from Madia, which is the Canopic mouth of the ancients: Thiné is therefore the Pelusiac disembogouement.

The Tanic or Tanitic mouth, so called from the city Tanis, is the Eummessarege mouth near San, which is the ancient city of Tanis.

The city Mendes had also given its name to the Mendesian mouth. Mendes was in the province of which Themuis, at present Themei, was the capital. Consequently the disembogouement of Dibe, which some people of the Mediterranean call Pefquiere, is the Mendes of the ancients; for this mouth is not far from Themei.

There is no difficulty with respect to the Pathmetic or Phamitic, which Herodotus calls the Bucolic mouth. Every one grants, that this is the mouth of Damiette, since it is certain, that the Bogas, in which the Damiette is, was the Pathmetic mouth of the ancients.

The same may be said of the Sebennytic and Bolbitic mouths. The one is the disembogouement of Brullos; at the end of the lake Brullos, there is a canal which communicates with the sea, and which the ancients called the Sebennytic mouth from the city of Sebennythus, at present Samarinouf. The other is the mouth of Rosette, that is of the ancient city of Bolbitina. Strabo has so distinctly marked the distance from the Pharos of Alexandria to the Canopic gate, that it seems to agree only to the disembogouement now called Madia. According to this author, there were 150 stadia, or six leagues and two thirds of a league, between the one and the other. This is the distance which the modern Egyptians made between Madia and the Pharos of Alexandria. Besides, the Canopic gate had taken its

name from the city Canopé, from which it was not far distant. Now the city Abouquir is the ancient Canopé, and the disembogement next to Abouquir is certainly Madia.

This knowledge of the seven ancient mouths of the Nile, is of great use to explain the passage of Ptolomy, where that author mentions its seven mouths. He speaks of the disembogements of Aschtom-jamasse, between Brullos and Damiette, and of that which was to the west of Aschtom, but which is now entirely filled up with sand. The rocks which form the cataracts are inhabited by some Nubians, who are blacks.

Not far from the cataracts and Syenné, is the quarry of granate, where these curious stones have been dug, which were the rich ornaments of the palaces and temples of Egypt, and which have been transported to Rome, whose principal beauty they constitute.

On the same road, we read four greek inscriptions; the first at Elephantine, which is on black marble, in the ruins of the temple Knuplis; the second at Phile, found on an obelisk of granate, at the head of the temple of Isis; the third is in the temple of the god Pan, at Panapolis; and the fourth is at Ombos, in the temple of Apollo. At Ombos, Phile, and the greater Apollonopolis, we see temples still entire. The gates of these cities are of a surprising elevation and beauty. They are adorned with gigantic sculptures, fifteen or twenty feet high; and flank'd with large towers, which bespeak a grand and magnificent city. The stones of these edifices are about twenty, and some of them twenty-seven feet long. Their breadth is proportioned to their length. These stones have no need of cement, nor any other matter to join them. They are cut with so much art that they join into each other, and by their

their position acquire a solidity, which has enabled them hitherto to resist all the injuries of time.

The labyrinth.

Near the lake of Mœris or Charon, are the remains of that famous labyrinth, which has been the admiration of past ages, and which several kings of Egypt had been concerned in building. Herodotus pretends, that the foundation of it was laid two thousand years before the siege of Troy.

Pliny gives a magnificent description of this famous monument of the Egyptians. It included, says he, an immense space divided by walls into several apartments separated from each other, and every one of which contained large arched halls. It had more than three hundred chambers high and low, together with several porticos, adorned with various sculptures, which represented the Egyptian deities. These vast buildings communicated with each other, by certain passages which run between them.

Herodotus and Pliny add, that this multitude of apartments, which communicated without confusion, and of which it was difficult to find the entry, or the way out, form'd what they then called the labyrinth. The deplorable condition, to which time has reduced this magnificent edifice, puts it out of our power to know whether the description given by these two illustrious authors is genuine.

The well of Joseph.

In the castle of Cairo, we find the famous well, called Joseph's well. 'Tis certain that the building of it has taken up an incredible time. Its depth is, as it were, divided into two parts. From the top
to

to the middle we descend by stairs which go round the pit, and are cut in the stone. These stairs were made for oxen to go down. At the bottom of this first part, we find a platform, corresponding to the superior part.

The oxen labour on this platform, to raise water by means of a wheel and long cords, to which earthen vessels are fixed. These vessels fill and empty themselves, by turning the wheel about. The water is drawn at two different times, by two wheels one above another, and at some distance. The undermost pours the water into the first receiver, whence the superior wheel raises it to the top of the well. Four oxen, and often six, are employ'd in this labour. This water, which is a little brackish, is only used for cattle to drink, and for the different uses of families. Joseph's well is the work of the Babylonians. As they were inur'd to fatigue, and under Ninus and Semiramis, having conceived a particular liking to the marvellous, they were willing to signalize themselves by so bold an attempt.

The Palace of Achemounain.

Achemounain, situated two leagues from Mellavi to the north west, is at present no more than a borough. But the vast ruins of a great number of palaces, whose marbles and pillars of granate are still to be seen, sufficiently denote its ancient splendor. We cannot in particular help admiring a superb portico, consisting of twelve pillars: The work is magnificent, delicate, and so intire, that tho' it was built in the reigns of the Pharaohs, and before the conquests of Cambyfes king of the Persians, yet it looks as if the workmen had just finish'd it. The pillars are seven feet and an half in diameter, and about seven or eight times as high. They are not of any
of

of our five orders of architecture, the invention of which was posterior to the building of these pillars. They are properly twelve massy stone pillars, which support a long and simple ceiling. The first, which rises on a base half sunk in the ground, is cover'd with engrav'd hieroglyphics. Among these we discover, near the base, the figure of a pyramid with its gate open. The second and third pillars are fluted, and painted red and blue. The head of each pillar terminates in a simple cord without a chapter, and all of them together support twenty long square stones, one half of which makes the under part of the platform. Two of these stones, much thicker and longer than the rest, form a kind of square frontispiece in the middle of the portico. There are four paces between each column, except in the middle between the third and the fourth, where there are six. The distance between the two rows, which consist of six pillars each, is also four paces; so that taking in the diameters of the pillars, and interstices between them, the portico is forty paces long, and ten broad. All round it there is a frise adorn'd with rich bas-reliefs of mysterious hieroglyphics. These consist of terrestrial animals, insects, birds of the Nile, obelisks, pyramids, and men gravely placed upon seats. Before each of these a person stands presenting them with something, which is hardly known. 'Tis probable that they are the kings, to whom their ministers present petitions. There are more than fifty of these human figures on the two fronts of the frise. The relief is every where very genteel, and well preserved. The under part of the architecture, all along the colonade, is of a bright and sparkling gold colour. To crown so beautiful a design, they have represented the firmament on the ceiling. The stars cannot be better grav'd, nor the azure appear more fresh and lively.

This work is very ancient, and pleases by its magnificent simplicity. The Greeks and Romans, who have possess'd Egypt, have not been the inventors of hieroglyphics, since they hardly understood them. Herodotus, who liv'd more than a hundred years before Alexander the great, when in his second book describing his voyage into Egypt, speaks of these mysterious characters as invented in ages so remote, that their antiquity had render'd them at that time unintelligible. Cambyfes, king of Persia, and his successors, having conquer'd Egypt, could not suffer their new subjects to adore water as a deity, while their new masters ador'd fire. They so far declared against the divinity and religion of the Egyptians, and all sorts of symbolical images, as to exterminate from the kingdom the priests who had the knowledge of these images, which were odious to them. Whence we may conclude, with some probability, that the portico we have describ'd, enrich'd with so many hieroglyphical figures, is more ancient than the Romans, the Greeks, and the ancient Persians.

C H A P. IX.

Of the religion and morality of the Chinese ; of their physics and government ; character and genius of their language, and of their ancient books ; of the antiquity of the Chinese nation.

THE religion of China is all contain'd in the king. As for fundamental doctrines, we there find the principles of the law of nature, which the ancient Chinese received from the children of Noah.

They teach the people to know and to adore a sovereign being. The emperor is at once king and priest, as the patriarchs were before the written law. It is the business of the emperor to offer a sacrifice for his people at a certain season of the year. 'Tis also his business to establish the ceremonies, and to judge of the doctrine. Properly speaking, this alone can be called the religion of China. All the other sects spread up and down the empire are look'd upon as foreign, false, and pernicious, and for that reason are only barely tolerated. The christian religion alone was authorised by a public edict, but was afterwards proscrib'd.

'Tis therefore false that the Chinese are atheists, as an injudicious critic has advanced, and that they have no knowledge of the supreme being. Tho' there is no word in the Chinese language for God, yet it does not hence follow that the Chinese do not know and adore a supreme being. They say of him, that he is Tsee ase yeou ens, the being of himself; and that he is tou yeou, totus ens, all being.

We with the scriptures say, that God is one, simple, uncompounded, unchangeable, intelligent, good, and merciful being; that he is just and wise; that he has produc'd all things, takes care of all things; that he sees and knows all things; that he punishes and rewards all rational beings; that he is the truth, the life, the king, the father, and the master who enlightens our dark minds. Now all these attributes are clearly specified in the ancient books of China which treat of religion.

'Tis also false, as the same critic advances, that the Chinese are persuaded that the soul dies with the body, and that they grossly imagine that the spirit of Confucius, and those of their ancestors, come to repose themselves upon seats or benches. How can it

be that these souls should thus come to repose themselves, if they do not subsist after death? It belongs to this critic to reconcile these contradictions.

The same critic (the abbe R—) is also mistaken when he says, that the religion of China came from the Indies, and that Fohi, who reign'd there more than a thousand years before Christ, is the Indian idol Foe, which was not known in China till sixty-five years after the coming of Christ.

This critic taking the Chinese for atheists, concludes that their morality must be detestable. But their morality alone is sufficient to prove that they are not atheists.

He who governs himself, says saint Dionysius, can also govern others; he governs his family, and governing his family he governs the city, and at last the whole nation. The Chinese text says the same thing. It makes the order established in a person's heart pass to his family, thence to the city, and thence to the whole kingdom. The Chinese morality proposes no other end than the perfection of the empire, but desires that the individuals would begin with perfecting themselves. Thus we find the most pure and refin'd precepts of morality in all their books. But let us proceed to their physics.

These are not certainly so bad as the abbe R— pretends; for it is as good sense to say that the reason of such an effect is too much of yin, or too much of yang, as the Chinese say, as it is to say with the famous Decartes, that it proceeds from too much ramous or too much subtle matter.

But where has this critic found his egg of Pou-ankou? He ought to have consider'd, that the Egyptians desiring to express that the chief of their gods call'd Knuph, had produc'd the world by his word, represented him with an egg coming out of

his mouth ; he would find some profound sense in this emblem ; but in the Chinese it is an iroquoise idea. “ These savages also say (continues the same author) that formerly, near the lake of Hurons, “ an egg fell from heaven, that in falling it was “ broken, and that from the white, men were “ produc’d, and from the yolk, beavers.” We indeed read in the Chinese books, that the universe resembles an egg, that the yolk, which is in the center, and floats in the white, is the earth, or rather the whole planetary orb, whose colour is yellow on account of the sun, who is, as it were, the king of it ; and that the white is the fluid element, which reaches from the surface of the earth to the cock, the symbol of the highest heavens. But as for the egg of Pouan-kou, it is not so much as mentioned by any Chinese author.

The last criticisms of the abbe R—, are upon the Chinese government. One would think that a government which has subsisted so many years in the same form might have escaped this critic. He proves what he advances from this, that the mandarins govern the people ill ; whence he concludes, that the laws of the Chinese government are good for nothing. Confucius reason’d much more justly when he said, If a man behaves ill, is the law to be blam’d for it ? Would it be reasonable to condemn christianity because there are christians who lead wicked lives.

The Chinese government is perfectly monarchical, and requires so absolute a dependance between the different powers who govern the state, that nothing would be comparable to so fine an order, if the Chinese, instead of following the dictates of their passions, would conform themselves to the wise laws prescribed by their books. The governors of the

cities may indeed be called kings, since the meanest of these mandarins is as it were king, in the extent of his government; but his kingship is easily destroy'd; if he behaves well he preserves his dignity, but if ill, he loses all he possessed. The mandarins of the small towns assist those whose power is greater. These depend on the general officers of each province, and these last on the tribunals of the imperial city. The presidents of the sovereign courts, before whom all the mandarins of the empire tremble, do themselves tremble before the emperor, in whom the supreme power is lodg'd.

But so absolute an authority is too much check'd by that of the people, when he who governs them abuses his power. If there is any fault in the Chinese government, it seems to be this, that the books which contain their doctrines are not to be given to the people, but to remain in the hands of the kings, in order to inspire them with the love of their subjects, while these have others which teach them respect and obedience to their sovereigns. This is what Tsinchihoang did when he was master of the whole empire; but it was too late, since the people were too well convinced of his usurped power.

Let us now consider the ancient books of the Chinese. The learned Vossius gives them a great encomium, which the abbe R— does not like. “ ’Tis the judgment of a man (says he, when speaking of Vossius) who knew neither the language nor the books of the country, except by translations, of which he could not judge.” But could not the abbe R— foresee that the same reasoning might be turned against himself?

The ancient books, which Confucius, Mencius, and other Chinese philosophers have only interpreted,

and which have always been, and still are held in the greatest veneration in China, are call'd king, which signifies, a sublime, true, and solid doctrine. There are principally three of them of a superior order, and admir'd by all the Chinese, in all ages, without any distinction of sects or particular opinions. The first is called Yiking, which is a work purely symbolical, and an image of this visible world. The ignorant vulgar see nothing in it but what strikes their senses, a heaven, an earth, planets, and animals, tho' philosophers discover a great many other marvellous things in it. The second is call'd chaking, which describes the virtues of various heroes, whom the great emperors take for their models. The third is called chiking, which is a collection of three hundred songs, which are the images furnished by poetry. They all celebrate the same objects. They say there were formerly other two books of the same beauty and authority; the one was called liking, and established ceremonies for external deportment, and the other was called yoking, and treated of music to procure tranquillity to the mind.

The learned Vossius justly extoll'd the antiquity of these three books. Does the abbe R— think he has confuted him “ by printing, which is not so ancient as is said; by the Chinese paper, which is too fine to last long; by the ridiculous story of an old woman who pasted against a wall the books of Confucius and Mencius, then wrote on bark, and by this means saved them from the fire of the emperor Ching?”

The Chinese never thought of writing upon bark; but before the invention of paper, planks of wood, and shreds of bamboo, on which they grav'd and wrote their kings, were much more durable and strong than the best European parchment. They at first wrote with

with an iron pencil on shreds of bamboo ; afterwards they us'd another pencil for writing on fatten ; they also engrav'd their kings on hard and large stones. At last, under the dynasty of Han, they invented their paper, which is not so weak as is commonly believ'd ; but if it was much finer than it is, the plates of wood remain intire, and appear as well as ever when brush'd.

Besides, Tfinchihoang, in burning these books, had no other view but to maintain himself in the tranquil possession of the throne, of which he had rendered himself master. The literati of that age, not able to suffer an absolute king, abus'd the chuking, and every where stirr'd up the people to a revolt, which induc'd the new monarch to take from the literati the Chinese books, which when in their hands created trouble. Lyiking however was spared, because, being less intelligible, it was consequently less dangerous than the others. The other books of medicine and agriculture were also preserved. At this time, many of the literati, willing to preserve the monuments which were dear to them, open'd the walls of their houses, and buried them there as in a tomb of brick, whence they thought to take them when the storm was past. This accident laid a foundation for the story of the old woman who pasted the books of Confucius against her wall.

The abbe R— also affirms, that the Chinese have no sciences, and that their religion as well as their laws came from the Indians.

In the Chinese chronology we ought to distinguish, what is manifestly fabulous, what is dubious and uncertain, and what is evident and incontestable. The most celebrated Chinese historians have made this observation. The love of their country has not hinder'd them to retrench, in that long series of ages,

whatever does not appear to them intirely reasonable and true. These judicious historians observe, that we ought not to regard the times between Hoci-lie-vang and Fohi, which are uncertain; that is, we cannot rank them according to an exact and true chronology; and the time preceding Fohi ought to pass for mythologica.

It is certain that China was peopled 2155 years before the birth of Christ, which is demonstrated by an eclipse of the sun which happened that very year. Astronomical observations taken from the Chinese history, and others of their books, have been sent into France, which prove both their skill in astronomy, and the antiquity of their observations.

If to the 2155 years before Christ, we add the 1749, which are since elapsed, we have a vast nation which has subsisted in that part of the world we call China, for the space of three thousand nine hundred and two years. Is not this antiquity sufficiently venerable? where were the Persians and Arabians when the Chinese observed the course of the stars? what became of the Egyptians and Chaldeans, while the Chinese, at least as ancient as they, still subsist?

“ For it is very difficult (says the abbe R—) to
 “ reconcile the antiquity with the chronology of the
 “ septuagint. He adds, that we cannot by this
 “ means acknowledge the universality of the de-
 “ luge, and that inventions are ascribed to the first
 “ Chinese emperors, which the scripture attributes
 “ to others.”

But what is all this against an astronomical calculation of an eclipse seen in China 2155 years before Christ. We leave the most remote ages to the abbe R—, and by adhering to this epocha, all that our
 critic

critic says destroys itself. As for the inventions which shock him, as they only occur in the mythological ages, they do not affect the present question.

The hieroglyphical letters used by the Chinese are greatly abhorr'd by this critic, since he protests that it is the most foolish manner of writing in the world.

'Tis highly probable that the first men, after the confusion of the languages, taking their road towards the east, had China for their heritage, brought thither with them, the books which they had received from their fathers, and did not amuse themselves in finding out any other letters than those of these ancient monuments. 'Tis evident, that the Babylonians, Egyptians, and other ancient nations, had their hieroglyphical letters, but according to all appearances, most of them were no more than simple enigmatic paintings; witness the inscription on the porch of the temple of Diospolis, which consists of a young child, an old man, a hawk, and a crocodile, all designed to express this moral sentence. O ye, who are born and die almost at the same time, remember that God abhors impudence.

What the Egyptians expressed in so obscure, so difficult, and so confined a manner, and without any certain rule, the true hieroglyphics of China represent in a more noble, universal, methodic and easy method; for it is much more easy to write these characters, 木木 than to make a whole tree, more noble, since with a few strokes we convey the most sublime ideas; more universal, since it comprehends every thing; more methodical, since it cannot be the effect of chance; for they have been made
upon

upon certain rules, to which they can be reduc'd.

'Tis certain, that the more perfect human minds are, they think and communicate their thoughts in ways more general, fruitful and simple. While united to this material body, we have need of senses and words to entertain a commerce with each other. The angels being a more exalted order of spirits, have no need of so mean a piece of assistance. Hieroglyphics hold, as it were, the middle rank. The sight is not so pure, nor so light as the mind; but it is quicker, and reaches farther than the hearing. Hieroglyphics do not affect the ear, since it is by the eye that they reach the mind; and by the minute pictures they present to it, it conceives in a clear and lively manner, what the mouth could only tell imperfectly, with the assistance of a great many words.

If then the abbé R— has reason to say, that the invention of the twenty-two letters of the Hebrew alphabet must proceed from divine inspiration, the same thing ought to be said of hieroglyphics. But he affirms, “ that it is much more marvellous, to
 “ have composed an infinity of words with twenty
 “ or thirty figures, than to multiply the figures
 “ so great a number, that the life of man is not
 “ sufficient to know them all. This is what the
 “ Chinese, who are so much admired, have done,
 “ and with their sixty or eighty-thousand characters,
 “ they still want some letters, as R, for instance.

The abbé R— no doubt imagines, that the sound given to our letters, enters into the essence of the Chinese hieroglyphics, because he does not know, that as they are not made for the ears, they have not of themselves any sound, and that they may be
 all

all known without the assistance of any language, by only attending to the ideas, which they present to the mind.

But when this critic admires how with an alphabet of twenty-four letters, they have been able to form all the words of the Greek or Arabic languages, if he knew what hieroglyphics are, he would justly be more surpris'd, how with three elements, to wit the single point mark'd thus —, the line with two points — —, and the whole line — — —, which contains three points, they could produce so astonishing a number of different characters. Besides, this multitude of characters is not so perplexing as may be imagin'd, since by a little application for three or four years, a person may learn to read and understand the Chinese books. When he knows five or six thousand letters, there is hardly any book, that he is not master of. 'Tis by reading, where the letters continually recur, that they are gradually and insensibly learned. Tho' a man may be a good greek scholar, he is yet sometimes oblig'd to have recourse to the lexicon. 'Tis the same with respect to understanding the Chinese books, since there is sometimes a necessity for consulting the dictionaries of that language.

We shall conclude this chapter, with the character and genius of the Chinese language, of which there are three kinds, that of the vulgar, that of people of rank, and that of the books. Tho' the first is not so ornate as the two others, yet it cannot be said that it is much inferior to the European languages, and it is far from having those faults by some ascribed to it. Some ignorant Europeans find ambiguities in it, where there is not the least appearance of them. As they have not at first taken pains to pronounce the
Chinese

Chinese words, with their proper aspirations and accents, they only half understand what the Chinese say, and have a great deal of difficulty to make themselves understood. This is the fault of the Europeans, and not of the language, which they ought to study with more care.

Superior to this low and clownish language, whose pronunciation is varied in a hundred manners, and which is almost never written, there is another more polite and correct, which is employ'd in a vast number of varied or feign'd histories, which discover a very fine and delicate taste, since wit, manners, urbanity, lively descriptions, characters, and contrasts, concur to render them beautiful. These small works are read and understood, without a great deal of trouble, and we find no ambiguous expressions in them, but are every where surpris'd with a clearness and politeness, not much inferior to those of the best wrote European books.

After these two manners of expression, the one for the vulgar, who are but negligent about the arrangement of their words, and the other which ought to be that of the mandarins and literati, comes the language of the books, which are not written in a familiar stile, and in this kind of writing, there are a great many degrees or gradations to arrive at the majestic and sublime brevity of the ancient books called king. This is not a language which is spoken, but only written, and which would not be easily understood, without the help of letters before the eyes, and which are read with pleasure; for we find the stile clear and flowing, without any thing to shock a delicate ear; and the variety of accents artfully manag'd, always renders the sound harmonious and sweet.

Vossius had reason to say, that the copiousness of the Chinese language proceeds from the multitude of its characters. 'Tis to be observed, that these characters have also different senses and assemblages, according as they are continued in twos, threes, and sometimes fours. There is a dictionary composed by the order of one of the last emperors, which did not comprehend the whole language, since they were obliged to add a supplement to it, of twenty-four volumes, tho' before it consisted of ninety-five, most of which were very thick, and wrote in a small character. As there is no other language in the world, which cannot be exhausted in a much smaller number of volumes, so there is none, which is either more rich, or can boast of having reign'd more than three or four thousand years, as it does at present.

C H A P. X.

Of the salagraman ; explication of this species of flint, and where it is found ; the particular value the Indians set upon it ; description of it ; its different species.

THE salagraman, or worm-eaten flint, is found in Gandica, a river of Indodstan which descends from the mountains, on the north of Patna, dis-embogues itself into the Ganges, near that city, and is not less esteemed among the Indians, than the Ganges. Both of them have been the subjects of their poetry, and are the boundaries of their pilgrimages.

In Gandica, nothing is more remarkable than those flints, which they say are pierced by a worm, which lodges in them, wreaths itself up, and by so doing forms orbicular figures, which are something surprising. The Indians hold them in great esteem, purchase them very dear, and traffic with them from one end of the Indies to the other. The bramins preserve them in boxes of copper or silver, and offer a sacrifice to them every day. Let us unfold the natural and the mystical, the real and the fabulous meaning of this story.

The pierced flint of the river Gandica, is generally called *salagraman*, and its different species have laid a foundation for the number of different names given to it. They have sixty different species of it, which are hardly known except by the virtuosos, and which it would be useless here to enumerate. All these names have a relation to their fables, and especially to the three principal divinities of the Indies. *Hirania-garban*, which is the matrix of gold, is a kind of *salagraman*, with gold veins, and belongs to *Brama*. *Chivanaban*, which signifies the navel of *Chivoudou*, belongs to a god of that name. These two divinities have only four each, which are attributed to them. The other *salagramans*, except two, all go by the names of *Vichnou*, and his metamorphoses.

The *salagraman* is a flint, hard, smooth, generally black, sometimes marbled, of different colours, of a round figure, oblong, oval, and flat sometimes on one, and sometimes on both sides. These flints are formed in the rocks of the shores or cascades of Gandica, whence they are obliged to take them, by breaking part of the stone which contains them. They retain the mark of their position, by a small flatness on one of their sides, and grow in the water,

water, or within its mark. The insect found in them is called a worm, and in the Indian language has three names, *souvarnakiam*, the worm of gold, *vagirakitam*, the worm of diamond, and *præstarakitam*, the worm of stone.

A fable they report in the north says, that it is a metamorphosis of the god *Vichnou*, which happened in the following manner. *Vichnou* went to pay a visit to the wife of a saint, and seduced her from her conjugal vows. The saint enraged at this, revenged himself by a malediction conceived in the following terms. Mayst thou be born a worm, and have nothing to gnaw but stone. Thus *Vichnou* was born.

They also relate the metamorphosis of *Vichnou*, in another manner. The three divinites, *Brama*, *Vichnou*, and *Chivoudou*, having heard of a celebrated dancer called *Gandica*, no less famous for the sweetness of her temper, than the graces of her person, went to see her, and tried her patience by the highest rudeness, and every thing which could provoke her. But not able to change her good humour, they were so charmed with her politeness, that after having discovered who they were, each of them promised to be born by her, and for this purpose, they metamorphosed her into a river, and this is the river *Gandica*, where these three divinities sprang up under the form of the *salagraman*.

These two fables conduce to the same end, which is the deification of the insect which lodges itself or is produced in this stone. 'Tis dubious whether this animal is a worm, or a fish; and it seems more proper to call it a snail, on account of its figure and position, which we may conjecture at from the orbs discernible in the most distinct stones. The tail is in the center, the belly in the most prominent part,

part, and the head near the surface where the insect receives the nourishment brought to it by the waves.

In the space which the body of the insect occupies, there are at equal distances, deep lines, parallel and regularly traced, as if they proceeded from the center to the circumference, but intersected from one orb to another. These lines are the parts by which the animal adheres to the stone, which supposes, that the insect has several ringlets as well as the worm or caterpillar. The opinion generally current among the Indians is, that it is a worm which gnaws the stone, either for a lodging, or for nourishment.

As admiration is the mother of idolatry, the Indians, who examine things slightly, and know little of natural philosophy, having observed lodgings artificially made in this stone, have given the insect intelligence, and nothing more was wanting to make a god of it. Some of them, especially towards the north, place the subordinate deities at regular distances from the god Vichnou. The dourapalacoulan, or the porters, are at the entry; and thus of the rest.

We cannot absolutely deny, that the figure or the cavities of certain flints which appear gnawed, are the work of some worm, but this worm must be different from the insect of which we speak. We may also account for most of these irregular cavities in the following manner. The salagraman being closely united with the rock in which it is formed, 'tis natural to think that the points entering irregularly into the flint which grows with them, should leave these cavities when they are broken.

There is a species of salagraman called charcapani, flat on both sides, which has eight or ten simi-

lar lodges, on one of them at equal distances, and perfectly regular. 'Tis not to be doubted, but in these there has been a small fish, but different from those which are disposed like a snail. Thus charcapani must be a kind of petrefied shell, tho' it is not different from marble in colour and hardness. Why therefore should not the other salagramans be shells in like manner?

On the rocks of France we find shells, which without resembling the salagramans may assist us in forming a notion of them. These are assemblages of small lodges in the cavities, or on the points of the rocks which are washed by the waves. Every lodge is a shell, and the whole together form a lump called the sea nosegay. The fish is there fed on the fat of the sea, or on the water filtrated thro' a skin which covers its surface, almost like the shells which adhere to the rudder of a ship. This assemblage of shells forms a body which has some resemblance to the charcapani, and is enchafed into the stone, which must be broken in order to extract it. We are ignorant whether it petrifies by time, but if it does we may make a new species of salagraman of it.

The largest salagraman called anantamourli is rare and precious, and has the figure of a snail so distinct both externally and internally that it verifies the account we have given of it. The salagramans of the second size are called gopalamourli, and have but one lodge and one snail. The chivanabam is the roundest species, and distinguished by a circular figure, which the Chinese call a navel. We cannot describe it farther than by saying, that it is a lint enchafed at the part they call the navel, in the cavity of the rock in which it is formed. That part of it which appears unequal and corroded all

round, may be the effect of the asperities of the stone, which surrounded it; for it is hardly possible to conceive, that a worm should form a front so regular, and in gnawing the stone unequally, should be careful not to damage the circle, which constitutes the rarity of the flint. Another smaller species of salagraman, has the figure of a snail very well graved on its flat side. A person who sees this flint, would almost imagine, that the snail creeps with her house on her back. The smallest salagramans called cachamourti have two lodges, and a joining by which they communicate with each other.

The sacrifice which the bramins make to the salagraman consists in applying to it the scrapings of the wood called sanders, with which they generally adorn themselves; in filling or in rubbing it with oil, in washing it, in pouring libations upon it; and giving it a repast made up of butter, curds, milk, sugar and the banana figues, which they call panchamrouam, or the ambrosia of five aliments. They accompany the ceremony with the words of the vedam in honour of Vichnou, among which are the following. Deity with a thousand heads, a thousand eyes, and a thousand feet; perhaps this is intended as an allusion to the multitude of holes, lodges and lines observable in some salagramans, 'Tis the business of skilful naturalists to explain the manner in which this admirable flint is formed.

C H A P. XI.

Of the ancient and present state of Armenia ; the division of it, a description of Erzerum, Eriwan, and mount Ararat ; the manners, genius, character, and occupations of the Armenians.

ARMENIA extends from mount Taurus, which separates it from Mesopotamia on the south, to Iberia ; and from Media on the east, to the Paria-dres, and Euphrates, which separates it from the lesser Armenia on the west. In this extent of country, according to Strabo, there are several rivers, which run into three different seas, viz. the Cycus and the Phafe into the Euxine sea ; the Araxis into the Caspian sea ; and the Euphrates and the Tigris into the Persian gulph.

The Euphrates and the Araxis are both pretty near the mountain formerly called Abos, in 41 or 42 degrees of latitude. The Tigris arises from mount Nephates about the 33d degree.

All these mountains are parts of Taurus, which in different places is called by different names.

The ancient geographers, and the Greek and Latin historians, mention some of the principal cities of Armenia, such as Artaxata, Tigranocerta, Carca-thiourta, and Armafata.

Artaxata was upon the Araxis. Strabo and Plutarch say, that Antiochus the great, king of Syria, being obliged to make Hannibal the mortal enemy of the Romans leave his territories, that Carthaginian general, took shelter with king Artaxes or Arfaces, and that conversing with that prince, he put him upon the project of building the city of Artaxa-

ta, so called in honour of its founder king Artaxes.

Tigranocerta was situated on a mountain beyond the source of the Tigris. Carcathiourta lay between the Tigris and the Euphrates, but nearer to the former than to the latter. Armafata or Arsamafata was situated at the foot of mount Taurus.

The Armenians may boast of their antiquity with more reason than the Egyptians and Chaldeans ; for it is evident, that the land which they inhabit, was the first on which men walk'd, after the general deluge when they came out of the ark, which according to the scripture account, stop'd on some of the mountains of Armenia. But it must also be granted, that Noah and his family did not then make any settlement there, but went into the land of Sannaar, either with a design to find a milder climate, or to revisit their native country. It is not known which of the descendants of Noah brought back a colony to it, tho' according to the common opinion, it was either Hus or Gather, both the sons of Aram the grandson of Shem.

Tho' the Armenians as well as the Egyptians and Chaldeans have their fabulous antiquities, yet they do not make them reach beyond the deluge, as these two other nations do.

According to the ancient history of the Armenians, Haik their first king, was the son of Taragon, the grandson of Thiras, the great grandson of Gomer, begot by Japhet. He vanquish'd and slew Belus, who intended to subject him to his empire, and from him the nation is called Haik a e.

The Armenian historians say, that they have had fifty-three kings of the posterity of Laick ; and that the last of them, called Vahé, was vanquish'd and slain in a battle against Alexander the great.

They also reckon twenty-seven kings of the race of Arfacides, beginning at Vacarfaces.

'Tis certain that Armenia was not subject to the kings of Assyria since the two sons of Sennacherib fled thither after the execrable parricide, committed on their father and their king.

This account of so long a series of kings, is contradicted by historians of great veracity; neither can it be doubted, that Armenia was a province of the empire of the Medes and Persians, governed by a satrape; for Strabo, in order to prove that it is a country very proper for breeding horses, says, that the satrape was obliged every year to send twenty thousand young horses to the king of Persia, and Xenophon relates, that the ten thousand Greeks who made so famous a retreat after the defeat of young Cyrus, marched above the source of the Euphrates to prevent their being stop'd by the Persians in passing the rivers. Arrian in enumerating the troops of Darius at the battle of Arbela, mentions the Armenians, and their two chiefs Orontes and Mithrustes.

Neither is it to be believed, that Alexander entered into Armenia, since from Mesopotamia, crossing the Euphrates, he passed into Assyria, and engaged Darius near Arbela, at the foot of mount Taurus. However Armenia underwent the common fate of the east; for Alexander added it to the number of his other conquests. Either the terror of his arms subjected it to him, or he sent one of his generals to conquer it.

After the death of Alexander, whose states were divided among the principal chiefs of his army, Armenia fell to the share of Frataphernes, who assumed the title of king, and transmitted it to his successors. Orontes was the last who bore that

title. After his death Armenia was divided between Artaxes and Quadriades, who had served in the wars of Antiochus the great, and were probably the descendants of Orontes.

Artaxes, also called Arfaces, was the father of the Arfacides, kings of Persia, as another Arfaces was the origin of the Arfacides, kings of the Parthians.

Tigranes, the son of Artaxes, rendered himself master of another part of Armenia, and possessed it intirely. Afterwards taking the advantage of the divisions which weakened Syria, he conquered that kingdom, subdued Cappadocia, Galatia, and Mesopotamia, and often beat the Parthians.

Tigranes, now victorious and formidable in the east, was however obliged to yield to the Romans, and fly before Lucullus, who attacked him with ten thousand infantry, three thousand cavalry, and about a thousand men armed with bows and arrows, while the army of Tygranes consisted of a hundred and fifty-thousand infantry, and fifty-thousand cavalry, besides twenty-thousand other soldiers, arm'd with slings and arrows.

He met with this disgrace for having entertained and favoured Mithridates, to whose filter he was married.

But going to meet Pompey as soon as he entered Armenia, and having joined him, he fell prostrate before him, and taking the crown from his head, laid it at the victor's feet, protesting that he would not wear it, except by the favour of the Roman people.

Artavasde his son and successor, being suspected by Mark Anthony who waged war against the Persians, was seized and led in triumph to Alexandria, where he was put to death in prison.

Since that time, Armenia makes a very considerable part of the Roman history, especially when it treats of the wars between the Romans and Parthians, and those between the Greeks and Persians.

Armenia also suffered a great deal from the invasions of the Saracens and Tartars; and at last the Turks and Persians, after having long waged war against each other, agreed to divide it between them.

The Armenian history also assures us, that this kingdom had kings of the house of the Arfacides, till the days of Artasciras, who was the last of that race, and reigned in the time of the emperor Arcadius.

The remains of the ancient and celebrated cities of Armenia, have changed their name, and are now called the cities of Erzerum, Terzom, Assankala, Beazit, Erivan, Baybout, Nachivan and Zolphu; so that we can only by slight conjectures, compare the present state of Armenia with that in which it was formerly.

If the ancient cities were built like the modern, it is not surprising that there should be no vestiges of them left; for the present towns of Armenia are only built of earth, supported by some pieces of wood, which are rare, and dear, so that they light very few fires in the country, except such as consist of stubble and cows dung, which they dry in the sun.

The walls and forts of the cities are of a kind of bricks joined with mortar; which is no more than a kneaded earth. All these works are very soon destroyed by the rains and the want of due reparations.

Armenia is almost all surrounded by mount Taurus, the Pariades, and Caspian hills, the Antiaurus, the Nephates, and the Gordian mountains, or mount Ararat. These mountains, always covered

with snow and ice, occasion a continual cold, which however does not hinder the country from being sufficiently populous, because the soil is very fertile.

The labourers only till the ground in the spring, in order to reap the harvest, about the beginning of September. They make the furrows very deep, which obliges them to yoke twelve pair of oxen in their ploughs. The vines are covered with earth during the winter, and produce but a very sorry wine.

Armenia is not alike in all parts, since while some are exposed to intense cold, others suffer an excessive heat. At Erivan the heat is so great, that the inhabitants are obliged to quit the city, and go to the neighbouring mountains for a cooler air. Armenia being situated between the 37th and 41st degrees of latitude, the heat would be universal in it, if it was not greatly allayed by the plentiful snows on the mountains which surround it.

Armenia is unequally divided among the Turks and Persians, since the former possess the greatest part of it, the capital city of which is Erzerum, and the Persians the other part, the capital of which is Erivan.

'Tis commonly thought that Erzerum is the ancient Theodosiopolis: Procopius pretends, that Theodosius the great only honoured it with his name, but that afterwards, the emperor Anastasius inclosed it in walls, and put it in a condition of defence against the Persians. This opinion, that Erzerum is the ancient Theodosiopolis, cannot be reconciled with the situation that Procopius assigns to this last city; for he says, that Theodosiopolis was about two leagues from the source of the Euphrates. Now 'tis certain, that Erzerum lies at a much greater distance; for it is situated between two ri-

vers which join at the distance of three days journey, below that city, and which by their union form the Euphrates. One of these rivers flows to the distance of a day's journey from Erzerum, and the other, to that of a day and a half's journey. Some pretend that this city is the ancient Charres, which others call Charni. But perhaps Charni or Charno, was the first and the ancient name, which was afterwards chang'd into that of Theodosiopolis.

Be this as it will, Erzerum is situated at the foot of a mountain, which gives rise to the two rivers we have mentioned, and to a number of rivulets, which water that country. Before the city there is a beautiful and fertile plain, which extends itself between the two first arms of the Euphrates. It is inclosed with two walls, which are none of the best, and on which there are turrets here and there. Its castle, which is built on an eminence, is not in a much better condition, and is commanded by a more elevated turret, where the aga of the Janifaries lodges, and governs independently of the bashaw.

In Erzerum there are eighteen thousand Turks, seven or eight thousand Armenians, and about five hundred Greeks. These last, collected in the suburbs, are employed in making plates and other pieces of kitchen furniture. The Armenians follow all kinds of trades, and are very industrious in traffic. The christians are not permitted to have houses in the castle, and if they go into it either about business, or to work, they are obliged to leave it before night.

This city appears so much the more populous, because caravans continually arrive at it. As it is the best known passage from Turkey to Persia, so

'tis also the most frequented, for which reason, Erzerum is always full of strangers.

'Tis said, that the grand signior every year receives four hundred purses from Erzerum, and its dependencies; and the bashaw three hundred. Tho' Erzerum is about the 40th degree of latitude, yet the winter there is severe and long, since in the month of June they are hardly free'd from the cold which returns in September.

Two leagues from Erzerum, near the village called Elyia, there is a bath of hot water, which is continually renewed by two sources which have two ebullitions, each as large as the body of a man: The basin is an octagon, and surrounded with walls of the same form, and the bath is very much frequented.

From Erzerum to Erivan the caravan cannot travel sooner than in fourteen or fifteen days, and travellers have their choice of two roads, one by Cars, which is the last place belonging to the Turks in Armenia, and another by Teflis, the capital of Georgia.

Erivan is the only place of importance, which the king of Persia possesses in Armenia. It is the conquest of Cha Sephi, the son of Cha Abas, who in the year 1633, made himself master of it, and killed the Turkish garrison, composed of twenty-two thousand men.

Erivan was not then where it is now, but about nine hundred paces from the place where it at present stands.

The Persians have judg'd, that this new situation would be more advantageous, since the castle is on a steep rock, and inaccessible on the west. The rest is defended by a triple wall of bricks dried in the sun. The castle is the residence of the kan or governor,

nour, and of the other officers of the garrison. The city is below it, inclosed in a double wall, fuller of gardens and vineyards than of houses, and contains about four thousand souls. Tho' the Armenians make but the fourth part of this number, yet they have four churches.

At the foot of the rock on which the castle is built, there is a river, or rather a torrent called Zengui, which descends from a great lake twenty-five days journey round, and about two days and a half's journey from the city on the north side, and this is the lake of Agtamar. Zengui runs into the Araxis three miles below Erivan, where people cross it over a beautiful bridge of three arches, under which there are apartments made for taking the fresh air. There is also on the other side, a small river called Queurboulac. The city is besides watered by several rivulets and fountains, which yield but bad water, tho' in recompence the wine is excellent.

In going out of Erivan, we enter a very charming plain, fertile in all sorts of fruits and grains, abounding in rice and cotton, and adorned with beautiful vineyards, and rich pasturages, while vast number of villages and country-houses agreeably situated, give this city a delightful prospect.

Erivan is placed between the 20th and the 29th degree of the elevation of the pole. Ice and snow reign there in the winter, but in the summer, the air is so sultry and unwholesome, that the kan, and most of the inhabitants, are obliged to abandon the city, and for the sake of a better air, retire to the mountains, which are then covered with inconceivable multitudes of people, who lodge in tents, the number of which, they say, amounts to more than twenty-thousand; for not only the Curdes, who

are pretty near these mountains, but also a great many other people who live in the plains of Chaldaea, bring their flocks thither for pasturage, and to avoid the excessive heats.

Erivan is, as well as Erzerum, the most common road for the caravans which go from Turkey into Persia, and from Persia into Turkey, because on these roads the greatest plenty of the necessaries of life is to be found.

This province fills the coffers of the king of Persia with immense sums, and 'tis the common opinion, that to the kan it is worth more than twenty-thousand tomans, which amount to about forty thousand pounds sterling.

Mount Ararat, on which 'tis thought the ark of Noah rested, when the waters of the deluge subsided, is ten or twelve leagues from Erivan to the south-east. The Armenians have so great a veneration for it, that as soon as they perceive it, they fall prostrate to the ground, and kiss it. They call this mountain *Mefesoufat*, that is the mountain of the ark. 'Tis thought that it is, the Gordian mountain of the ancient geographers, and its summit is divided into two points always covered with snow, and almost continually surrounded with clouds and fogs, which render them invisible.

At the foot of the mountain are moving sands, interrupted by some barren downs, where poor shepherds tend their flocks, which are convincing proofs of the badness of the pasturage. A little higher are dreadful black rocks pil'd upon each other, on which, however, the tygers and the crows find wherewithal to nourish themselves. At these rocks people cannot arrive without the utmost difficulty, on account of the steepness of the mountain,

tain, the abundance of the sands, and the defect of water.

We shall now consider the genius and character of the Armenians. They are commended for their sincerity, prudence, skill in commerce, indefatigable application to labour, which they naturally love, a natural fund of goodness, which easily unites them with strangers, and prevents all animosities, where interest does not interfere. The faults with which they are upbraided, are their being too much addicted to wine, and their attachment to their interest above all other things.

That species of christianity which they profess appears to them very rigorous, since it enjoins them long and austere fastings, which they observe with the most scrupulous regularity.

'Tis certain, that Cha Abas the first, surnamed the great, despairing of defending Armenia against the Turks, and only willing to leave them a desert country, carried off twenty-two thousand Armenian families, and divided them into several colonies, which he dispersed thro' several provinces of his states; but the greatest part of these colonies being confounded with the Mahometans, in the remote regions, have forgot their origin and the religion of their fathers.

This was not the fate of the colony which Cha Abas establish'd a league distant from Ispahan, and as it were in its suburbs. This prince, who had great views, perceiving that his states could furnish a rich commerce, but that the Persians, naturally addicted to idleness and prodigality, were incapable of managing and supporting it, employ'd the Armenians, a people of a quite different turn, to put the riches of his states to the greatest advantage. Besides, he knew that as the Armenians were chri-

tians, they would be more welcome in Europe than any other nation that did not profess christianity. He succeeded in his designs, the Armenians conceived a love for trade, and since that time have spread the commerce of Persia all over the world.

One of the first advantages they reaped from their industry, was to build themselves a city near Isfahan, which they called it Sulfa, or Julfa, from the name of a city in their former country, and this city is at present very considerable, has its Ralanther of their own nation, who is an officer equivalent to a mayor or judge of the police.

Commerce having drawn the Armenians from their own country, they have voluntarily establish'd themselves in colonies, in almost all the parts where they have carried it on, in Georgia, and the neighbouring provinces, in Persia, Turkey, the lesser Tartary, Poland, and other places, where the wars, which ravag'd their native country, obliged them to take shelter.

The Turks and Persians, who are their masters, exercise a very severe empire over them, lay taxes on them, and exact them with violence, which keeps up in the minds of the whole nation a timidity, which passes from fathers to their children.

They have no nobility among them, any more than the other nations of the east, and their exclusion from honourable employments, leaves them no other distinction than that of having more or less substance. They all learn trades in their youth, and cease to follow them when they begin to traffic, or have enough to support their families.

A great part of the nation is employ'd in the labours of the field, the tilling of the ground, and the cultivation of the vines.

As for the women, they are in the same condition with all the rest in the east, and it may be said, that they are condemn'd to a perpetual prison. If they are obliged to go abroad, it is always under a long mantle, and a large white veil, which cover them in such a manner as to leave nothing free but their eyes to conduct them, and their nostrils to breath thro'. However, that they may visit and converse with each other, they make doors of communication between the neighbouring houses; but these doors, very different from those of Janus, are open when the ladies are at peace, and shut when they are at war.

C H A P. XII.

Description of several remarkable trees in China; of the tree which yeilds the varnish, and that from which oil is obtain'd; of the tree which bears sweet, that which produces wax, and the tree which yeilds the dragon's blood; of the tree which diffuses a more agreeable smell than incense; of the shrub which bears the tea.

THE Tschu, or the tree of the varnish, is neither tall, nor bushy, nor spreading. Its bark is whitish, its leaves are pretty like those of the wild cherry-tree, and the gum which flows from it drop by drop, is not unlike turpentine. It yields a great deal of this gum when an incision is made in it, but it soon perishes.

'Tis said that this liquor, when drawn, has certain poisonous qualities, whose bad effects can only

be prevented by not smelling its vapour when it is either agitated or changed from one vessel to another; and the same precaution is also to be used in boiling it.

The varnish takes all the colours we can mix with it; and if it is well made, it loses nothing of its lustre nor splendor, either by the changes of the air, or the oldness of the wood on which it is laid. But time and care are necessary to make it well. But one or two layers or beds are not sufficient, we must go over it several times; wait till the bed, which has been laid on equal and thin, becomes dry, without being hard; to observe whether that we lay on is stronger, or of a deeper colour; and to try gradually to obtain a certain temperament, which alone renders the work solid, smooth, and shining; and this is what experience alone teaches to the skilful workman. As it is sometimes necessary to lay the work in moist places, and sometimes even to dip it in water, and at last to turn it or dispose of it at pleasure, they rarely make large works of it, as pillars resting upon bases of stone, with which the Chinese buildings are supported, and these of the great hall of the emperor, all which are not cover'd with a true varnish, but with another liquor call'd tongyeou.

The tong-chu is a tree from which they obtain a liquor approaching to the varnish. When we look at it at a distance, we take it for a true nut-tree, on account of the form and colour of the bark, the breadth and shape of the leaves, and the figure and disposition of the nuts, which are full of a pretty thick oil, mix'd with an oleous pulp, which they press in order to obtain the greater quantity of the liquor. Before they use it they boil it with litharge, and mix the colour with it if they please. They of-
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then lay it upon wood without any mixture, to defend it against the rain. They also lay it without mixture, on the squares which form the cielings of rooms, which by that means become shining, and if carefully wash'd, retain their lustre. In this manner the apartments of the emperor, and the grandees of the nation, are adorned and decorated.

But if they want to make a finish'd work, to adorn a room for instance, or a closet, they cover the pillars and the wainscots with lime, linen, or any other similar substance prepared in paste. They allow the whole to dry to a certain degree, and having mix'd the colour they want with the oil, they boil it in the common manner, and lay it on with brushes according to the plan form'd. They sometimes gild mouldings, works of sculpture, and all emboss'd work. But without the assistance of the gilding, the splendor and lustre of the works is not much inferior to that of the varnish which the Chinese call *tshi*.

The tree which bears the *sewet* is as tall as a large cherry-tree, and the fruit is included in a bark call'd *yenkieu*, which opens in the middle when it is ripe, like that of the chestnut, and consists of white seeds like small kernels, the substance of which has the qualities of *sewet*, so that they make candles of them, after having melted them, and mixed a little common oil with them. They also make candles of the wax produced by the tree we are about to describe.

The *pe-lachu*, or tree which bears the white wax, is lower than the *sewet*-tree, from which it also differs in the colour of its bark, which is whitish, and by the figure of its leaves, which are longer than they are broad. Small worms adhere to these leaves, and taking shelter there for some time, produce

combs of wax much smaller than those in a bee hive. This wax is very hard and shining, and costs a great deal more than bees-wax. When these worms are once accustomed to the trees of a canton, they do not leave them except on certain occasions, and when they have once disappear'd, they never return, so that others must be got of the merchants who deal in them.

The cassia-trees are found in the province of Yunan on the skirts of the kingdom of Ava. They are pretty tall, and bear longer cods than those in Europe. These cods are not composed of two convex husks, like the ordinary pulses, but of a sort of hollow pipe, divided into partitions, in form of small cells, which contain a medullary substance, and intirely resemble the cassia we use.

In the isle of Hainan we find maritime plants and madrepores of all species, as also some trees which yeild dragon's blood, and several others of different sorts, which by incision distil a white juice, which when indurated assumes a reddish colour; but its consistence when form'd, has no perfect resemblance either to the gums or the resins. This matter, when put into a frying-pan, burns slowly, and diffuses an odour less strong, but more agreeable than that of incense.

There are four different sorts of the tea shrub, namely, the song-lo-tcha, the vou-y-tcha, the poucul-tcha, and the so-ngan-tcha.

They plant the shrubs of the tea song-lo, which we call green tea, nearly as we do our vines, and hinder them from growing, without which they would run six or seven feet high. They must be renew'd in four or five years, otherwise the leaf grows ugly, hard, and rough; the flower is white,
and

and of the form of a rose, compos'd of five leaves, and when the flower is gone in the latter end of the season, we find on the shrub a berry in form of a small nut, not very juicy, and without any bad taste.

What we have said of the height of these shrubs regards only such of them as grow in the province of Kiang-nan; for elsewhere they allow them to grow to their natural height, which is ten or twelve feet; for this reason, when the tree is young they make the branches strait, that they may the more easily strip off the leaves. The song-lo-tcha, when long kept, is an excellent remedy against several disorders.

The vou-y-tchu grows in the province of Fo-kien, and derives its name from the famous mountain Vou-y-chan. The height, bulk, and culture of the shrubs vou-y-chan are the same with these of the song-lo-tchu; the only difference is, that the leaves of the song-lo are longer and sharper pointed; that their decoction renders the water green, and that from experience we easily perceive it to be corrosive. On the contrary, the leaves of the vou-y-tcha are short, rounder, a little blackish, and give the water a yellow colour, without any acrimony, or other sensible quality that can injure the weakest stomach, for which reason the vou-y-tcha is generally the tea made most use of thro' all the empire. The more yellow, tender and fine the leaves of the vou-y-tcha as well as those of the song-lo are, the more they are esteemed, and where where they grow there are three sorts of them.

The first is that gathered from the last planted shrubs, which is rarely us'd, except for presents or gifts to the emperors and grandees.

The second consists of those leaves, the growth of which is sensible, and this is sold for good vou-

y-tcha; and the leaves left on the shrubs to grow larger make the third species, which is sold pretty cheap.

They also make another species of the flower itself, but it must be bespoke, and a very high price given for it. The imperial tea is that which the Chinese call mao-tcha, and is to be sold in the places adjacent to the mountains Song-lo and Vou-y for forty or fifty pence a pound.

The third species of tea is that which we have call'd pou-cul-tcha, which signifies tea of the village Pou-cul, which is in the province of Yun-nan. Tho' strangers are by the natives of the country hinder'd from entering it, yet they permit some to come to the foot of the mountains to receive the quantity of tea they have agreed for.

The trees of this tea are tall and bushy, planted without order, and grow without culture. The leaves are longer and thicker than those of the song-lo-tcha, and of the vou-y-tcha; they roll up these leaves into a mass, and sell them cheap. This tea has nothing harsh, but at the same time nothing agreeable to the taste. They cut this mats into slices, and throw it, as they do the other sorts of tea, into boiling water, which is render'd red by it. The Chinese physicians affirm that this drink is salutary, and especially proper for appeasing colics, stopping fluxes, and restoring the appetite; but the dose ought to be as strong again as that of ordinary tea.

There is another tree which bears a fruit from which they obtain an oil they call tcha-yeou, which when fresh, is perhaps the best in China, though by the shape of the leaves, the colour of the wood, and some other sensible qualities, it approaches to the shrubs of the vou-y-tcha. It is nevertheless different
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from them, not only in its height, bulk, and structure, but also in its flowers and fruits, which are naturally oleous, and become more so when they are kept after the harvest.

These trees are of a moderate height, and grow without any culture on the sides of the mountains, and even in the rocky valleys. They bear green berries, of an irregular figure, full of kernels, moderately hard, and rather cartilaginous than bony.

C H A P. XIII.

Description of mount Caucasus, and of the three Thibets; manners and religion of the Thibetians.

Caucasus is a long ridge of very high and steep mountains, since after having passed one, we come to a second higher than the former, which is succeeded by a third, and the higher we go, the more difficult it is to climb, till we come to the highest of all, which is called Pir-pangial.

The gentiles have a great veneration for this mountain, bring offerings to it, and pay a worship full of superstition to a venerable old man, to whom they pretend the protection of this mountain is entrusted. This is no doubt a faint remembrance they still retain of the fabulous story of Prometheus, who, according to the fiction of the poets, was chain'd to Caucasus.

The summits of this mountain are always cover'd with ice and snow. Almost twelve days are requisite to reach them on foot, and those who make the attempt must wade through torrents which

are form'd by the melting of the snow, and force their way with rapidity among the stones and rocks.

This mountainous country, tho' otherwise so frightful, is yet agreeable in several parts, by the multitude and variety of the trees, by the fertility of the soil, and the several villages we find there. In the parts adjoining, there are some petty states, whose princes are dependent on the mogul.

The first of the Thibets is a few days journey from Kaschemire, runs from the east to the west, and is called the smallest Thibet, or Baltistan. Its inhabitants and princes are mahometans, and tributaries to the mogul.

The second Thibet, call'd the grand Thibet, or Butan, extends from the north to the east, and is a little further distant from Kaschemire. The road to it is frequented by the caravans which go to it every year for wools. The grand Thibet begins at the top of a frightful mountain all covered with snow, call'd Kaniel, one side of which is under the dominion of Kaschemire, and the other belongs to Thibet. The road as far as Lek, otherwise call'd Ladak, which is the fortress where the king resides, lies between two mountains, which are a true image of sadness, horror, and death. They are situated so near each other, that they are hardly separated by the torrents which precipitate themselves with impetuosity from the tops of the mountains, and which break with so much noise against the rocks, that the most hardy and daring travellers are frighted at them. The tops and bottoms of these mountains are equally impervious, so that people are obliged to walk in the middle of the declivity, where the road is generally so narrow that a man has hardly room to set his feet down.

If there is a necessity of passing from one mountain to the other, travellers must cross the impetuous torrents which separate them, over narrow planks, or some cords stretched and interwoven with green branches.

In these mountainous provinces we find no large towns, neither is there any particular money, since the inhabitants use that of the mogul's, and commerce is most generally carried on by the exchange of commodities.

It generally takes forty days to travel from Kachemire to Ladak, the capital of the second Thibet. This kingdom, as we have already observ'd, begins at mount Kaniel, and runs from the north to the east. There is only one chiampo or absolute king, who has a tributary prince under him. The first villages we come to are inhabited by mahometans, and the rest by gentiles, less superstitious than those found in other idolatrous countries.

The Thibetians call God Koniok, and seem to have some idea of the trinity; for sometimes they stile him Koniok chek, God one, and at other times Koniok sum, God three. They use a kind of chaplet or beads, over which they pronounce these words, om, ha, hum; and when they are ask'd the meaning of them, they answer, that om signifies intelligence, or arm, that is to say, power; that ha is the word; that hum is the heart or love, and that these three words signify God. They also adore one called Urghien, who according to them was born more than seven hundred years ago, and when they are ask'd whether he is God or man, some of them answer, that he is both, and that he had neither father nor mother, but sprang from a flower; but their statues represent a woman with a flower in her hand, who,

they say, is the mother of Urghien. They adore several other persons, whom they look upon as saints. In their churches there is an altar cover'd with a cloth, and other ornaments, and in the middle of the altar is a kind of tabernacle, where, according to them Urghien, resides, tho' at the same time they assure us that he is in heaven.

The Thibetians have clergymen, whom they call lamas, who are cloath'd with a particular habit, different from those wore by men of secular employments; they do not plait their hair nor wear ear-rings as the others do, but they have a bon-fane and are obliged to perpetual celibacy. Their employment is to study the books of the law, which are wrote in a language and character different from that commonly used. They recite certain prayers in the manner of a chorus, perform the ceremonies, present the offerings in the temple, keep the lamps continually burning, and offer to God corn, barley, paste, and water, in small but very elegant dishes. The people eat what has been thus offered, as a holy thing. The lamas are held in great veneration, generally live in community, and separate from all worldly commerce; they have local superiors and a general superior, whom the king himself treats with great respect.

The Thibetians are naturally of a sweet and tractable disposition, but clownish and unciviliz'd; they have neither arts nor sciences, and tho' they are not defective in point of genius, yet they have no communication with foreign nations. No sorts of foods are prohibited to them. They reject the doctrine of transmigration, and polygamy is not us'd amongst them.

As for the climate it is very harsh, since the winter is almost the only season which reigns there
through

through the whole year, so that the tops of the mountains are perpetually covered with snow. The earth only produces corn and barley, and we see but very few trees, fruits, or pot-herbs. The houses are small, narrow, and built of stones laid confusedly, and without art, over each other. They only use woollen stuffs for their cloaths.

There is also a third Thibet, whose capital is Rassa, which is more expos'd to the incursions of the Tartars, who are contiguous to it, than the other two, and is not very far from China.

C H A P. XIV.

Doctrines and superstition of the bonzes; their manner of living; the means they employ to get money; how they hold their assemblies; their hypocrisy, debauchery, and artifices to seduce and debauch girls and married women.

THE bonzes say, that after death there are rewards for those who practise virtue, and punishments for those who have done evil; that there are places destin'd for the souls of both, where they are disposed of according to their merit; that the god Fo is born to save men, and put those into the road of salvation who deviate from it; that 'tis he who expiates their sins, and procures to them a happy entrance into the other world; that there are five precepts to be observed, the first of which forbids to kill any living creature; the second, to take the goods of another; the third, to defile ourselves by impurity; the fourth to lie; and the fifth, to drink wine.

But

But above all 'tis necessary to practise *some* works of mercy which they prescribe. Treat the bonzes well say they, and furnish them with every thing necessary for their subsistence. Build monastries and temples to them, that by their prayers and the penances they voluntarily undergo for the expiation of your sins, they may deliver you from the punishments due to you. At the obsequies of your relations burn gilt and silverized paper, and habits, and stuffs of silk; for in the other world, all these are changed into gold, silver and real habits. By this means, your deceas'd relations will want nothing, and have wherewithal to reconcile themselves to the eighteen guardians of hell, who without this would be inexorable, and make them feel the insupportable weight of an inflexible rigour. But if ye neglect these precepts, your souls will by a long series of transmigrations, pass into the bodies of the vilest animals, and ye will be born again in the forms of mules, horses, dogs and rats.

This ridiculous doctrine surprisngly conduces to all the artifices which the bonzes use to obtain aims and increase their revenues, as we may easily judge by the following story.

One day two bonzes seeing two or three large fat ducks in the yard of a farmer, fell prostrate before his door, and began to weep bitterly, upon which the mistress of the family perceiving them from her apartment, came out to learn the occasion of their grief; "We know, said they, that the souls of our fathers have passed into the bodies of these animals; and our dread lest you should kill them, will infallibly destroy us. 'Tis true, said the farmers wife, we had resolved to sell them, but since they are your fathers, I promise you to keep them."

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This was not what the bonzes wanted. “ Perhaps, said they, your husband will not have the same compassion, and you may be sure that we shall lose our lives if any accident should happen to them.”

At last, after a long conversation, the woman was so touched with their apparent grief, that she gave them the ducks to feed for their consolation. They took them with respect, after having twenty times fallen prostrate before them; but that same evening they made a feast of them for their small fraternity, and regaled themselves with them.

These bonzes are spread thro’ all the empire, and are people of the country who are brought up to that profession, from their most tender youth. These execrable villians to perpetuate their sect, buy children seven or eight years old, of whom they make young bonzes, and instruct them for fifteen or twenty years, how to succeed them. They are almost universally ignorant, and very few of them know the principles of the doctrine of their sect.

All the bonzes are not equally famous; since they consist of different ranks. Some of them beg; a few of the rest, who have acquired a knowledge of letters, and can speak politely, visit the literati, and insinuate themselves into the favour of the mandarins. There are also venerable old men among them, who preside over the assemblies of the women.

Tho’ the bonzes have not a perfect hierarchy, yet they have superiors called the grand bonzes, and this rank to which they are elevated, adds a great deal to the reputation, which their age, their grave and modest appearance, and their hypocrisy had acquired them. The monasteries of these bonzes are
found

found almost every where, but are not all equally frequented by a concourse of people.

In every province there are certain mountains, on which there are some temples of idols, more celebrated than the rest, to which people go very long pilgrimages, and when the pilgrims are at the foot of the mountain, they fall on their knees, and prostrate themselves very frequently as they ascend; those who cannot perform the pilgrimage themselves, desire some of their friends to purchase for them some leaf stamped and marked in a certain corner by the bonzes. In the middle of the leaf is the figure of the god Fo, on whose habit, and all round, are an infinity of small circles. The votaries of the god Fo, both men and women, have, a kind of beads, composed of a hundred small, and eight larger ones, hung about their necks or on their arms. In counting these beads, they pronounce these mysterious words, o-mi-to-fo, the meaning of which they themselves do not know. After more than a hundred genuflexions, they mark one of the circles with which the figure is all covered, with a red stroke.

Now and then, they invite the bonzes to their houses, to say prayers, and authenticate the numerous circles which they have filled up. They carry them in procession at funerals, in a small coffer sealed by the bonzes; and this is a pass-port for a safe journey from this to another world. This pass port is not granted without some fees, which they say, ought not to be grudged, since by this means people are secured of a happy voyage.

These bonzes affect a sweetness, a complaisance, a modesty, and a humility, which at first strike the eyes of the vulgar. To this imposing behaviour, they

they add a rigorous fasting, and rise several times in the night to adore Fo, and perform severe penances in the streets and public places. They either drag long chains heavier than themselves, or strike their heads with large stones, till they are covered over with blood.

The assemblies of the ladies bring a considerable revenue to the bonzes, since there are in every city several societies of ten, fifteen, or twenty women. They are generally composed of elderly people of good families, or of widows, who have money at their disposal. They make them by turns superiors of the community for a year, and the assembly is generally held in the house of the superior. A bonze advanced in years, presides in it, and sings the anthems of Fo. The ladies join the chorus, and after having often repeated o-mi-to-fo, and loudly beat on small kettles, they sit down at table, and regale themselves. But this is only the ordinary ceremony.

On their solemn days they adorn the house with many idols, which the bonzes place in a particular order; and with several grotesque paintings, which in a variety of manners represent the torments of hell. The prayers and feasting last seven days, and the great bonze is assisted by several bonzes, who accompany the chorus.

During these seven days, their principal care is, to prepare and consecrate treasures for the other world. For this purpose, they form lodges of painted and gilded paper, and fill this petty palace, with a vast number of past-board boxes, varnished and painted. In these boxes, are the ingots of gold and silver, that is, of gilded and silverized paper. Several hundreds of these are necessary to redeem the soul from the terrible punishments
which

which Genvang, the king of hell, inflicts on those who have nothing to give him. Twenty of these are allotted to bribe the tribunal of this king of shades. The rest of the trifles, as well as the house, are designed for procuring the deceased a lodging, victuals, and a place or office in the other world. After having secured these boxes with padlocks of paper, and shut up the lodging, or house, they keep the keys with the greatest care.

When the person who has been at all this expence comes to die, they burn the whole, with great solemnity, after which they burn the keys of the house and coffers, that the deceased may be able to open them, and take out his gold and silver, which are not then simple paper, but the finest silver, and the purest gold. Genvang is not proof against these alluring metals, and nothing is more easy than to corrupt him.

As there are female assemblies in which the bonzes preside, so there are also assemblies of men, whom they call the fasters. Each assembly has its superior, who is, as it were, the master of the rest, and has a considerable number of inferiors, his disciples.

On the days when the assemblies are to be held, all the disciples are summoned to be present, and none must be absent. When the superior is seated in the middle of the hall, they all come and fall prostrate before him, after which, they modestly dispose of themselves in two rows, on the right and left. Then they repeat secret, and at the same time, impious prayers, sit down at table, and finish the day, by an excess of debauchery; for the fasters of China are very singular in their way. They indeed constantly abstain from flesh, fish, wine, onions, milk, and

every other food of a hot quality ; but they indemnify themselves in this respect, by other dishes which they procure, and especially by the liberty they take of eating during the whole day.

The women and girls, who are the grand votaries of Fo, are easily seduced by the bonzes, who are very dexterous in carrying on love intrigues. They tell them, that this present body is no more than a heap of vile rubbish, not worth the minding, and insinuate, that several of their sex, by granting favours, have had commerce with Fo himself, without knowing it. At present, say they, ye belong to the weak and submissive sex, but by complying, ye will at your second birth become men ; and thus it very often happens, that women, and young ladies of good fortune and distinguished families, are debauched by these impostors, and come under the management of masters, who make them renounce all modesty.

C H A P. XV.

An enquiry into the discovery of iron, known in all ages in China, and unknown elsewhere; whether there are more males, than females born in China; the falshood of the opinion of those who attribute the same origin to the Egyptians and Chinese; the origin of idolatry in China; by whom China began to be peopled; the extent and beauty of the rivers and lakes of China; the false opinion of Mr. Huet, with respect to the commerce of China.

'TIS certain, that the knowledge of iron is very ancient in China, and 'tis probable, that it was known by the first governors of the Chinese, since mention is made of it in the chuking, where 'tis said, that iron comes from the province of Leangtcheou. 'Tis not said, that it was there that people had the first knowledge of iron; but because China evidently began to be peopled on the west of Peking, it was at Leangtcheou that the Chinese chiefs found the earth proper for founding iron. Perhaps they had some piece of this metal with them, or had learnt to know it, from those who had liv'd with Noah; for 'tis hardly probable, that this patriarch built the ark without the assistance of iron instruments.

But it may be said, could not Noah have iron in the ark, without knowing from what earth it was obtained? this to me appears very improbable. But granting this to be true, it was much more easy for his descendants to know this earth, than
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for those who had never seen iron, and who having no idea of that metal, and not so much as knowing whether it existed, could not think of searching for it.

If men had any knowledge of iron in the time of Noah, or even before Tubal-Cain, how could it happen that some nations, even after the dispersion, went to inhabit the country where Tubal-Cain worked in it, so forgot what iron was, and how it was made, that in order to supply this so necessary metal, they were obliged to use the stones commonly called thunder-bolts; so that a man was obliged to spend a considerable part of his life in piercing, sharpening, and hewing out one of these stones in form of hatchets, or other similar utensils, which proves that the world was long unacquainted with iron?

It must be granted, that it is not easy to conceive how this knowledge was lost among these ancient nations, as well as those who went to inhabit America, while it is evident, that it was always preserved among the Chinese, tho' neither by their books, nor any other manner, they can determine at what time it began to be known.

Perhaps it may be said, that at the time of the dispersion, those who went to China, more attentive than the rest, carried with them the shovels, pick-axes, crowls, and other utensils, which served to build the tower of Babel; or perhaps it may be suggested that the Chinese, who descended immediately from Shem, the eldest son of Noah, received from that privileged father, some pieces of knowledge, which were not so common among the descendants of Ham and Japhet, and which were even forgot by some of the branches of Shem; especially such as did not come towards the east. Be this as it will, we cannot in China find any marks of the ignorance

porance of iron, such as these stones cut to supply its place; at least the Chinese literati have never heard of them. 'Tis also to be observed, that if the grand Yu had wanted iron instruments, he could never have cut the mountains, nor dug those great canals in order to give a free course to the waters, which overflow'd the land.

The second question is, whether in China there are more males than females born, tho' tis certain, that the number is nearly equal. But on this hypothesis is it not seemingly a piece of injustice, to take more wives than one, without leaving any for those who want to marry? to this the Chinese reply, that there are among them vast numbers of eunuchs and poor men, who renounce marriage, for want of the means of supporting wives.

'Tis to be observed, that under the preceding dynasty, the palace of the emperor, and the houses of the grandees were full of eunuchs of good families, because several of them obtained the first offices of the empire, and because it was customary to entrust all domestic cares to them. 'Tis not so at present, since the Tartars allow no authority to the eunuchs, because they formerly abused their trust, and occasioned great commotions in the empire, so that there are now no eunuchs, except among the dregs of the people and poor countrymen, who cannot afford to marry.

'Tho' tis true, that among the children born in Peking, there are no more males, than females, yet 'tis certain, that if at the end of every year we should count the live children born that year, we should find many more boys than girls, because among the great number of exposed children, we find almost none else but girls, so that among a hundred, we hardly find three boys. The case is
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nearly the same in all the great cities, where there are vast numbers of slaves; for in the small towns or villages inhabited by the common people or labourers, there are very few children exposed, and these are such as are ready to die, while those in good health easily find people to adopt and bring them up.

As there are not more boys than girls born in China, it is evident that polygamy must be an obstacle to multiplication.

Let us now run the parallel between the Egyptians and Chinese. From the resemblance between the manners and customs of these two nations, we may judge, that they have drawn their usages, sciences, and arts, from the same source, without the one's being a detachment or colony from the other. In China, every thing bespeaks antiquity, and an antiquity so well established, that it is not conceivable that the Egyptians should in their infancy be in a condition to raise great armies, traverse immense countries, and level and people an extensive kingdom. What Diodorus Siculus relates, seems to prove, that in the latter ages, Osiris transported himself to Bengal from China before peopled, and here is the eastern ocean, which Diodorus, little acquainted with geography, perhaps took for the end of the world, supposing he imagined the earth to be flat, which was long believed.

When it is said that Osiris travelled into Asia, as it is not determined into what part of it he went, so it was not necessary he should go far in order to discover whether this was true or false.

To return to the Chinese antiquity, the following are some proofs of it, which hardly admit of a reply. 'Tis said, that the Egyptians formerly knew, that Venus and Mercury revolved round the sun,

leaving the earth immoveable in the center of the world, with the other planets revolving round it.

Granting that this piece of knowledge was well attested, yet it is certain, that it was as ancient, and perhaps more so, in China, than in Egypt, with this difference, that the Egyptians lost it, and that Ptolemy himself in the midst of Alexandria, rejected this motion of Mercury and Venus round the sun, whereas the Chinese have preserved it to the present age.

We have the catalogue of the stars known to the ancient Chinese, together with their manner of observing them, their armillary spheres, and their circles divided into 360 degrees, one of which represented the equator, and another a meridian, to determine the course of the stars, their latitude, &c. and if we compare this catalogue with that which remains of the Egyptians, we shall find, that the Chinese are not inferior to them, in point of antiquity, and consequently cannot be a branch sprung from them.

Among the Chinese, the right-angled triangle has been so long known, that according to the testimony of the emperor Changi, the beginning of it cannot be determined, since we read, that the predecessor of the famous Theucong, who liv'd about eleven ages before Yu, said to his disciple, that with this instrument many observations might be made, and that Yu was not the inventor, but the user of it.

How did this piece of knowledge come to Pythagoras, to whom it did so much honour? did he invent it, for it is not impossible that different persons should make the same discovery? or had he it from the Indians, and those from the Chinese? these are points of which we cannot be certain, 'till we find
other

other monuments which diffuse more light in this particular.

We need not be surpris'd at the marks of resemblance, observable between the two nations, since it is very ordinary for so ancient and polite kingdoms to resemble each other in some respects, tho' they have not the same origin. But what is more astonishing is, that there are such palpable differences between the two nations, that it is hardly possible to conceive how they should spring from the same common stem. In Egypt it is lawful for a brother to marry his sister, which in China would be look'd upon as a monstrous thing, of which there never was an example. The Egyptians soon fell into the most stupid idolatry, and adored not only their heroes, but also the water, the air and the earth, and afterwards crocodiles, rats, and the vilest of insects. Some of them even made choice of turnips and onions, as the objects of their worship, finding, as their enemies have reproach'd them, fresh deities in their kitchen gardens, every morning. If the origin of the Chinese and Egyptians was the same, the former from the beginning of their establishment, would have been infected with the same contagion, tho' we need only read their classical books to be convinced, that there were no traces of idolatry among them, for several ages. It was Laokiu, a Chinese philosopher, who first put a stop to the worship of the supreme being, and idolatry afterwards spread under the reign of Ming-ti, the fifteenth emperor of the dynasty of Han, by whose orders the law of Fo was brought from the Indies, but it was always oppos'd, refuted and anathematiz'd by the literati, who fill'd the empire with their books against this new sect, which had and still has a considerable reputation among the vulgar.

'Tis thought that anatomy, which by dissection discovers the parts of the human body, was first practis'd in Egypt, whence it was afterwards transmitted into Greece. But this science was always unknown to the Chinese, till these latter ages, that they have heard the Europeans speak of it, and however useful it is to the living, they could never relish it, and are shock'd at the very proposal of opening a human carcass.

But at what time could the Egyptians penetrate into China, in order to people it? they must have gone thither very early, otherwise they would have found it peopled to their hands, so that they must have conquered it, instead of settling colonies in it.

Was it Sesostris that conquered China? we should by this means give too much work to this hero, who in ten years is said to have subdued the Medes, the Scythians, Phœnicia, Assyria, and all the lesser Asia; and in these latter ages, some authors not knowing to whom to have recourse for peopling Asia, have sent Sesostris thither, upon the credit of this passage of Lucan, "Venit ad occasum, mundi;q; extrema Sesostris." Sesostris has come to the west, and to the extremities of the world.

Tho' authors have had recourse to Sesostris, yet he is a dubious person, since some say, that he was a Grecian, and others an Egyptian. In the former case, being so careful to preserve his conquests, he did not think it proper to send detachments very far in order to gain fresh victories. If he was an Egyptian, as others have imagined, and become the chief of a nation soft, effeminate, and addicted to the pleasures of sense, abundance of which were furnished by the country where he reigned, would he have quitted so delicious a country, in order to
risque

risque the fortunes of war in climates so distant, where he could find nothing better, than what he already possessed? besides, the people over whom he reign'd, were very different from the Kalmouks, who were extremely poor, and innur'd to labour.

It cannot certainly be said, that Menes or Miraism, the son of Cham, came into China, since this could only be done by his children. But at this time, Egypt was divided into several kingdoms, so that we read of the king of the Thebans, the king of the Tanites, and the king of Memphis; now would these princes who watch'd each others motions, have dispersed in order to make establishments in countries unknown to them?

Be it as it will with the kings of Egypt, who are said to have gone, or to have sent men into China, either in form of an army, or in caravans, they must have crossed the whole west Indies, before they could arrive at the east. Now I ask, if at that time the Indies were inhabited or not? if it should be answered, that they were not, in this case, we can only find the disorders caused by the deluge in them, so that this army would have been destitute of every thing requisite for its subsistence, and must have till'd the ground, sown grain, and reaped their harvest in proportion as they advanced, which can hardly be conceived.

If we suppose that the Indies were before inhabited by Shem, and his children or grand-children, we must at the same time say, either that these people were so weak or void of sense, as to allow the Egyptians to pass thro' them, without ever striking a stroke, and that they calmly beheld them going to take possession of the territories to the east of them, which confined and as it were kept them between two fires.

'Tis perhaps more reasonable to suppose, that a caravan of the descendants of Shem joined the Egyptians, and went in concert to people China, but granting it was so, the Chinese would be what we call mungrels, a race of Shem, and another of Cham, some good and others bad, of different languages, dispositions and customs, which mixture would have produced a kind of mosaic work, formed of dissimilar pieces.

Now nothing was ever more uniform than the Chinese in all ages, since from their origin till now, they have the same language, the same laws, the same genius, the same countenance, and even the same figure, with respect to which last article, there is no other difference among them, than that observed between those born in the north, and the inhabitants of the south, the former being generally more white and robust, while the latter are more brown and of a weaker complexion.

Is it not more natural to suppose China peopled by the descendants of Shem alone, who had no enemies to oppose them, who might clear the grounds by little and little, and enter into Chenfi, the first inhabited part of that country, as all the Chinese agree?

Let us now compare the public works of China, with those of Egypt. What is more admirable than the great wall, either for its usefulness or strength, since so many ages have not been able to destroy it, since there are no other apertures in it but artificial ones, and since all the rest, to the very tops of the highest mountains, has stood against the injuries of time, and the shocks of earthquakes? every one knows its length, its height, and its thickness, and we see so many bricks and stones so well arranged, and so firmly cemented, that it seems to be a greater curiosity than the monuments of Egypt. It

It may perhaps be said, that it is not the bricks, the stones, and the masonry, which we admire in Egypt, since we there see figures of men, animals, quadrupeds, birds, bas-reliefs, inscriptions, and hieroglyphics, which for their antiquity can hardly be understood; and tis precisely for this, that we admire them; for if we understood them well, we should perhaps find nothing mysterious in them.

China has the misfortune as yet, not to have been travelled to by the literati of Europe, who would find inscriptions and characters on the great wall, with this difference, that the Chinese to this day know their ancient characters, whereas the Egyptians cannot read the writing of their ancestors.

As for the cut figures of men, animals, and birds, the Chinese sculptures and their triumphal arches are all covered with them, and we there see colossal statues breathing real life, and dignified with attitudes agreeable to the passions the workmen intended to represent.

If there are no pyramids in China, as in Egypt, yet are not the Chinese more to be commended for having built bridges so magnificent as those in some of their provinces, and so remarkable as that called the bridge of iron, which goes from one mountain to another over different precipices? numerous armies have formerly marched over this bridge which still subsists.

But perhaps it may be said, that China has nothing comparable to the Nile, that famous river, its source, its cataracts, its regular and fertile inundations.

The famous Nile will appear no more than a rivulet when compared with the vast river Yang-tse-kiang, which runs thro' all China, so that if we view the map of this empire, and consider this son of the
sea,

sea, as the Chinese call it, from its source to its disembogement for 700 leagues; if we attend to its breadth and depth, and the lakes which it forms or crosses, one of which, among others, is eighty leagues in circumference; if we consider the large and beautiful cities which it enriches; the multitude of the vessels and ships which cover it, and are like so many floating cities full of merchants, and people who live by that river, which without overflowing like the Nile, furnishes on the right and the left a vast number of canals which water the neighbouring fields, as much as the inhabitants think proper, which is far more commodious and advantageous than an uncertain inundation which cannot be regulated, but comes sometimes too soon and at others too late, according to the rain which falls at the source of the Nile.

If the literati of Europe could travel over all China, and only consider the face of the country, how many curious things could they find, which have not been mentioned by any author? what would they discover if they were permitted to till the land in the north and south, the east and west, to dig into the earth and search for its stores, as they have done in Egypt? how many inscriptions might they not find, on stones, marbles, or ancient monuments, buried by earthquakes, which in China have been so frequent and so violent, as to level mountains, and swallow up whole cities, as we are informed by history.

Besides the mines already known, how many others might they not discover by the European sagacity? this would be a quite new subject, which would employ the researches of the learned for more than one age, during which time they would be regardless of the Phœnicians, the Egyptians,
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the Chaldeans, the Greeks, and other nations, which have formerly been so considerable, but now make no figure at all.

We shall conclude by examining what Mr. Huet has advanced, concerning the commerce of China, who says, that if we may believe the Chinese, they have extended their empire to the cape of Good Hope.

This assertion is not certainly to be found in any of their standard books; but the following circumstances may have given rise to this error.

The first Europeans who doubled this famous cape to go to China, found that it was call'd Ta-lanchan, that is, the mountain near the great waves. Now from Europe to China there is no part which better deserves the name than this cape, which at first was called the Cape of Torments, the Lion of the sea, and at present the Cape of Good Hope; and in order to denominate it in Chinese, they us'd the words Ta-lanchan, without reflecting that the Chinese might have given this name to some other place in the neighbourhood. Their vessels were absolutely incapable of resisting the tempest of the bank of Horn-backs, and if a Chinese fleet ventur'd to go thither, a single vessel could not return to tell the shipwreck of the rest.

The ancient Chinese ships or barks were not much stronger than these at present, but perhaps much weaker; for in navigation, as well as in other arts, people gradually advance to perfection. The Chinese have always sail'd near the land without losing sight of it, except for a few days; and because their large vessels are flat bottom'd and draw but little water, they can in stormy weather shelter themselves in the bays, where the European ships wanting water would infallibly be shipwreck'd. 'Tis not to be doubted but the Chinese going thus

to Batavia, Malacca, and Siam, have met with places where the sea was more tempestuous than in others, or some points difficult to pass, to which they have given the name of the Mountain near the great waves, and the Europeans must have applied this name to the Cape of Good Hope, not knowing any other part which deserv'd it better.

This however is purely a conjecture, which every one is at liberty to espouse or reject as he pleases.

As for the annals of Ormus, which say, that in the Persian gulph there have been four hundred Chinese ships seen at once loading and unloading a great many valuable commodities, 'tis not to be denied that some Chinese vessels might have gone so far; but we must retrench a cypher from this number, since forty ships must have been more than sufficient for the things of which China stood in need, that is, spices, cloves, musk, pepper, incense, and sanders, since as for cinamon, they are content with what grows in China, which is far inferior to that produc'd in Ceylan. As for every thing else they have great plenty of it, and if they sail, it is rather with a view to export than to import any thing but money, which the Europeans, who come to Canton, know from experience. If at any time the Chinese buy curiosities, 'tis when there is an emperor on the throne who is delighted with them; but besides this, they cannot be the objects of a constant commerce.

With respect to the Indian gums, the Chinese physicians and surgeons make almost no use of them, since at Peking, in the space of a whole year they do not use half a pound of opium, which they call *yapien*, but they supply its place with the white poppy.

Besides, Mr. Huet does not say that he has seen these annals of Ormus, nor tells us about what time

time these four hundred Chinese vessels appeared in the Persian gulph. If it was about the middle of the eighth age after Yu, under the dynasty of Tang, this will confirm what is written in the Nienisse (a large collection of the Chinese historians) that the troops of the calif being come to the assistance of the emperor against a rebel, they conquered him; that a great many of these troops being ill paid for their services, or not being able to return by the same road, they descended to the south as far as Canton; that having besieged the city, they took it either by force, or by the treachery of the governor, since every thing there was in a tumult; and that they pillaged it, and embark'd to return into their own country, without being heard of ever since.

C H A P. XVI.

The manners, customs, and usages of the savage Miao-sses; their origin; the situation of their country; their habitation, commerce, cloathing, musical instruments, and their dances.

THE Miao-sses are spread through the provinces of Setchuen, Koei-tcheou, Houquang, Quangsi, and all the frontiers of the province of Quang-tong. Under this name are comprehended various bodies of people, most of whom only differ from the rest in certain usages, and some small diversity of language.

In order to contain them, large places are built in sorry spots of ground, but at an incredible expence, by which means their reciprocal communication

tion is cut off, so that the most powerful of these Miao-sses are almost block'd up by forts and towns, which secure the tranquillity of the state.

They are thought to be in subjection when they continue in repose, but if they perform acts of hostility either to be revenged of the Chinese, who are often troublesome enemies, or to give proofs of their valour, of which they boast, thinking themselves better soldiers on horseback than any other nation, the Chinese drive them back into the mountains without any further attempt to destroy them. The viceroy, or even the procurator of a province, to no purpose summons them to appear, since they will only do what they themselves please.

The great lords among the Miao-sses not only have their officers, but petty lords under them, who, though masters of their vassals, are yet as it were feudatories, and obliged to draw forth their troops when they have orders for it, and the houses of these lords are as good as the best of the Chinese. Their ordinary arms are the bow and the half pike. The saddles of their horses are well made, and different from those of the Chinese, because they are narrower, higher, and have stirrups of painted wood.

Their horses are very much esteem'd, both on account of the expedition with which they climb up the highest mountains, and descend from them in a full gallop, as also on account of their dexterity in jumping over large ditches.

When the officers of the troops are chosen, they require the candidates on the horse they mount to jump over a ditch of a certain breadth, with a strong and clear fire in its bottom, and also oblige the soldiers to descend the highest mountains at full speed, with the reins lying on the horse's neck.

The Miao-ses in the middle and south of the province of Koei-tcheou, may be divided into such as are subjected, and such as are not.

The former are also of two kinds, some of whom obey the Chinese magistrates, and form a part of the Chinese people, from whom they distinguish themselves by a kind of hood, which they wear instead of the common bonnet us'd among the other Chinese.

The others have their hereditary mandarins, who were originally petty officers, who for their military services have been constituted masters, some of six, others of ten, and perhaps more Miao-ses conquer'd towns.

These mandarins are the first judges of the causes of their subjects, and have a right to punish, but not to put them to death.

The subjected Miao-ses wrap up their heads in a piece of stuff, and only wear a kind of doublet and breeches; but their mandarins and servants are cloath'd like the other mandarins and Chinese of the country.

The savage or unsubjected Miao-ses have houses of but one story, built with bricks, in the lower parts of which they put the oxen, sheep, cows, and hogs, which is a very good reason why their houses should be dirty and stinking.

These Miao-ses are separated into villages, and live in great union, though they are only govern'd by the oldest man in each village. They cultivate the ground, make stuffs, and prepare a kind of tapestry which serves to cover them in the night. This stuff is not extremely good, but the tapestry is well wove; some of them are of silk of different colours, as green and yellow, others of them are made of large hempen threads, which they also take care to dye; they

they wear no other habit but a pair of drawers and a kind of cassock, which they fold over their breasts.

The Miao-ses whom the Chinese call Mou-las, that is, rats of the wood, are better cloath'd, and the form of their garment is that of a sack, with sleeves, wide at the ends, and cut in two pieces above the elbow, below which they have a kind of cassock of another colour, while the seams are adorn'd with the smallest shells they can find in the seas of Yvernam, or in the lakes of the country; the bonnet and other parts of the dress are nearly the same with those of the other natives, and these garments are made of the gross twisted threads of a kind of hemp and some herbs unknown to the Chinese themselves.

Among their musical instruments there is one composed of several flutes, inserted into a large pipe, with a hole or kind of reed, whose sound is more harmonious than that of the Chinese chin, which is a kind of hand organ which must be blown into.

They can dance in time, and in dancing they very well humour the grave and gay tunes, &c. Sometimes they play upon a kind of guitarre, and at others they beat an instrument compos'd of small drums, after which they overturn it, as if they wanted to throw it away or break in pieces.

The Miao-ses who are in the part of Hou-quang, next to the province of Quang-tong, go bare-foot, and by running on the mountains have hardened their feet to such a degree, that they climb up the steepest rocks, and with the most incredible swiftness walk on the most stony grounds without any inconveniency.

The head-dress of the women has something grotesque and whimsical in it, since they put upon their head a piece of board more than a foot long, and
five

five or six inches broad, which they cover with their hair, fixing the latter to the former with wax, so that they seem to have a hat of hair. They can neither rise up nor sit down without supporting themselves by the neck, and are continually oblig'd to turn their heads to the right and left, when travelling on the roads, which in that country are full of woods and thickets.

The hardship is still greater when they want to paint themselves, since they must be several hours before the fire to melt the wax, and after having clean'd their hair, which they do three or four times a year, they again dress their heads in the same manner.

The Miao-sses think that this head-dress is charming, and particularly proper for young women, but those advanced in years are not at so much pains, and only tie up their hair in knotted tresses.

We shall not here speak of a great many communities comprehended under the general name of Miao-sses. What is most destructive to them is, that they are almost continually at war together, since revenge is perpetuated among them, and descends to their posterity, so that the great grandson will attempt to avenge the death of his great grandfather, if he does not think it sufficiently done before. The Chinese mandarins are not dispos'd to venture their persons in re-establishing peace among this people, since they easily overlook what they cannot hinder but by risking the lives of the Chinese soldiery.

C H A P. XVII.

The manner of making artificial pearls, which resemble the natural; the method of restoring their original beauty, when lost; manner of mending broken porcelain vessels; manner of painting porcelain already bak'd; of restoring the colour to old clouded canes; of washing or renewing old prints or stamps; of giving an air of antiquity to copper vessels; the secret of colouring them yellow, or tinging them with a beautiful green.

THE Chinese pretend to have found the art of making pearls, which are in one sense almost natural. The Chinese ladies of quality set a great value upon true pearls, which they generally use as ornaments in their dress. The rivers of the eastern Tartary furnish them with pearls, which however are less beautiful than those brought from the Indies, but the value of the artificial pearls bears a proportion to their resemblance to such as are natural.

The small esteem the Chinese have for the counterfeit pearls of Europe, sufficiently shews that they think them inferior to such as they themselves make, and the advantage they find in this method is, that these pearls are form'd, augmented, and perfected under their inspection, and that they catch them in the bosom of the fish, where this substance is form'd in the same manner as the true mother of pearl. The secret is as follows:

Take, say they, one of the largest oysters you can find in pure water, put it into a bason half full
of

of limpid water; place this basin in a retir'd place, in such a manner however as that it may easily receive the dew of heaven; take care that no woman approach it, nor let the barking of dogs, the crowing of cocks, nor the cackling of hens be heard in the place; then take some of the seed of pearls call'd yotchu, us'd in medicine, and reduce it to an impalpable powder; then after gathering some of the leaves of the tree call'd che-ta-kong-lao (a kind of holy oak) wash them well, express their juice, and with it unite the seed of the pearls. Of this mass form small balls as large as a pea, which you must cover intirely with a fine powder of the shining pellicule which is found in the inside of the mother of pearl. In order to make these balls intirely round, roll them on a varnish'd plate till there remain no more inequalities in them, and till they are dry enough not to stick to the fingers, after which dry them altogether in a moderate heat of the sun. When your matter is thus prepar'd, open the mouth of your oyster, and put the new form'd pearl into it, and feed the oyster for a hundred days in the manner I am about to describe, but take care to give it its food every day at the same time precisely, without varying even a few minutes, and when the hundred days are expir'd, you will find a pearl of a beautiful water, which you may bore when you please.

The author does not forget to specify the materials of which this food is compos'd, and particularizes the gin-feng, the china or white esquine, and the peki, which is a root more glutinous than the mouth-glue, and the pecho, another medicinal root. We must, according to him, take of each of these a dram, and reduce them to a very fine powder, of which, with honey purified over the fire, we form long pastils, and divide the whole into a hundred portions for the hundred days.

This receipt is not seemingly without difficulties, which require illustration from the author if he could be consulted; for how shall we open the oyster without hurting it? or must we wait till the oyster opens itself? how must we open the mouth of the oyster to put the prepar'd pearl into it, or is it sufficient to put it into the shell? In like manner with respect to the distribution of the food, is it only to be put into the water, whence the oyster will not fail to draw it into its mouth? All these points seem to require illustration,

'Tis certain that in China there are people employ'd in making these pearls, who certainly would not use the seed of pearls so much esteem'd in medicine, if they were not certain to reap a considerable profit from it. Perhaps also, the Chinese have found from experience, that by the nourishment they give the oyster, there are several small pearls form'd, which indemnify them for the expences they have been at in producing the principal one.

Be this as it will, 'tis certain that the Chinese have had a good deal of knowledge of the origin of true pearls. The choice they make of the mother of pearl, of a retir'd place, distant from noise and harsh piercing sounds, accompanied with a pure air, and expos'd to the dew, the long time they require for the formation of the pearl, the aliments they furnish, and by which they supply the juices drawn from plants, which the rains, after having enlarg'd the rivers, carry into the pearl fisheries, and which, as they assure us, render them all fertile, are circumstances which evince, that by the assistance of art, the Chinese have endeavour'd to imitate nature in her operations.

To the secret of forming pearls in some measure natural, the same author adds some other secrets for restoring their primitive beauty when lost.

When pearls lose their beauty, there is a method of removing the impurities adhering to them, and restoring them to their primitive splendor. For this purpose, let them steep a night in woman's milk, then take the herb *y-mont-fao*, reduc'd to ashes, make a lye of it, and receive the water which drops from it through a coarse linen cloth; add a little fine wheat flour; put your pearls into a silken bag tied at the mouth, and after having plung'd the pearls into this liquor, rub them gently with your hand.

If pearls are tarnish'd or spoil'd with any unctuous matter, take geese and ducks dung dried in the sun and reduc'd to ashes; make a decoction of these, and when the water is settled, put the pearls in a silken bag, and wash them in the manner above directed, in this decoction.

The approach of the fire sometimes renders pearls reddish. In this case, take the skin of the *hoan-nan-tse* (a foreign fruit of which the bonzes make their beads) boil it in water, into which put the pearls and wash them; or beat turnips or raddishes, and after having express'd the juice of them, put the pearls a whole night into it, and they will come out very white.

If the pearls become red of themselves, wash them in the juice express'd from the root of the Indian banana tree, leave them in that juice for a night, and the next morning they will have their first splendor and natural whiteness.

Pearls are sometimes damag'd when without reflection they are brought near a dead body. In this case they are restor'd to their primitive lustre by

washing and rubbing them in the lie of the plant ymnot-fao, with which a little meal and lime are to be mix'd.

The author also advises us not to leave pearls in places scented with musk, by means of which they are so tarnish'd as to lose a considerable part of their value.

The neatness and elegance of the Chinese furniture has been relish'd in Europe, so that for a long time past their porcelains and varnish'd works have been the ornaments of our cabinets; but as the porcelain is brittle, whatever care we take of the plates, cups, and urns which are brought from China, they are easily broken, and we generally look upon broken porcelain as lost, but this loss is not irreparable among the Chinese. When the porcelain is not intirely bruis'd, and when the pieces can be reunited, they have the secret of joining them so neatly that it can't be perceiv'd, and the vessels are as good as ever.

For this purpose they use a glue made of the root of the peki abovementioned: They reduce it to a very fine powder, which they mix with the white of a new-laid egg; when the whole is duly mix'd, they rub the edges of the broken pieces with it, apply them to each other, secure them by a thread, and set the vessel before a moderate fire; when the glue is dry they remove the thread, and the vessel is as good as if it had not been broken: but they must not put the warm broth of fowls into such vessels, because it would destroy the cement with which the pieces are united.

The same author says, that by a mixture of certain ingredients 'tis easy to paint whatever we have a mind on porcelain after it is bak'd, and that the figures made upon it will last as long, and appear as natural as those which it receives in the furnace.

For this purpose, says he, take five drams of naocha (sal ammoniac) two drams of low-fan (Roman, German, or English vitriol) three drams of tan-fan (vitriol of Cyprus) and five drams of lime; pound the whole finely, and mix it with a strong and thick lixivium of pot-ash; with this mixture you may make any figures on porcelain, and when they are dry you must wash and rub the vessel. This mixture produces the same effect on bamboo, and cane.

Armed chairs and others, the seats and backs of which are made of wove cane, are now very common in Europe. The shreds of cane in time lose their natural colour, but in order to restore it we need only fill some pieces of paper with flour of sulphur, and lay them on a slow fire in such a manner that the smoke may reach the cane; by this means, however old or tarnish'd it may be, it will forthwith be render'd as beautiful as when the work was new.

Among the ornaments of the Chinese cabinets, we find musical instruments, such as flutes of several kinds, harps, and guitars, on which they play by touching the strings delicately. The Chinese literati and ladies think it a great accomplishment to play well on these instruments. According to the same author, if the nail is weak, the sound of the instrument is neither fine, sweet, nor full. He also says, that the means of strengthening the nails is to perfume them, and expose them to the smoke of silk-worms dried and burnt, when they have died in their cods.

In China the halls and chambers of people in easy circumstances are adorn'd with tapestries full of moral sentences and landscapes; either painted or stamp'd. Tho' we have in Europe abundance of

secrets to renew old paintings, yet we have none so easy and expeditious, as that used by the Chinese, lime water alone producing this effect. They use a pencil to apply this water to the paintings, and when they are thus wash'd gently three or four times, they resume their lustre and vivacity.

In order to wash, and in some measure renew, an old stamp'd piece, they spread it on a smooth table, and fix it securely at the sides and ends. Then they sprinkle it uniformly with water, and with a fine sieve of horse-hair, strew upon it a bed of the powder of honchouviché (a stone found in the southern provinces) about the thickness of a farthing. Then they moisten the stuff a second time, and lay upon it a bed equally thick of the ashes of tchinkia-hoci, (the shell of a kind of muscle) and leave it in this condition for a whole hour, after which, sloping the table, they pour upon it a large quantity of tepid water, and find the stamp in good order.

Among the furniture of the Chinese, they set a particular value upon the pots or vases, in which they burn perfumes and odoriferous substances. A cabinet would not be well adorned if this piece of furniture was either wanting, or not made in such a taste, as to attract the attention of visitors. These vases are made in a whimsical form, and the proprietors make it their principal study to give them an air of antiquity. They are generally made of copper, but they give them any colour they please, by certain materials laid upon them, and gradually hardened by the action of the fire.

Take, says the same Chinese author, two drams of verdigrease, two drams of sal ammoniac, five drams of yetsouitan-fan (a mineral of Thibet, probably the Armenian stone, or green azure) and five
drams

drams of *tchucha* (cinnabar). Reduce the whole to a fine powder, and mix it with vinegar. But before this mixture is applied, the copper must be rendered smooth and shining, with the ashes of some solid wood, in order to remove all unctuousity or dirt adhering to its surface.

After these preparations, wash the copper vessel well with pure water, suffer it to dry, and with a pencil apply the mixture to it. Soon after put live coals into the vessel, and a brisk fire will soon make it change its colour. When the coals are consumed and the vessel cold, wash it again to remove the redundant part of the colouring which has not penetrated it, that the new colour you are to apply, may insinuate itself the more easily; for this operation must be repeated ten times, after which you have a piece in the antique taste, and if the vessel is interspersed with small black spots, it is thought the more valuable.

If you want to give the copper a chestnut colour, add to this mixture a dram of the vitriol of Cyprus, and after having applied it, expose it to the fire, which operation you must repeat when you see the colour fail.

To give the copper an orange colour, add to the mixture, two drams of *pong-cha* (borax reduced to powder) but after applying it, the vessel must be carefully wash'd.

When vessels prepared in this manner are tarnished, either by the sweat of the hands, or any other means, nothing else is requisite to restore them to their lustre, but to leave them for a night in snow water.

Another Chinese author gives us the method of colouring copper vessels with a beautiful green. Take, says he, the first water drawn in the morning

ing from a well, mix with it Cyprus vitriol, Roman vitriol, and yellow earth, till the whole is so inspissated as to form a kind of paste called nisan, leave your vessel in this inspissated matter for an hour, after which warm it in the manner above directed. Apply three layers of this mixture, and when the last of them is dry, take sal ammoniac dissolved and melted in water, then with a new pencil lay two or three beds of this liquor over the vessel; after a day or a little more, wash the vessel, let it dry, and wash it again, which is to be repeated three, four, or five times. The means of succeeding in this is, duly to regulate the force of the colour applied, and to manage the several washings with care. If the vessel is hid for some time under ground, spots of the colour of cinabar will be formed on it, and if you would have the colours deeper, burn the leaves of the bamboo, and fumigate the vessel with the smoke of them.

In order to make the nisan, or mixture which gives this colour to the vessel, take three drams of sal ammoniac, six drams of Cyprus vitriol, and one dram of verdigrease, and when the whole is finely pounded, and every ingredient passed separately thro' a close sieve, it is to be diluted in a small spoon half full of water. After the vessel is well polished, dip cotton in this water, and gently rub the vessel with it, because the sal ammoniac renders this liquor so penetrating, that it might otherwise corrode the copper. For this purpose, as soon as the vessel is rubb'd, it is to be plunged in the water to remove the mixture. Then for some time hold the mouth of the vessel over a slow fire, that the heat insinuating itself into it, may give its external surface the colour wanted. This operation is to be repeated till the desired effect is produced.

Perhaps

Perhaps this method is more certain than the former, but the success often depends on the addition or retrenchment of a small quantity of some of the materials, and different trials are alone capable of ascertaining the due proportions.

C H A P. XVIII.

Of the horse-hart, the horse-tyger, the odoriferous deer, the bait-sing, the blue crows, and several other animals peculiar to China, and and the Chinese Tartary; the hunting of harts, tygers, and the tacl-pi.

THE horse-hart is a kind of hart little lower than the small horses of Yvenan. In this province there are also harts not to be found elsewhere, and whose difference from the other species consists in this, that they are never bigger nor higher than ordinary dogs. The princes and grandees bring them up in their gardens.

But the description which some Chinese books give us of the horse-tyger is to be looked on as a fable. It does not, say they, differ from an ordinary horse, but in this, that it is covered with scales, and instead of hoofs, has the claws of a tyger, and especially the fierceness of that creature, which in the spring makes it quit the water, and attack men and animals, but this species of animal is no where to be found.

What is said of the odoriferous deer is very certain, and this animal is not very rare, since there are some of them, not only in the southern provinces, but

but also four or five leagues to the west of Peking. It is a kind of deer without horns, and has hair of a blackish colour. Its bag of musk is composed of a very fine pellicle, and covered with soft hair. Its flesh is so good food, that it is used at the best tables.

The hait-seng is justly accounted one of the most beautiful of birds, but it is very rare, and none of them are caught, except in the district of hantchong-tou, in the province of Chenfi, and in some cantons of Tartary. It may be compared to our most beautiful falcons, but is much stronger and larger, and it may be called the king of the Chinese and Tartarian birds; for it is the most beautiful, the most lively and courageous of any of them; so that when one is taken it must be carried to the court, presented to the emperor, and delivered to the officers of the falconry.

In the isle of Hinan, there are crows of a deep blue colour, which have two yellow ears, about half an inch long, and which speak and whistle perfectly well. There are also ravens with white rings about their necks, starlings with beaks of a very uncommon shape, birds as large as a linnæus, of as beautiful a red colour as can be imagined, and others whose plumage is of a sparkling gold or yellow colour, and tho' these two species are different, yet they are generally found together.

The yellow goats almost never go into the plains, except in very numerous troops, and tho' their hair is indeed yellow, yet it is not so fine as that of ordinary goats, but the animals, in bulk and shape, perfectly resemble each other. Their defence consists in their swiftness, which can hardly be equalled by that of any other animal.

The wild mules also go in small troops, and tho' I call them mules, because this is the sense of the Chinese name *ye-lo-tse*, yet if we consider this animal exactly, we find that it is different from the tame mules, even in its external figure. Its flesh is also different, since it has a very good taste, so that the Tartars eat frequently of it. It is also as wholesome and nourishing as that of the wild boars. These mules can never by any means be brought to carry loads.

The wild camels and horses are of the same shape with the tame ones, and the camels are so swift, that the huntsmen, however well mounted, rarely come within arrow-shot of them. The horses go in great troops, and when they meet with tame horses, they carry them off, by enclosing them on all sides.

The *lao-hous*, or tygers, which infest China, as much as they do Tartary, are the most savage of all animals, and their cry alone inspires a secret horror into persons unaccustomed to it. In the eastern part of Tartary, their bulk and agility render them terrible. Their skin is almost always of a reddish yellow colour, variegated with large black streaks. There are however some of them in the palace, whose black, and even greyish, streaks, are upon a pretty white ground.

Fierce as these animals are, they may be inclos'd in a circle, which the emperor orders to be form'd by his huntsmen, who drive before them all the wild beasts, which are surpris'd to find themselves among so many men armed, divided into platoons, with their spears erected.

The harts run up and down, from one side to the other, attempting to make their escape thro' the men; but the tyger stands still in the place
where

where he first sees his enemies, and even suffers a pretty long time the barking of the dogs which they set upon him, as well as the blows of some sharp arrows levelled at him. But at last, urged by an excess of rage, or the necessity of saving himself, he springs with an incredible rapidity, and runs directly upon the huntsmen, who receive him on the points of their spears, which they again plunge in his belly when he offers to attack any of them.

The stag-hunting is quite diverting, since some Tartars take the horns of stags, and counterfeit the cry by which they call their dams. The males believing that the females are already come, or on the road, generally advance to a certain distance. Then they stop, as it were to examine whether hinds are come to the place where they see the stag's heads, and move the horns from right to left with a kind of inquietude. If they begin to dig the ground with their horns, it is a sign that they are advancing, and accordingly soon after, they rush thro' the copse, with which the huntsmen are almost covered. But these spare them a part of their road, by shooting at them, as soon as they are within their reach.

The hunting of the tael-pi is also very amusing. The tael-pis are as small as an ermine. They keep themselves under ground, where they dig as many small burrows contiguous to each other, as there are males in their troop; and one of them is always above ground standing centinel, but he runs away and plunges into the ground, when any person comes near him. This does not hinder them from falling into the hands of the huntsmen, who as soon as they discover the ground, open it in one or two places, into which they put kindled straw,

or any other thing capable of frightening these animals, which obliges them to come out of their holes, on which occasion great numbers of them are taken.

C H A P. XIX.

Of the island of St. Domingo ; how populous it was, when the Castilians first landed in it ; character of Christopher Columbus ; his departure for Spain ; disorders of the Castilians in his absence ; insurrection of the Indians ; return of Columbus to St. Domingo ; the long and cruel war made on the Indians ; their slavery, destruction, and apology.

WHEN admiral Columbus first arrived in the island of Haiti, the Indian name for St. Domingo, he was no less surpris'd at its largeness, than at the prodigious number of its inhabitants. This tract of land, two hundred leagues long, and about sixty, or in some places eighty broad, appeared to him inhabited in all parts, not only in the plains, which extend from the sea coasts to the mountains, which run along the whole island from east to west, but also on the mountains, which tho' steep, nevertheless formed considerable states.

If we may believe the Spanish historian, there were no fewer than a million of Indians in it, when Columbus discovered it. In describing the wars which that conqueror of the new world carried on, he represents him as fighting against armies of a hun-

hundred thousand men, who marched under the standards of one cacique. They are said to have had five or six caciques of equal power, and who could only be subdued one after another.

Of this multitude of Indians there is not one left, at least in the French part of the island, where there is not the smallest vestige of its ancient inhabitants. Neither are there any of them in the Spanish part, except in a small canton, which has been long unknown; and where some of them have, by a kind of miracle, liv'd in the midst of their enemies.

Ferdinand and Isabella are to be commended for taking the wisest precautions for securing the tranquillity of their new subjects. They wanted to have them allured by mildness, reason, and good examples, rather than compelled by force and violence. If their orders were not executed, the fault is not to be laid on Christopher Columbus, since he was far from being seconded as he deserved. The troops of new Argonauts, whom that modern Jason conducted, was far from being all composed of heroes; for if some of them had valour, very few of them had wisdom, and moderation. They were mostly men, whom despair of impunity, for the crimes of which they had been guilty, had obliged to a voluntary exile from their native country, and who at the risque of a death which they thought honourable, aspired to the immense riches of this conquest.

Every one knows, that it was in the beginning of December, 1497, that Christopher Columbus, after a long voyage, and great fatigue, at last arrived in this island, which on account of its bulk, he called Hispaniola, or Little Spain. It was not till some time after that, it got the name of St. Domingo

bringo; which being the capital, insensibly gave its name to all the island.

It was by the most western point, that he discovered it. He first traversed all the northern coast, and remounting with difficulty, from the west to the east, anchor'd in a port of the province of Marian, between Mascail, and Mount-christ; and this port he called Port-royal. This canton was under the dominion of one of the principal caciques of the island, called Guacanariq.

There was nothing barbarous in the manners of this prince, and his subjects were very soon reconciled to these strangers, the sight of whom had at first surpris'd them. They received them with cheerfulness, and strove who should outdo each other in acts of kindness to those new guests.

These last soon intimated that gold was the principal object they wanted, and the Indians forthwith took pleasure in pulling off their rich necklaces, and other ornaments, to make presents of to the strangers. A little bell or any other bauble of glass given them in exchange, pleas'd them much better than all the riches they drew from their mines.

The vessel in which the admiral sail'd was moor'd in a bad anchorage, and the anchors yielding, she was forthwith dash'd against the rocks, which disconcerted his measures, and put him as it were at the mercy of the Indians.

The hospitable king Guacanariq forgot nothing to solace him for this loss, but forthwith ordered a numerous squadron of canoes to go to the assistance of the strange ship, and lest the prospect of booty should tempt his subjects, he went along with them to keep them in awe by his presence. He speedily ordered the effects of the vessel to be taken out and laid in a magazine on the shore,

where they were guarded with care. At last, touch'd with the affliction of Columbus, the good prince wept, and to recompense him as much as possible, he offered him every thing in the whole extent of his states, and beg'd him to fix his residence there.

The admiral, who had a swift bark left, being obliged to go to Spain to give an account of his discovery, answered this cacique general, that he could not stay long with him, but that till his return, which would be soon, he would leave a part of his men with him. The cacique forthwith ordered a firm and commodious habitation to be built for his new guests, who with the wrecks of the shattered vessels raised a kind of fort, to which Columbus gave the name of Navidad, because he had entered that bay, on the day of our Saviour's nativity. Externally they fortified it by a good ditch ; and it was also defended by forty men, under the conduct of a brave Cordouan, called Diegue Daraffia, who was left with an expert engineer, some pieces of cannon, a carpenter, a surgeon, and stores of every kind, for a year.

The absence of Columbus was the source of the irregularities in this infant colony, since they had no sooner lost sight of him, than they forgot the lessons of wisdom and moderation, which he had given them, for division introduced disorder, and licentiousness crown'd it. Equally prompted by avarice and intemperance, they like ravenous wolves ran over all the adjacent places, seizing the gold and women of the Indians. They joined cruelty to violence, and so provoked their patience, that instead of their sincere friends, they became their irreconcilable enemies.

All the remonstrances made by Guacanariq were to no purpose, since they still continued their plunderings. Besides, they left the fortrefs, and having entered the neighbouring nations, left every where the most fatal impressions of their wickedness, but so many flagrant crimes were not long unpunished, since these Indians, who only knew the Spaniards by their violences, laid ambushes for them. Canabo, one of the caciques of the island, surpris'd some of them when they were carrying off his wives, and massacred all those he caught. This circumstance, was as it were, the signal for the general insurrection, and there was no more quarter given to such of the Spaniards as could be found.

Canabo, at the head of such of his vassals as he could collect, advanced to fort Navidad, where there were only five soldiers, who faithful to the orders of Arafia would never quit it. At last the trusty and zealous Guacanariq flew to the assistance of his friends, but being surpris'd at so sudden an attack had not sufficient time to prepare him for it. The army of Canabo, far superior to the other, easily gained the day, and Guacanariq being wounded, was obliged to abandon his new allies to their unhappy fate. They indeed defended themselves with so much valour, that the Indians durst not approach them by day, but these last having in the night conveyed themselves into the ditches, set fire to the fort, which was very soon consumed.

The speedy return of the admiral, who arrived with a numerous fleet in Port Royal, might have established the common tranquility, but as he had only brought with him the dregs and robbers of Spain, and emptied the prisons; people of that character were only fit for augmenting the disorder.

Besides, most of the captains who commanded under him, jealous of his authority, took none of the wise measures, which were requisite for the interest of the growing colony, and for this reason, a long and cruel war broke out every where.

The Spaniards gave no quarter to their new subjects, but exercised the most terrible cruelties on them. However, they were three years in subduing these miserable creatures. Six kings, whose states were very populous, in vain exerted their force against the common enemy, (and if the fate of arms had depended on the multitude of soldiers, they would have better defended their liberties. But the swords and fire arms of their enemies, against naked and unarmed bodies, made so terrible a slaughter among them, that the half of the Indians perished in that war.

These unfortunate creatures were at last subjected to the severest laws, and for some time lived in tranquillity, and the power and credit of Guacanariq contributed a great deal to this peace; for this cacique, always a friend to the Spaniards, had carried his zeal so far, as to accompany them in their expeditions; and by his mediation, both parties were pacified.

The flame, however, being but ill extinguished, fresh cruelties soon broke out, and the Indians, to free themselves from so insupportable a yoke, forsook the culture of the lands, imagining that in the woods and mountains to which they retired, the game and wild fruits would afford them a sufficient subsistence, and that their enemies would be obliged to quit their lands thro' famine; but the Spaniards were supported with provisions from Europe, and were for this reason still more animated to pursue the

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the Indians into the places, which they thought inaccessible.

These poor creatures, thus continually harrassed, fled from mountain to mountain, so that the misery, fatigue, and continual fright in which they were, destroyed more of them than the sword, and those who escaped so great calamities, were at last obliged to deliver themselves up to the discretion of the conqueror, who used his power with the utmost rigour.

Some missionaries having gone into the Indies, preached the gospel there, and some intervals of moderation and sweetness used by the reiterated orders of the court, began to efface the terrible prejudices, which these Indians had against the Spaniards.

But the death of queen Isabel, who had always protected the Indians, and that of Christopher Columbus, who died soon after, rendered them entirely desperate.

They had begun to enjoy a kind of liberty, except some tributes and hard labours, and were allowed to live in their villages according to their own customs, and under the government of their own chiefs. The avarice of the principal officers attempted to strip them of those remains of liberty, and it was proposed to the council of Ferdinand to subject these savages entirely, and distribute them again among the inhabitants to be employed by their orders to work in the mines, and such other labour as they should think proper.

This is the date of the entire ruin of the Indians; for Michael Passamonte, then treasurer of the king's rights, was sent to divide these poor souls, and upon numbering them, there were only sixty thousand left, whose masters made all the profit they could, from their acquisition. They imposed the most

terrible labours on them, and without any restraint from the king used them as beasts of burden. Vexation and misery still diminished their number, and when five years after Roderic Albuquerque succeeded Passiamonte in the office of commissary distributor of the Indians, there were only fourteen thousand of them left.

The celebrated Barthelemi de las Casas, a zealous and virtuous clergyman, undertook the defence of these poor Indians cruelly oppressed, and for this purpose made several voyages into Spain.

Cardinal Ximenes, who after the death of king Ferdinand was declared regent of the kingdom, was touched with the pathetic account which las Casas gave of the deplorable state in which the avarice and cruelty of the Spaniards kept the Indians. Four hieronymites were sent to St. Domingo, with full power to reform the abuses, and especially to annul the divisions made by the former commissaries, if they judg'd it necessary for the interest of religion. But these new commissaries alleviated matters, and only took the Indians from private persons, not daring to meddle with the more powerful sort, who were at the same time the worst masters. Las Casas began his complaints against the hieronymites, and these renewed their ancient accusations against las Casas. As this affair was never like to come to an end, las Casas came once more into Spain, but cardinal Ximenes was dead, and the council for the Indies being bribed, was very much prepossessed against las Casas. He therefore thought proper to apply directly to prince Charles, who governed under the name, and during the sickness, of queen Joan his mother. The Flemish ministers promised to protect him; but the Spanish opposed to him the bishop of Darian, who

who more attentive to his own interests, than to the good of his flock, had a hand in the distribution of the Indians, and who only came to Europe to frustrate the designs of las Casas. The controversy between these two men, divided the court, and excited the curiosity of the king, who resolved to call an assembly, in which the contending parties should produce their respective reasons, and the bishop of Darian having orders to explain himself concerning the division of the Indians, spoke thus.

“ ’Tis very extraordinary, said this prelate, that
 “ there should be farther deliberations on an affair,
 “ which has been so often decided in the counsels
 “ of the catholic kings. ’Tis, no doubt, from a due
 “ reflexion on the disposition and manners of the
 “ Indians, that they have been treated with so
 “ much severity. Is it necessary here to recount
 “ the revolts and treacheries of this worthless na-
 “ tion? could they ever be subdued but by vio-
 “ lence? have they not attempted methods to ex-
 “ terminate their masters, and abolish their new
 “ dominion? let us not flatter ourselves; we must
 “ for ever renounce the conquest of the Indies, and
 “ the advantages of the new world, if we leave
 “ these barbarians in the possession of a liberty,
 “ which would prove fatal to us.

“ Besides, what fault is to be found with the
 “ slavery to which they are reduced? is it not the
 “ privilege of victorious nations, and the destiny
 “ of vanquished barbarians? did the Greeks and
 “ Romans use any other conduct to the stubborn
 “ nations they had subdued by force of arms? if
 “ ever a people deserved to be treated with harsh-
 “ ness, tis our Indians, who resemble wild beasts
 “ more than rational creatures. What shall I say
 “ of their crimes and debaucheries, which make

“ nature blush? do they follow any other laws,
 “ than those of their most brutal passions? but it
 “ may be objected, that this severity hinders them
 “ from embracing the christian religion. Alas!
 “ what does it lose by losing such votaries? we
 “ want to make christians of them, while they are
 “ hardly men. Let our missionaries tell us, what
 “ the fruit of their labours has been, and how ma-
 “ ny sincere profelytes they have made.

“ Ignorant, stupid and vicious as they are, can
 “ we imprint the necessary knowledge of religion
 “ upon their minds, without keeping them under
 “ proper restraints? as indifferent to renounce as
 “ embrace christianity, we often see them aban-
 “ don themselves to their ancient superstitions im-
 “ mediately after their baptism.

When the prelate had ended, the chancellor ad-
 dressed himself to las Casas, and ordered him in the
 king's name to reply, which he did nearly to the
 following purpose.

“ I was one of the first, who went into the In-
 “ dies, after they were discovered. It was neither
 “ curiosity nor interest, which made me undertake
 “ so long a voyage. The salvation of the infi-
 “ del was my only view. Why have I not been
 “ able, at the risque of every drop of my blood, to
 “ preserve so many thousand souls, who have been
 “ sacrificed either to avarice or cruelty!

“ Attempts are made to persuade us, that these
 “ barbarous executions were necessary, either to
 “ punish the Indians, or to prevent their revolt.
 “ Where, let me ask, did the revolt begin? did not
 “ the Indians receive our first Spaniards with hu-
 “ manity and mildness? had they not more plea-
 “ sure in bestowing their treasures upon the Spa-
 “ niards, than the Spaniards had avarice to re-
 “ ceive

“ ceive them? but our desires were not satisfied.
 “ They abandoned their lands, their habitations,
 “ and their riches to us, and we have torn their chil-
 “ dren, their wives, and their liberty from them.
 “ Can we reasonably suppose, that they should suf-
 “ fer themselves to be enraged in so sensible a man-
 “ ner, that they should allow themselves to be mas-
 “ saced, hanged and burnt, without testifying the
 “ smallest resentment of such cruel usage?

“ By running down these unfortunate creatures,
 “ people would insinuate, that they were hardly
 “ men. Let us blush for having been less men,
 “ and more barbarians than they. What have
 “ they done more than defend themselves, when
 “ they were attacked, and repel injuries and vio-
 “ lence by arms; for despair always furnishes arms
 “ to those who are pushed to the last extremities.
 “ But the example of the Greeks and Romans is
 “ quoted to authorise us, in reducing these people
 “ to slavery. It is a christian, it is a bishop, who
 “ speaks thus: Is this his gospel? what right have
 “ we to render a people born free, slaves; a people
 “ whom we have molested before they ever did us
 “ the smallest injury? if they are born vassals, the law
 “ authorises us to do so; but by what means,
 “ have the Indians merited slavery? they are, says
 “ the bishop, a brutal and stupid people, addicted
 “ to all manner of vices. Can we expect any
 “ thing else, from a nation depriv’d of the light
 “ of the gospel? let us bewail, but not reproach
 “ them for this misfortune. Let us try to instruct
 “ them and remove their errors. But let us never
 “ be so wicked as to reduce them to despair.

“ What shall I say of the pretext of religion,
 “ with which people want to palliate so crying an
 “ injustice? shall chains and fetters be the first
 “ fruits which the Indians must reap from the gos-
 “ pel?

“ pel? what a monstrous expedient, to make our
 “ holy religion relish’d by hearts enrag’d by our
 “ malice, and exasperated by the destruction of
 “ what is dearest to them, namely, their liberty?
 “ Were these the means which the apostles used to
 “ convert the nations? They bore chains, but they
 “ never clapt them on others. Submission to re-
 “ ligious ought to be a free act; and ’tis our duty
 “ to teach it by reason, mildness, and persuasion.
 “ Violence can only produce hypocrites, but will
 “ never make real profelytes.

“ Let me, in my turn, ask my lord bishop,
 “ whether, since the slavery of the Indians, we ob-
 “ serve in that people a greater propensity to
 “ embrace the christian religion? I also want to
 “ know what service the division of the Indians
 “ has done to the state and to religion? When
 “ first I landed in the island it was inhabited by a
 “ million of men; at present hardly the hundredth
 “ part of them survive; misery, fatigue, insup-
 “ portable punishment, cruelty, and barbarity have
 “ destroy’d most of the rest; their lives have been
 “ sported with; they have been buried alive in hi-
 “ deous caverns, where they neither received the
 “ light of the day, nor that of the gospel. If
 “ the blood of one man innocently shed calls for
 “ vengeance, what cries must be sent up by that
 “ of so many thousand miserable creatures every
 “ day shed with so much injustice and inhu-
 “ manity?”

Las Casas concluded, by imploring the clemency
 of the emperor in behalf of vassals so unjustly op-
 press’d. The emperor highly extoll’d the zeal of
 Las Casas, and promis’d to afford a speedy and ef-
 ficacious remedy for the disorders of which he had
 given him so moving a description, however it was not
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till long after, when Charles, on his return to his state, had leisure to think of his promise; but it was too late, at least for St. Domingo. All the remaining Indians were cut off except, a small number, who had escap'd the notice of their enemies.

A ridge of mountains divides St. Domingo from one end to the other; here and there are habitable cantons, and the precipices with which they are surrounded, render the access to them very difficult, so that they may serve as a pretty safe retreat, and whole families of the negroes call'd Marons, † have sometimes liv'd there for several years free from the pursuits of their masters. It was here that a troop of Indians went to seek for a shelter, which they found in the double mountains of Pinal, seventeen or eighteen leagues from Vega Real, where they liv'd many years unknown in the midst of their conquerors, who thought their race intirely extinct. It was a company of huntsmen who discover'd them, but their small number and extreme misery created no umbrage, and their conquerors themselves perhaps groan'd under the cruelty of their ancestors. They were treated with mildness, and they agreed perfectly to all the offers of friendship made to them. Fond of instruction, they embrac'd the christian religion, were gradually accusom'd to the manners and usages of their masters, and contracted

† The word Maron comes from the Spanish simaran, which signifies an ape. 'Tis certain that these animals retire into the woods, and never come out of them except by stealth to destroy the fruits in the neighbouring grounds. This is the name which the Spaniards, who first inhabited those islands, gave to the fugitive slaves, and which has pass'd into the French colonies. In a word, when the negroes are displeas'd with their masters, or are afraid of being punish'd by them, they fly into the woods in the day-time, and in the night attack the neighbouring habitations for provisions, and carry off every thing they can find.

tracted marriages with them, so that they were permitted to live according to their ancient customs, which they in some measure still retain, and only live by hunting or fishing.

C H A P. XX.

Of the genius and character of the Chinese, of their dress, modes; houses, and the furniture with which they are adorn'd.

Affability, sweetness, and moderation, are the distinguishing virtues of the Chinese, but when we deal with them, we must not give a loose to a lively and warm disposition, since a Chinese is not capable of hearing in a month what a Frenchman would say to him in an hour. We must therefore patiently suffer that phlegmatic turn, which seems more natural to them than to any other nation.

Their address on many occasions is stiff and unnatural, so that it is hard for a stranger to learn it, and as hard for him to follow it; but this formality generally relates only to the manner of conversing with persons of distinction, or to some particular cases, such as the birth-day of a mandarin, &c. for when the Europeans and they have seen each other frequently, they behave with the same familiarity as in Europe, and the Chinese themselves are the first to desire you to behave without ceremony.

If the Chinese are mild and peaceable when not provok'd, so they are extremely vindictive when offended; and they never revenge themselves except methodically; that is, they dissemble, and know perfectly

perfectly how to preserve appearances of affection, till they have found a favourable opportunity of destroying their enemy.

Their modesty is surprizing; their literati have always a compos'd air, and never use the least gesture, which is not strictly conformable to the rules of decency.

Modesty seems born with the Chinese women, who live in a continual retreat, and are decently covered, their hands not excepted, which never appear, and which they keep continually under long and wide sleeves. If they are to give any thing, even to their brothers or relations, they take it in their hand which is always cover'd with the sleeve, and put it on the table, where the relations may take it.

Interest is the great bane and failing of this nation, and all kinds of characters must be assum'd among the Chinese; gain is the source of all their actions, and as soon as the smallest profit appears, they spare no pains. This is what puts them in continual motion, and fills the streets and rivers with amazing crowds, who are in a perpetual agitation.

Honesty is not their darling virtue, especially when they deal with strangers, since they cheat as much as they can, and even glory in it; but the vulgar are principally distinguish'd for their dexterity in tricking.

The robbers almost never use any violence; and 'tis only by subtlety and skill that they seek to rob, in which they excel.

The excessive love of life is another failing of the Chinese nation, though several of them, especially among the women, put an end to their lives either thro' rage or despair.

Bewitch'd with their country, manners, customs, and maxims, they cannot believe there is any thing good out of China, nor any truth of which their literati are ignorant.

Tho' they are vicious, yet they naturally love virtue, and those who practise it; and tho' they do not observe chastity, yet they admire it in others, especially in widows, so that when any of these have liv'd strictly chaste, they perpetuate the remembrance of them by triumphal arches erected to their honour.

As they are naturally dissemblers, they know how to save appearances, and palliate their vices with so much dexterity as to conceal them from the public; they bear the greatest respect to their relations and masters, and are not permitted to carry arms even when travelling, since the use of these is left to the soldiers alone.

According to them, beauty consists in a large forehead, a short nose, a thin beard, small eyes at a good distance, a broad and square face, broad and large ears, a moderate mouth, and black hair; as for the stature, it is not among them agreeable to have it slender and free, because their garments are wide, and they think a man well shap'd when he is so large, gross, and fat, as to fill his cassock well.

In the southern provinces the tradesmen and country people have a tawny or kind of olive colour, but in the other provinces they are naturally as white as in Europe.

As for the women, they are generally of a middling stature, have short noses, small eyes, well-shap'd mouths, vermilion lips, black hair, together with long and hanging ears; their complexion is florid; there is a good deal of gaiety in their countenances, and their features are sufficiently regular; they lay a kind of paint on their faces to heighten
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the white and red, but this preparation soon furrows and wrinkles the skin.

The smallness of their feet is their principal delight, so that as soon as a girl is brought into the world, the nurses are very careful to swath her feet tight for fear they should grow too large.

Some believe that this is an invention of the ancient Chinese, who, to oblige the women to keep the house, had made little feet fashionable: but most think that it is a piece of policy intended to keep the women in perpetual dependance. It is certain that they are very reserv'd, and that they almost never come out of their apartment, which is in the most retir'd part of the house, and where they have no communication except with the women who serve them.

However, tho' they are only seen by their domestics, yet they every morning pass several hours in dressing themselves, and their head-dress generally consists of several ringlets of hair, every where intermix'd with small bunches of gold and silver flowers.

Some of them adorn their heads in the figure of a bird call'd Fong-hoang, a fabulous bird, of which the ancients relate a great many marvellous stories. This bird is made of copper, or of silver gilt, according to the quality of the persons; its display'd wings fall gently on the fore-part of the head, and embrace the temples; its long and spreading tail forms a kind of tuft on the middle of the head; the body is in the middle of the forehead, and the neck and beak fall down to the upper-part of the nose, but the neck is fix'd to the body by an imperceptible joint, that it may play and shake on the least motion of the head. The whole bird is secur'd on the head by the legs being fix'd in the hair;

hair, and ladies of quality sometimes wear a compleat ornament of several of these birds tied together, which forms a kind of a crown on their heads, but the workmanship alone of this ornament is very dear.

The young ladies generally wear a kind of crown made of pasteboard and cover'd with silk, the fore-part of which rises in a point above the forehead, and is ornamented with pearls, diamonds, and other precious stones, and the crown of the head is cover'd with flowers, either natural or artificial, intermix'd with needles, on the points of which are sparkling jewels.

Women a little advanc'd in years, and especially those of the common sort, are content with a piece of fine silk, with which they make several wreaths round their heads.

But what greatly heightens the natural graces of the Chinese ladies, is the extreme chastity and modesty which shines in their looks, their countenances, and their apparel. Their robes are so long as to reach from their necks to their heels, so that they have nothing uncover'd except their faces. The colour of their cloaths is indifferent, since it may be green, blue, or red, according to their taste, and few ladies, except those advanc'd in years, wear black or violet.

The habit of the men consists in a long robe which hangs to the ground, and of which one part folds over another in such a manner, that the one below extends to the right side, where it is fix'd with five or six gold or silver buttons, at some distance from each other; the sleeves, which are wide at the shoulder, gradually grow narrower towards the wrist, and terminate in form of a horseshoe, which so covers the hands, that no parts of them can be seen except the points of the fingers; for they are
always

always longer than the hand. They swathe themselves with a broad girdle of silk, the ends of which hang down to their knees, and to which they fix a case which contains a knife, and the two bodkins which they use as a fork, a purse, &c.

Under this robe they wear in summer, linen drawers, which they sometimes cover with white taffety and during the winter fatten breeches lin'd with cotton or soft silk, and in the northern countries, with skins, which are very warm. Their shirts, which are of different stuffs according to the seasons of the year, are very wide and short, and in order to preserve their habits from sweat in summer, some wear next their skins a kind of silken net, which hinders the shirt from touching the skin.

In summer their necks are naked, but in winter cover'd with a collar either of fatten, sable-skin, or fox-skin, which is fix'd to the robe. In winter their robe is lin'd with sheep-skin, and others have it only quilted with silk and cotton; people of quality cover it intirely with those beautiful fables which are brought from Tartary, or with fine fox-skins with a border of sable. In the spring it is lin'd with ermines, and above the robe they wear a furtout with wide and short sleeves, which is lin'd or border'd in the same manner.

All colours are not permitted to every one, since one but the emperors and princes of the blood can wear yellow, and fatten with a red ground ispeculiar to some mandarins on particular days, but at other times they wear black, blue, or violet, and the vulgar are generally cloath'd with a cotton stuff dyed blue or black.

Their heads are shav'd, except behind or on the crown, where they let as much hair grow as is sufficient to form a long tuft plaited like a tress, but the Tartars have obliged them to shave their heads.

In summer they cover their heads with a kind of small hat or bonnet, made in form of a funnel; the inside is lin'd with fatten, and the outside is cover'd with a rateen very finely wrought. At the point of this bonnet is a large tuft of red hair, which covers it, and extends to its edges. This is a very fine and light hair which grows on the legs of certain cows, and may be dyed of a very beautiful and shining red colour; this hair may be us'd by every body, but there is another species of hair which the vulgar cannot wear, and which is peculiar to the mandarins and the literati.

It is of the same form with the other, but made of pasteboard between two fattens, the undermost of which is generally red or blue, and the uppermost white, cover'd with a large tuft of the most beautiful red silk, which waves irregularly. Persons of distinction also use the former, but especially when they ride on horseback, or when the weather is bad, because it resists the rain, and defends the head from the heat of the sun.

In winter they wear a very warm bonnet border'd with sable, ermines, or fox-skin, the top of which is adorn'd with a tuft of red silk; this border of fur is two or three inches broad, and appears very beautiful, especially when it is made of the fine black and shining sables.

The Chinese, especially such as are qualified, dare not appear in public without being booted. These boots are generally of silk, fatten, or dyed cotton, and made very neat, but have neither heels nor tops. If they make a long journey on horseback, these boots are made of cow's or horse's leather, so well dress'd, that nothing can be more pliant. Their boot stockings are of a stuff quilted and lin'd with cotton, come up higher than the boot, and have

a large border of velvet or cloth, but in summer they have other boots which are cooler. The vulgar have pattins of a kind of black stuff; persons of quality also wear these at home, and have them made of silk very neat and commodious.

The following is the manner in which they ought to be dress'd when they go abroad, or pay a visit of any consequence. They wear over their under habits a long robe of silk, frequently blue, with a girdle, and over the whole a black or violet habit, which descends to the knees, very large, with wide and short sleeves; a small bonnet made in form of a short cone, with streaming silk all round; boots of stuff, and a fan in their hand.

The Chinese love neatness in their houses, but there is no magnificence to be found in them. Their architecture is not very elegant, and they have few regular buildings, except the palaces of the emperors, some publick edifices, towers, triumphal arches, walls of grand cities, banks, motes, bridges, and pagods. The private houses are simple, since nothing is regarded but commodiousness in them, tho' the rich add ornaments of varnish, sculpture and gilding, which render their houses very agreeable.

They generally begin with raising pillars, and laying the roof upon them, because most of their buildings being of wood, they have no need to dig deep foundations. They build their public walls of brick or bak'd earth, tho' in some places they are all of wood. Their houses have generally but one floor, though those of the merchants often have two, in the uppermost of which they lodge their merchandize.

In the cities, most of the houses are cover'd with tiles, which are thick, and arch'd; they lay these tiles on the convex parts, and to cover the clefts where the sides touch, they lay other tiles across;

the rafters and pannellings are round or square. On the rafters they lay thin bricks of the form of our large or small plates of wood, or mats made of rushes; over these they lay a bed of mortar, over which, when a little dry, they lay other tiles. They who can afford it, bind the tiles with lime, but the vulgar only use mortar.

In most of the houses, after the first entrance, there is a hall opposite to the south, about thirty or thirty-five feet long, and behind this hall are three or five chambers, which run from east to west; the middle serves for a parlour, and the roof of the house is supported on pillars.

There are some houses in which the doors in the middle of each apartment correspond to each other; so that in entering into any one of them we see a number of others. Among the vulgar the walls are built of unburnt brick; but the front of burnt brick. In some places the walls are built of bricks beat between two planks, and in other places they use no walls but such as are made of clay cover'd with lime; but the houses of persons of distinction are always of polished bricks, and these very often cut with art.

In the villages, and especially in some provinces, the houses are generally of earth, and very low. The roof consists of such an arch that it appears flat, and is made of reeds cover'd with earth, and supported by reed mats, which rest on joists and rafters. In some provinces, instead of wood they use charcoal, reeds, or straw.

The houses of the rich and great have but a ground floor, tho' they are higher than the ordinary houses; the covering is neat, and the top of the roof has various ornaments; the great number of courts and apartments for the accommodation
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of their domestics, contribute to their beauty and magnificence.

The palaces of the principal mandarins and princes are surprising, on account of their vast extent; for they have four or five courts in front, with as many rows of apartments in each court. In every frontispiece there are three doors, that in the middle is the largest, and its two sides are adorn'd with marble lions; near the great door is a place surrounded with rails cover'd with a beautiful red or black varnish, and on the two sides are two small turrets, where drums and other musical instruments are play'd upon at certain hours, especially when the mandarin goes out or comes in, or sits on his tribunal.

Within we see, first, a great area for those who have processes or requests to present, and on the two sides are small houses which serve as apartments for the officers of the tribunal; then we see three other doors, which are only open'd when the mandarin mounts his tribunal; that in the middle is very large, and none but persons of distinction go in at it, while others enter at the side doors. After this we perceive another great court, at the end of which is a large hall, where the mandarin distributes justice, and after this are two other halls destin'd to receive visits, which are elegant, and adorn'd with seats and other furniture.

The officers of the tribunal are writers, notaries, &c. there are six sorts of them, who are intrusted with the six different affairs which relate to the six sovereign courts of Peking; so that a particular mandarin in his tribunal prepares what will afterwards be transacted in one of the sovereign courts of the whole empire. They are supported at the public expence, and are never chang'd, for which reason affairs

are always carried on in the same manner, tho' the mandarins are often chang'd, either when they are broke or sent into other provinces.

Then we go into another court, and enter into another hall much more beautiful than the former, and to which none but particular friends are admitted. All round are the apartments of the domestics. After this hall is another court, in which is a great gate which shuts up the apartment of the women and children, and no man dares to enter it. Here every thing is elegant and commodious, since we see gardens, woods, lakes, and every thing which can charm the eye; as also some rocks and artificial mountains, pierc'd on all sides with various windings in form of labyrinths, to take the fresh air in. Some there nourish the harts and dons; and when they have room to make a park, they have ponds for fish and water-fowl.

The Chinese are not very curious in adorning the insides of their houses, since they have neither tapestries, nor looking-glasses, nor gildings. As visits are never receiv'd in the internal apartments, but in the great hall, which is in the front of the house; it is not surprising that they should retrench useles ornaments which no one can see.

The principal ornaments with which their halls and public appartments are embellish'd, have so great an air of elegance as to please the eye of the spectator. We there see large lanthorns of silk painted and hung up in the ceiling, tables, cabinets, sconces, and chairs of a beautiful black or red varnish, so transparent that the veins of wood may be seen thro' it, and so clear that it appears like a looking-glass; various figures of gold, silver, or other materials painted on this varnish, give it an
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additional lustre ; besides, the tables, cabinets, and beaufets are adorn'd with the most beautiful porcelain works.

They likewise in several places suspend pieces of white sattin, on which they have painted flowers, birds, mountains, and landskips ; on others they write in large characters moral sentences, in which there is always some obscurity ; these sentences are drawn from history, and have often another sense than the natural meaning of the words ; they are often two and two, and consist of the same number of letters. Some people are content with whitening their chambers, or plaistering paper very elegantly on the walls, in which the Chinese excel.

Tho' they are never seen in their bed-rooms, and tho' it would be reckon'd a piece of impoliteness to take a stranger into them, yet their beds, especially those of the grandees, have a peculiar beauty. The wood is painted, gilt, and adorn'd with sculpture ; the curtains are different, according to the seasons, since in winter, and in the north, they are of double sattin, and in summer of a simple white taffety, adorn'd with flowers, birds, and trees, or of a very fine gauze, which does not hinder the admission of the air, and which is close enough to keep out the gnats. The vulgar use a kind of stuff made of a very clear hemp, and their mattresses are stuffed very full of cotton.

In the northern provinces they build a brick bed, larger or smaller, according to the number of the family ; at the side of the bed is a furnace with charcoal, the flame and heat of which are diffus'd every where by small pipes made for that purpose, which terminate in a large one, which conveys the smoke through the roof of the house. In the houses of the grandees the furnace is made

in the wall, and the fire is kindled on the outside, by which means the bed and the whole house are warm'd. They have no need of feather-beds, as in Europe, and they who are afraid to lie immediately on warm bricks, suspend a kind of hammock, which answers the same end as the girths us'd for the European beds.

In the morning this hammock is remov'd, and mats laid in its place, and on these they sit. As they have no chimneys, nothing can be more commodious for them, since by this means the whole family can work in the bed without feeling the cold, and without being at the expence of cloaths lin'd with skins. At the aperture of the furnace the poor people prepare their aliments, and as the Chinese drink every thing hot, they there heat their wine, and prepare their tea. These beds are very large in inns, for the accommodation of a considerable number of travellers.

C H A P. XXI.

Extent of Paraguai ; vast continent between the river of Paraguai and Peru ; province of the Chiquites ; extent of this province ; course of the rivers which water it ; fruits and animals which it produces ; how difficult it is to learn their language ; the religion, manners, customs, and occupations of the Chiquites.

THE province of Paraguai is about six hundred leagues long, and is divided into six governments, and as many dioceses. This extent of country is divided from the north to the south by a long ridge of mountains, which begin at Potosi, and continue to the province of Guayra. Three great rivers have their sources in these mountains, namely, the Guapay, the red river, and the Picolmago. The two last water a vast extent of ground, and disembogue themselves in the great river of Paraguai.

Near the source of these two rivers, and in the confines of Peru, the Chiriguanes took shelter about two centuries ago, when they abandoned the province of Guayra, their native country. The dreadful mountains they inhabit are fifty leagues in extent to the east of the city of Tariya, and more than a hundred towards the north. They remov'd for the following reasons.

When the kings of Castile and Portugal attempted to augment their dominions in the East-Indies, a valiant Portuguese, full of ardour for the service of the king his master, John the second, wanted to signalize his zeal by new discoveries. He set out from
Brazil

Brazil with three other Portuguese equally intrepid with himself; and after having travelled three hundred leagues by land, he arriv'd at the river of Paragui, where, having hir'd two thousand Indians to accompany him, he travell'd more than five hundred leagues. He at last arriv'd on the confines of the empire of Inga, whence, after having amass'd a great deal of gold and silver, he set out for Brazil, where he thought to enjoy the sweets of his immense fortune. He probably was ignorant of the disposition of the people to whom he had intrusted himself; for when he was least on his guard, he was cruelly massacred, and at once lost his life and his riches.

These barbarians not doubting but so black a crime would draw the Portuguese arms upon them, thought of speedily withdrawing from the chastisement due to their perfidy, and retired into the mountains, where they still remain. There were about four thousand of them, when they went to the mountains, and now there are more than twenty thousand who live without any fixed habitation, without laws, without policy, and without humanity, wandering in troops, thro' the forrests and desolating the neighbouring nations, whose inhabitants they carry off into their own country, where they fatten them, as we do our oxen, and a few days after slaughter them for food. It is said, that they have destroyed or devoured more than fifty thousand Indians.

'Tis true, since the arrival of the Spaniards at Peru, from which they are not far distant, they are gradually unacustomed to such a piece of barbarity; but their disposition is still the same for they are equally perfidious, dissembling, inconstant and cruel.

Let us now proceed to the province of the Chiquites.

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This province contains a vast number of savage cantons, which the Spaniards called Chiquites, for no other reason, than that the doors of their cottages are so small and low, that they must stoop and force themselves in. They follow this custom in order to prevent the entrance of the musketos, and other insects, with which the country is infested, especially in rainy weather.

This province is two hundred leagues long, and about a hundred broad. It is bounded on the west by the city of St. Croix de la Sierra, and a little farther by the country of the Moxes. It extends to the east as far as the famous lake of Xarayes, which is of so great an extent, that people have called it the calm sea. A long chain of mountains bound it on the north, and the province of Chaco on the south. It is watered by two rivers, namely, the Guapai, which has its source in the mountains of Chuquisaca, and flows thro' a vast plain to a kind of village of the Chiriguanes, called Abopo, whence running eastward, it forms a large half-moon, which includes the city of St. Croix de la Sierra, then flowing north-west, it waters the plains at the foot of the mountains, and discharges itself in the lake Mamory, on the edge of which are several habitations of the Moxes.

The second river is called Apery or St. Michael. Its source is in the mountains of Peru, whence flowing over the land of the Chiriguanes, where it changes its name to that of Parapiti, it loses itself in thick forests, and after many windings between the north and the west, runs directly south; then receiving all the adjacent rivulets into its channel, it runs thro' the villages of the Baures, and discharges itself in the lake Mamory, whence it runs
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into the great river Maragnan, or that of the Amazonas.

This country is very mountainous, and full of thick forests. The quantity of bees of various kinds found there, supply a great store of honey and wax. There is one species of bees, by the Indians called *opemus*, which resembles the most beautiful found in Europe, and the honey it produces has a most fragrant smell, and the wax is very white, but somewhat soft. We here find apes, fowls, tortoises, buffalo's, goats, stags, tygers, bears, and other savage creatures. Here are also snakes and serpents, whose poison is almost instantaneous. There are some by which a person is no sooner bit, than the whole body is prodigiously inflated, and the blood flows from every part, from the eyes, the ears, the mouth, the nostrils, and even from under the nails. As the pestilential humour is evaporated with the blood, their bites are not mortal, but there are others whose poison is much more dangerous; or if one is but bit in his toe, the poison forthwith ascends to the head, and diffusing itself into all the veins, produces fainting, a delirium, and death.

The soil of this province is naturally dry; but in the rainy season, which lasts from December to May, all the fields are overflowed, so that the inhabitants have no communication with each other. On this occasion there are great lakes formed, which abound with all kinds of fish, and this is the time when the Indians have the best fishery. They make a certain bitter paste, which they throw into the lakes, and of which the fish are very fond. This paste intoxicates them so, that they forthwith come to the surface of the water, and are taken without difficulty

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When the rains cease, they sow their ground, which produces rice, mays, indian corn, cotton, sugar, tobacco, and various fruits peculiar to the country, such as those of the plantain, pine apples, mani, and zapalles, which are a kind of gourd, whose fruit is better and more savoury than those in Europe. But there are no vines nor corns produced in this country.

Of all the languages spoke among these different nations, the most difficult to be pronounced, is that of the Chiquites. Their grammar can hardly be understood; their verbs are irregular, and their conjugations different, so that when a person knows how to conjugate one verb, he is not by that means taught to conjugate others. As for their pronunciation it may be said that their words come out of their mouths, four and four, so that it is an infinite trouble to understand them. The Indians of other nations cannot speak it, unless they have learnt it in their youth. These people do not sometimes understand each other, and it is to be observed, that all the nations included under the name of Chiquites, do not speak the same language, for every where we find small villages, of a hundred families at most, whose language has no affinity with those of the neighbouring villages.

The irregularity of the seasons, and the excessive heat, cause numberless diseases, and often the plague, which destroys vast multitudes of them. These people are so uncivilized, that they are even ignorant of the means of defending themselves from the injuries of the air. They know but two methods of treating diseases, the first of which is to cause the part in which they feel a pain, to be sucked by persons, whom the Spaniards have for that reason, called Chapadores. This employment is follow'd
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by the caciques, who are the principal men of the nation, and by that means gain a great ascendant over the minds of the people, and their custom is to put several questions to the patient. Where, say they, do you feel the pain? where was you immediately before your disorder seized you? have you not spilt the Chica? (an intoxicating liquor which they greatly value) have you not dropt a piece of itag's flesh, or a bit of a tortoise? if the patient confesses any of these things, you suffer very justly, says the physician; this is what kills you, the soul of the itag or tortoise has entered your body to avenge the injury you did it. The physician then tucks the part affected, and some time after spits up a black matter, saying, behold the poison which I have drawn from your body.

The second remedy to which they have recourse, is more conformable to their barbarous manners; for they kill the Indian women, whom they imagine to be the cause of their disorder, and thus offering a previous tribute to death, they fancy that they are exempted from paying to it themselves. As their knowledge is very confined, and as their understanding reaches little farther than their senses, they attribute all their diseases to external causes, having no idea of the internal principles which impair health.

They are generally of fine tall statures, have pretty long visages, and when they are about twenty years of age, they allow their hair to grow. They go almost naked, only wearing negligently about their shoulders a parcel of apes tails, and the feathers of birds they have caught in hunting, in order to shew their skill in the bow and arrow. They bore holes in their ears and their under lips, in which they hang pieces of tin. They wear hats of feathers,

thers, very agreeable on account of the variety of colours, and the caciques alone wear waist-coats. The women wear a kind of apron, which in their language, they call typoy.

Tho' they have no form of policy and government, yet in their assemblies they follow the advice of their caciques, and their old men. The power of the former is not transmitted to their children, who must acquire it by their valour and merit. They pass for brave, when they have kill'd their enemy, or taken him prisoner, and have often no other reason for making war against each other, than to procure some iron instruments, or to become masters of their adversaries, to which they are inclined by their natural pride and haughtiness. Besides, they treat their prisoners very well, and often marry them to their daughters.

Tho' polygamy is not permitted to the vulgar, yet the caciques may have two or three wives. As their rank frequently obliges them to give away chica (a liquor made of mays, magnoc, and some other fruits) and as their wives prepare it, one would not be sufficient for this purpose. They take no care of their children, who being abandoned to themselves, are gradually habituated to live in a state of absolute independance.

Their cottages are of straw, and made in the form of an oven. Besides these, they have large houses built of the branches of trees, in which boys of fourteen or fifteen years of age lodge; for after this period of life they cannot remain in the cottages of their fathers. In these houses they receive their visitors, and regale them with chica. These feasts, which generally last three days and three nights, consist in eating, drinking, and dancing. Every one glories in drinking most chica, with which they
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intoxicate themselves to such a degree, as to become frantic. On this occasion they attack those from whom they think they have received any affront, and it often happens that these rejoicings terminate in the death of some of these miserable creatures.

In the villages, they pass the day in the following manner. They breakfast at sun-rising, and then play on the flute, waiting till the dew is gone, which according to them is very prejudicial to health. When the sun is pretty high, they go to till the ground with shovels, which serve them instead of spades. At noon they dine, and at night they walk abroad for amusement. They pay visits, and entertain each other with meat and drink, while the little they have, is divided among all the company present. As the women are enemies to labour, they pass most of their time in visiting and gossiping, and have no other employment, but to draw water, gather wood, and boil the mays. In winter they have nothing to do, but to spin stuffs to make their typos, or the waist-coats and hammocks of their husbands; for with respect to bedding, they lie on the ground, which they cover with the twigs of the palm-tree, or on hurdles composed of large sticks. At sun-set they sup, and immediately after go to bed, except they are young and unmarried; for these last assemble under the trees, and go to dance before all the cottages of the village. Their dance is very singular, since they form a large circle, in the center of which are two Indians, who play on large flutes, which have only one hole, and can consequently have but two tones.

They put themselves into prodigious motions at the sound of this instrument, without ever changing place. The Indian girls also form a circle for dancing, behind the boys, and they do not leave off, till two or three in the morning. The

The time of their fishing and hunting succeeds the crop of their mays. They divide themselves into different troops, go a hunting on the mountains for two or three months, and do not return from the chase, till the month of August, which is the time when they sow their lands.

Tho' there are very few nations so barbarous as not to acknowledge some divinity or other, yet among the Chiquites there is no mark of any worship which they pay to any being visible or invisible, no not so much as to the devil, of whom they are prodigiously afraid, and this has induced them totally to destroy forcerers, whom they look upon as the greatest plagues in life. This spirit is at present so strong among them, that if a man was only to dream that his neighbour was a forcerer, he would for that very reason endeavour to kill him.

Notwithstanding this, they are very superstitious, especially with respect to the singing of birds, which they observe very scrupulously. From this they predict, or rather pretend to predict, the misfortunes which are to befall them; and hence they often judge that the Spaniards are ready to make incursions into their territories, and this apprehension alone, is sufficient to make them fly pretty far into the mountains, on which occasion the children separate from their parents, who from that time look upon them as strangers. The ties of nature cannot unite them, so that after this a father will sell his son for a knife, or a hatchet.

C H A P. XXII.

Situation of the country of the Moxes, their government, occupations, religions, ministers and societies. Ceremonies of their interments and marriages; medicines used for the cure of their diseases; simples which grow in their country; particularities of an animal called ocorame.

UNDER the name of Moxes we comprehend an assemblage of different infidel nations of America, who inhabit a vast extent of ground, which appears in proportion, as we leave St. Croix de la Sierra, and coast along the steep chain of mountains, which run from the south to the north. It is situated in the torrid zone, and extends from ten to fifteen degrees of south latitude, but we are entirely ignorant of the limits of it.

This vast extent of land appears a pretty smooth plain, but is almost continually overflowed for want of drains to carry off the water, collected in large quantities, on account of the frequent rains, the torrents which fall from the mountains, and the overflowing of the rivers. For more than four months of the year, these people have no communication with each other; since the necessity of retiring to eminences, in order to avoid the inundation, is a reason why their cottages are far distant from each other.

Besides this inconvenience, they sustain that of the climate, which is excessively hot. It is however now and then pretty temperate on account of the

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the rains, the overflowing of the rivers, and the north wind which blows for most part of the year. At other times the south wind blowing from the mountains covered with snow, is so impetuous, and fills the air with such a piercing cold, that the natives, who are almost naked, and poorly fed, cannot sustain such an irregularity of the seasons, especially when accompanied with inundations, which are generally succeeded by famine and pestilence.

The heat of the climate, joined to the almost continual moisture of the soil, produces a vast quantity of serpents, vipers, gnats, musketos, flying bugs, and an incredible number of insects, which deprive the inhabitants of a moment's rest. This humidity also renders the soil so barren, that it bears neither corn, vines, nor any of the fruit trees cultivated in Europe. This moisture is also the reason why sheep cannot live in that country, but the case is not the same with respect to oxen and cows, which are found to multiply as fast here as in Peru.

The Moxes for the most part live on fish and some roots which the country produces in abundance. There are some seasons so cold as to destroy a part of the fish in the rivers, whose banks are sometimes quite full of them, and on these occasions, the Indians run to gather them for provision. However stinking this fish may be, they eat it with a fine appetite, because according to them, the fire restores its sweetness.

They are however obliged for a considerable part of the year to retire to the mountains, and live by hunting. On these mountains are an incredible number of bears, leopards, tygers, goats, wild hogs, and a great many other animals not known in Europe. There are also here a number of apes,

whose flesh when broil'd is looked upon as a delicacy by the Indians.

What they relate of the animal called the ocorame, is very singular. It is as big as a large dog; Its hair is red, its mouth pointed, and its teeth pretty sharp. If it finds an Indian disarmed, it attacks him, throws him down, but does him no harm, provided he counterfeits to be dead. Then the ocorame turns him over, feels all the parts of his body, and being persuaded that he is dead, covers him with straw, and the leaves of trees, and makes its escape into the thickest woods of the mountains. The Indian freed from his danger gets into a tree, whence he soon sees the ocorame come back accompanied with a tyger, which he seems to have invited to a share of his prey. But not finding it, he roars loudly and stares at his companion, as if he wanted to testify his grief for having disappointed him.

The Moxes have neither government nor policy. No one commands among them, and consequently none is obliged to obey, and if any quarrel arises, every person does himself justice by the strength he is master of. As the sterility of the country obliges them to disperse into different quarters, in order to find the necessaries of life, it rarely happens that they re-assemble. They build very low cottages in the places, which they choose for their retreat, and every cottage is possessed by a single family. They lie on the ground with mats under them, or at best use hammocks suspended by stakes, or by two trees. In this situation they are exposed to the injuries of the air, the attacks of wild beasts, and the bites of the musketos. However they guard against these inconveniencies by kindling a
fire

fire round their hammock. The flame warms them, the smoke prevents the approach of the musketos, and the light hinders that of the more voracious animals; but notwithstanding all this precaution, their sleep is but turbulent on account of their solicitude to kindle the fire after it is extinguished.

They have no stated times for their meals, since all hours are alike, when they can find wherewithall to satisfy their appetites. As their aliments are coarse and insipid, they rarely run into extremes in eating; but seldom fail to recompense this loss by drinking plentifully. They have found the secret of making a very strong liquor, with some putrified roots, which they infuse in water. This liquor not only soon intoxicates, but also produces the utmost excess of fury in them. They use it principally in the feasts held in honour of their gods. On the playing of certain instruments whose sound is very agreeable, they assemble under a kind of alcoves formed of the branches of trees, interwoven in a curious and artful manner. In these they dance the whole day, and drink large draughts of their intoxicating liquor. The end of these feasts is generally melancholy, since they terminate in the death of many, and in the most infamous debauches.

Tho' they are subject to numberless disorders, yet their physicians rarely prescribe any medicine, and are ignorant of the medicinal virtues of certain herbs, which the brutes themselves find necessary for the preservation of their species. But in recompence for this ignorance, they are very well acquainted with some poisonous herbs, which they use for the destruction of their enemies. Their custom is to poison their arrows when they wage war, and the poison is so immediate, that the smallest wounds instantly become mortal.

The grand relief they have under their disorders, consists in calling certain enchanter, in whose power they foolishly think it is to cure them. These quacks visit the patients, pronounce some superstitious prayers over them, promise to fast for their cure, to smoke tobacco a certain number of times each day, or when they intend a singular service they suck the part affected, but must be liberally paid, after which they retire.

This bad management is not owing to the scarcity of efficacious remedies for the cure of their disorders, since such of them as have applied themselves to the knowledge of the simples which their country produces, have of the bark of certain trees, and some herbs, prepar'd an admirable antidote against the bites of serpents. Ebony and guaiacum are found every where on the mountains, as also wild cinnamon, and another species of bark which is very salutary to the stomach, and instantaneously relieves pain.

This soil also produces several other trees, which distil gums proper to resolve the humours, restore the natural heat, and furnish the blood with a due degree of balsam. They have also several other simples, which, tho' well known in Europe, they don't regard, such as the peruvian bark and cascarilla, so fam'd for the cure of intermittent fevers. The Moxes have all these simples without using them.

Nothing better shews their stupidity than the ridiculous ornaments with which they adorn themselves, and which serve only to render them vastly more deform'd than they are naturally; some of them blacken one part of their faces, and daub the other with a reddish paint; others pierce their lips and nostrils, and hang various baubles to them,
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which make a ridiculous figure ; some are content with hanging a plate of metal on their breast ; others of them gird themselves round with several threads full of glass beads, mix'd with the teeth and pieces of the skins of the animals they have kill'd in hunting. Some hang about them the teeth of the men they have kill'd ; and the more marks of cruelty they bear about them, the more they are respected by their neighbours. The most decent of them are those who cover their heads, arms and knees, with various feathers which they arrange in a pretty agreeable order.

The only occupations of the Moxes are hunting and fishing, or putting their bows and arrows in order. The employment of the women is to prepare a certain liquor for their husbands to drink, and to take care of their children. They have a barbarous custom of interring their young children alive, when the mother happens to die ; and when a woman bears twins, she buries one of them, alledging for a reason, that two children cannot be well nourish'd at once by one woman.

All these different nations are perpetually at war with each other, and their manner of fighting is quite tumultuous, since they neither have any chiefs, nor observe any discipline ; besides, a battle fought for an hour or two finishes the whole campaign. The vanquish'd are distinguish'd by their flight, and the captives are made slaves, whom the victors sell at a low rate to the people with whom they traffic.

The burials of the Moxes are accompanied with very few ceremonies ; the relations of the deceas'd dig a hole proper for the body, and secretly convey the corps to it with sighs ; after the interment they divide the effects of the dead person among them, and after this there never is any regard paid to his memory :

They are no more ceremonious in their marriages than in the interment of their dead ; the whole consists in the mutual consent of the relations, and in some presents which the intended husband makes to the father, or if he is dead, to the nearest relation of the bride. The consent of the contracting parties is of no force, and the husband is by law obliged to follow the wife wherever she goes.

Tho' they admit of polygamy, yet this crime rarely happens among them, because their excessive poverty puts it out of the power of their men to maintain more than one wife. Notwithstanding this circumstance, they look upon the want of chastity in their wives as the most atrocious crime ; and if any married woman fails in this particuar, she not only passes for infamous, but often loses her life on account of her folly.

Some of the Moxes adore the sun, moon, and stars, some the rivers, and some an invisible pretended tyger ; others carry about them a vast number of small idols of a ridiculous figure ; they have no stated belief, but live without any hope of a future state of rewards, and if they do a good action, they are induc'd to it by a dread of punishment. They imagine, that in every thing there is a spirit which is sometimes enrag'd against them, and sends them the calamities they suffer. For this reason their principal care is to appease, or not to offend this secret principle, which, according to them, cannot be resisted. They have no species of external or solemn worship, and among so many petty nations only one or two have been found which use any kind of sacrifice.

Among the Moxes there are two kinds of ministers for religious affairs. Some pretend to be true enchanters, whose only business it is to restore health

to the sick, and others are priests destin'd to appease the gods; the former are not elevated to their rank of honour till after a rigid fasting for a year, during which time they abstain from all kinds of flesh and fish; it is also requisite that they must have been wounded by a tyger, and escaped from his claws. In this case they are rever'd as men of uncommon virtue, because the deluded vulgar imagine, that they have been respected and favour'd by the invisible tyger, which has protected them against the efforts of the visible one with which they have fought.

When they have for a considerable time exercis'd this function, they are rais'd to the supreme priesthood; but before they have a title to this office, they must fast a whole year with the same rigour, and their abstinence must be shewn by a meagre and emaciated countenance; then they express the juice of some very pungent herbs, and throw it into their eyes, which produces the most intense pain, and in this manner the character of priesthood is bestow'd. They pretend, that by this means the sight is quicken'd, which makes them call these priests *tiharaugui*, a word which in their language signifies clear-ey'd.

At certain seasons of the year, and especially about the appearance of the new moon, these priests assemble the people on the hills at a small distance from the boroughs. By break of day the people walk to the place appointed in a profound silence, but they are no sooner at their journey's end, than they break out into the most hideous cries, which, according to them, soften the hearts of their deities; the whole day is spent in fasting and confused howlings, and towards night they break up with the following ceremonies.

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The priests begin by shaving themselves, which among them is accounted a dexterous thing, and by covering their bodies with various feathers of a red and yellow colour; then they order large vessels to be brought, into which they pour the intoxicating liquor prepared for the solemnity. They look upon it as the first fruits offer'd to their gods, and after having drank without measure, they leave it to the people, who, in imitation of their example, also drink to excess, and the whole night is employ'd in drinking and dancing. One of them begins to sing, and all the rest forming a circle round him, fall a dancing, moving their heads negligently from side to side, and using indecent gestures in which the whole of their dance consists. The more of these fooleries and extravagances they commit, the more devout and religious they are thought. These festivals generally terminate in blows, and often in the death of many of them.

Tho' they have some notion of the immortality of the soul, yet they don't imagine that either punishments are to be dreaded by the vicious, or rewards hop'd for by the virtuous.

All these nations are distinguish'd from each other by the different languages which they speak, and of which there are thirty-nine that have not the least resemblance to each other.

The most savage are the Guarayans, who have render'd themselves formidable by their cruelty, and their barbarous custom of eating human flesh. They pursue men almost in the same manner as other people hunt wild animals; they catch them alive if they can, carry them off, and eat them gradually as they find themselves pinched with hunger. They have no fix'd habitation, because they say they are perpetually

perpetually frightened by the lamentable cries of the souls of those whose bodies they have eaten. Thus wandering about like vagabonds, they spread consternation and terror every where.

This is not the character of the Baures, who are sweet temper'd, humane, and even more civiliz'd than the Moxes. Their boroughs are very numerous, and contain streets and areas for their soldiers to perform their exercise. Every borough is surrounded with a strong palisade, which defends it against the arms us'd in the country. They lay a kind of snares in the roads, which suddenly put a stop to the march of their enemies. In battle they use a kind of shield made of canes, interwoven with each other, cover'd with cotton and feathers of various colours, and which are proof against arrows. For generals they choose and obey such as are thought to have most experience and valour. They receive their visitants kindly, and spread a large piece of cotton on the ground for a seat to the person they intend to honour.

Not far from the Baures is the country of the Amazones, that warlike class of women. All we know of them is, that at certain seasons of the year they admit of the company of men; that they kill their male children; that they are at great pains to bring up their daughters, and that from their infancy they innure them to the toils of war.

C H A P. XXIII.

*Revolutions of Persia under Thamas Kouli-kan,
till his expedition in the Indies.*

THE Aghuans, these famous rebels who for eight years laid waste and subjected the principal provinces of the kingdom of Persia, imagin'd, that after having taken Ispahan, turn'd Schah Hussein from his throne, conquer'd most of his states, and beat the troops of the Turks, there was no power in the world able to check them. Aszraff, the chief of these rebels, elated with his victories, no longer regarded Schah Thamas, whose father he had dethron'd, than as an enemy whom he could easily crush, if he should dare to oppose his designs.

The continual victories which this tyrant had obtain'd over the Persians or Turks render'd him so haughty and presumptuous, that he no longer vouchsafed to appear in the field at the head of his troops, but abandon'd himself to all the pleasures of the capital, went a hunting with a pompous retinue, made fresh treaties with the Europeans, and imagin'd, that the throne on which he was seated was so firmly establish'd, that no power could shake it.

While this tyrant Aszraff thus acted the part of a great monarch, Schah Thamas on his part endeavour'd to re-establish his affairs. This prince escap'd from Ispahan during the siege, with a simple escort of five hundred men. Being educated as the sons of the Persian kings generally are, he had seen nothing when he left Ispahan but the inside of the seraglio, women, and eunuchs. He found the most terrible distraction in the kingdom, and there was not a
single

single governor who had the number of troops which his office oblig'd him to keep. The treasures were exhausted ; he had enemies all round him, and a crowd of flatterers about him who had nothing but their own interest in view, without in the least consulting the good of the state. However, he levied troops, but fought under so many disadvantages, that he was suddenly reduc'd to the single province of Mazanderan, a part of Schirvan, and another part of Khorassan. When the affairs of this prince were most desperate, there appear'd among the officers a brave Persian to re-establish them. This was Thamas Kouli-kan, a man of forty years of age, who had born arms from his infancy, and had always distinguish'd himself for his courage and military exploits ; besides, he was a man of genius, open, and sincere ; he delighted in rewarding the valour of his soldiers, and put those cowards to death who fled when they might have resisted ; he merited the esteem and affection of his king by the continual proofs which he gave by his capacity, zeal, courage, and fidelity.

When Kouli-kan had acquir'd a large share of his prince's affection, he represented the flatteries and treacheries of those about him, and induc'd him to chastise some and banish others of them. He had also the address dexterously to insinuate to him, that he ought to abandon certain vices which sullied the splendour of his great qualities. The king listen'd to his advices, relish'd them, and follow'd them, by which means his affairs began to be re-established.

Tho' the royal army was not very numerous, yet the soldiers were well-paid and finely disciplin'd. The principal and most of the subaltern officers were chosen by Kouli-kan, who knew their

their courage and experience. With this army, in the year 1727, Schah Thamas gain'd three battles over the Afdalis, retook Hera and Maschat, and subdu'd the rebels of Khoraffan and the adjacent parts.

After these victories the royal army march'd against the Aghuans ; Afzraff appear'd in the field with all his troops, leaving in Isfahan two or three hundred men to keep the rest of the inhabitants in awe; for he had expelled all the Persians capable of bearing arms. This tyrant, who had never seen the Persians stand their ground, advanc'd with all the confidence of a man who thought himself already victorious. The two armies engag'd near Damguan, a small town on the frontiers of Schirvan. The attack of the rebels was very vigorous, but the Persians sustain'd it without being shaken. Afzraff order'd two detachments to attack the Persians in the rear and in the flank, but these detachments were repuls'd and routed. The body of the army where Afzraff commanded began to be broken; the Persians redoubled their fire, and rush'd in upon the rebels, who forthwith betook themselves to flight, and retreated with such precipitation, that in seven days they reach'd Theram, where they rested one whole day, after which, redoubling their march every day, they arriv'd at Isfahan.

The next day after their arrival Afzraff order'd all his men to retire into the castle, together with their effects and families. This being done, he return'd into the field, and pitched his camp nine or ten leagues from Isfahan. In the mean time the royal army advanc'd by regular marches. Thamas Kouli-kan, who was unwilling to share the glory of the victory with any person, begg'd of the prince

to remain at Theram with a body of reserve consisting of nine or ten thousand men, while he continued his march without any obstacle.

The two armies came in sight on the 13th of November, at eight o'clock in the morning, and the Persian general, who despis'd his enemy, did not so much as use his cannon. After having bore the whole discharge of his enemies, he march'd up to them through the smoke of their guns, without firing a single shot till he was near their battery, where he made the first and only discharge; for the rebels, frighted at so bold an attempt, took flight and sav'd themselves in Ispahan, and next day they abandon'd the castle, which was pillaged for two days and a half.

The arrival of Thamas Kouli-kan put a stop to this pillage. They understood from some slaves escap'd from the rebels, that these last had march'd fifteen leagues without stopping, that they took the road of Kirman, but that getting intelligence that the passages of it were block'd up, they turn'd to Schiras, where they massacred all the Persians they found.

Azraff carried off three hundred camels loaded with gold, silver, the most precious of his furniture, his own wife, and that of Mahmoud. He also carried off all the princesses of the blood royal, except the mother of the Schah Thamas, whom he did not know; and who, during the reign of the rebels, had always perform'd the office of a servant in the seraglio, without ever being discovered by the women and eunuchs. All the Ag-huans remaining at Ispahan were massacred.

The king did not arrive at Ispahan till the 9th of December. Thamas Kouli-kan went with twenty thousand men to receive him about a league from
the

the city. Thamas alighted from his horse and run to the king to prevent his getting off his horse. "Allow me to do it, said the prince graciously to him, I have made a vow to walk seven paces before thee, the first time I should see thee after thou hadst banish'd my enemies from my capital."

He alighted, walk'd some steps, and drank coffee, after which both mounted their horses and continued their march to the city. Tranquillity was soon re-establish'd there, and the people talk'd only of diversions and pleasure; but the king still retain'd an air of inquietude and chagrin, and when Kouli-kan represented to him that he ought to forget his past misfortunes, the prince told him that if he should think no more on the public calamities, and his own domestic disgraces, yet he could not be ignorant that the murderer of his father and the tormentors of his brothers were still at Schiras.

The general understood what the king meant, and forthwith gave proper orders for putting his designs in execution. In four or five days the whole army was ready to march, and went into the field about the end of December. The mahometans are not fond of going to war in winter, but Kouli-kan was a warrior at all seasons. As he expos'd himself to as much danger and fatigue as the common soldiers, he was serv'd in this new expedition with so much zeal and ardour, that he easily surmounted all the obstacles of the season, and notwithstanding the rains, snows, and frost, he opened a passage every where for himself, though not without the loss of a great many men and horses.

At last, after a great deal of fatigue, during a march of twenty days he came up with the rebels, who had come two days march on this side of Schiras,

Schiras, and notwithstanding their advantageous situation, he beat them and put them to flight, but did not think it expedient to pursue them, for fear of some ambuscade. He observ'd it as a maxim, never to separate his troops, lest some detachment being beaten, the rest might be dispirited by that means. He us'd even to say, that the victorious, by slow marches, come up to the enemy, fly as fast as he can.

The rebels had time to rally at Schiras, and resolv'd to make their last effort. Afzraff and the principal chiefs made the other officers and soldiers swear, that they were ready to conquer or die.

They all promis'd more than they could do, or were willing to stand to; for they had neither the force to conquer, nor the courage to die. They were beat, and this battle, if we can give that name to a few miserable actions, where there were not two thousand men kill'd in the field, was the last and least vigorous of all. The rebels, more frightened than ever, forgot their oaths and promises; they made their attack in a tumultuous manner, and in platoons, but hardly were they within gunshot till they discharg'd and retreated. At last, seeing that the Persians advanc'd in good order, they soon betook themselves to flight.

Kouli-kan permitted them to fly, and only pursu'd them slowly, but on this occasion he was the worse for observing his favourite maxim. Afzraff took advantage of it to deceive him; for as soon as he return'd to Schiras he sent two of his principal officers to treat with him about an accommodation. They offer'd to deliver up all the treasures of the crown, provided he would permit them peaceably to depart wherever they had a mind. Kouli-kan answer'd, that formerly he would have listen'd to

their proposals, but as times were alter'd, he would put them all to the sword if they did not deliver up Afzraff to him.

These deputies, who only wanted to amuse him, promis'd him every thing, and only ask'd, that they might be permitted to return and consult with the other officers, which was granted. But when they return'd to the city, they found every one ready to save themselves by flight, and carry off their families and effects.

They had gone a considerable way before the Persian general was inform'd of their retreat. He sent some detachments to pursue them; one of which came up to them at the passage of a bridge. The Aghuans wheel'd about to facilitate the passage of their equipage and families. The detachment was beat, and forced to retire. They continued their march, but as they kept no certain road, and as all the country was opposite to them, the country people harass'd them as much as possible. The smallest village that could turn out ten men capable of firing guns disputed their passage. Sometimes they lost their baggage, and on other occasions their wives and children. Some of these barbarians kill'd themselves, that they might not fall into the hands of their enemies. During the night the slaves carried off some camels, by which means the aunt of Schah, and some other princesses of the blood royal, were brought back.

At last, these miserable creatures finding nothing for their subsistence, and being press'd with hunger and thirst, began to disband. Afzraff continu'd with four or five hundred of his most faithful friends; his design was to retire to the Indies, but as he was obliged to pass thro' the neighbourhood of Candahar, Houffein Kan, the brother of Mahmoud, who

who was in possession of that place, intercepted him, engag'd him, stript him of the remainder of his treasures, and kill'd him. Thus died this usurper, who, after a long series of unheard-of cruelties, imbru'd his hands in the blood of Schah Hussein, the most pacific prince that ever wore the crown of Persia.

As soon as Kouli-kan enter'd Schiras; that city presented the same spectacle of horror as that before seen at Ispahan. The streets were soon fill'd with the carcases of such of the Aghuans as could not make their escape with the rest; no place prov'd a security for them; three or four of the most considerable note were sent to the king, but all the rest were put to the sword.

The Persians, who daily saw the wrecks of the rebel army coming in; were the easier satisfy'd for the fault of the general who let them escape; and tho' it was a matter of importance to recover the treasures of the crown, yet the general was not in the least upbraided by the king, who durst not give him the smallest disgust.

This affair being terminated, the views of Thamas Kan were directed to the Turks. He left his troops in repose all the rest of the winter in Schiras; but hardly was the spring come till he took the field. After having visited the Laristan and the Arabs of Koquilou, he went to Hamadam; where the victory he gain'd over the Turks put him in a condition to retake that place, Tauris, and almost the whole country which the Turks had conquer'd during the troubles; as far as Erivan.

A king re-establish'd in his states; many battles gain'd; and a large kingdom in some measure retaken in less than two years; were circumstances sufficient to place Thamas Kan among the number of the heroes of former ages.

The uncommon talents of this general for war, the success which accompanied him in all his expeditions, and the confidence of the soldiers who lov'd and fear'd him, render'd him formidable to his enemies, and suspected at the court of the king, his master. All the provinces trembled at his name; at Ispahan, the people, the court, and the king were afraid lest he should have the ambition of rising higher; one step farther would have plac'd him on the throne; he was absolute master. The king had not as yet nam'd persons to any of the first posts; Kouli-kan prevented his doing so, under a pretence that the salaries attach'd to these offices would be better employ'd in the payment of the troops; he was the only general officer of the army, the rest were but subalterns, whom he degraded, rais'd, punish'd, and rewarded as he pleas'd; nothing of importance was done without his advice. After his victories he seem'd to abuse the boundless authority which the king had given him in the necessity of his affairs; the prince was oblig'd to dissemble, but the world has been inform'd by persons who attended him, that he impatiently bore the yoke, and thought of appearing as master himself when the war with the Turks should be finish'd. Kouli-kan also dreaded the king, and was not ignorant how many enemies he himself had; for this reason he kept himself as much in the army as possible. Such was the situation of the affairs of Persia in the month of May, 1730.

Thamas Kouli-kan did not want pretexts for keeping the field, and being always at the head of a numerous army, all devoted to his orders. The Aghuans, whom he had expell'd from the kingdom, were succeeded by the Turks, a far more formidable enemy, who still possess'd several countries
belonging

belonging to Persia, which the Aghuans had yielded to them when they had usurp'd the crown, that they might not be disturb'd in their tyranny by so formidable a power. These haughty Ottomans pretended to keep what they had got, and even to make new conquests, if the possession of the old should be disputed with them. The Persian general however was not afraid of their menaces, but before he declar'd war against them, he, under various pretexts, remov'd Schah Thamas from Isphahan, and order'd him to be convey'd to Maschat, the capital of Khorassan, where he kept him under a safe guard, and, as it were, in an honourable prison.

For some time before this prince had only the shadow and appearance of regal authority, while Kouli-kan in reality exercis'd it, and commanded as soveraign; he even wore the aigret or cluster of diamonds on his turban, a mark of distinction belonging to the king alone. He assembled his troops at Tauris, while the Turkish general muster'd his at Erivan. Kouli-kan soon found himself at the head of 60000 chosen men, neither would he have more, though he had it in his power to render his troops much more numerous. This army consisted intirely of cavalry, with which he went to Bagdat, which is the ancient Babylon, and after having block'd it up, he advanc'd to Diarbekir, and the parts adjacent, ravaging the country thro' which he pass'd. Fortune, which had formerly favour'd him, now became his enemy; for his army was defeated, and he brought back the remains of it to the neighbourhood of Hamadam.

It was not doubted but the conquerors would take advantage of the deplorable state of Persia, exhausted of men and money, to conduct their victorious troops to Isphahan. However, they made no

motion, but remain'd in their camp, without thinking of any enterprizes, which may be attributed either to the dread of destroying their troops by the heat, which began to be excessive, or to the diffidence they had conceiv'd of the bashaw at the Porte, or to the weakness of their army, from which they had made a large detachment to reinforce that commanded by the bashaw of Erivan, or to the jealousy and misunderstanding between these two generals, or lastly, to the slow march of a reinforcement which had been long expected, and which might, perhaps, never arrive, on account of the necessity the grand signior had for men in Europe. None of them moved except the bashaw of Tauris, who advanc'd to Erivan, and made himself master of it, but he soon abandon'd it, and Kouli-kan sent fresh troops into it, who put it in a state of defence.

The inaction of the Ottoman troops gave the Persian general sufficient time to re-establish himself, and levy a new army much greater than the former. As soon as the season permitted, he took the field and returned to Bagdat; after having block'd up that city, he went in search of the Turkish army, who had assembled in the neighbourhood of Diarbekir. The bashaw, whose first success had inspir'd him with confidence, durst not, however, venture on a general action; since there were only skirmishes on both sides, in which the Persians had always the advantage. At last they talk'd of a peace, enter'd into a negotiation, and the articles were sent by the bashaw to the grand signior to demand his ratification of them.

About this time prince Galliczin arriv'd in quality of ambassador from Russia; nobody then knew what to think of the fate of Schah Thamas; it was not known whether he was dead, or whether he had been constrain'd to abdicate the crown, only it is certain
that

that Kouli-kan, the better to conceal the design he had form'd, plac'd on the throne one of the king's children, who was no more than five or six months old.

The apparent motive of the embassy from Russia, with which the people were flatter'd, was to engage the Persian general to re-establish the dethron'd king, and make a treaty of commerce between Russia and Persia; but the secret motive was to foment the war between that court and the Porte. It was with this view that Russia deliver'd up the rich province of Gilhan, and all the places belonging to the Persian dominion which Russia possess'd in the Schirvan, namely, Bakoud, Derbent, Mezova, Soulak, &c. and furnish'd the Turks with considerable stores of provision, artillery, and other ammunitions necessary for war.

The embassy was intirely ambulatory; for the prince Galliczin, soon after his first audience of the Persian general, had orders to follow him. He had not his audience till the end of the campaign, when, by order of his court, he left Mr. Calouski, who had been secretary to the embassy, in quality of resident. This new resident accompany'd Kouli-kan in all his marches till he was within some days journey of Ispahan, where the general stopping to subdue some mountaineers, permitted the resident to go to the capital and wait for him.

These circumstances were not sufficient to dispose Kouli-kan to a peace, which hitherto he had no great inclination to conclude; he therefore thought of attacking Abdallah, bashaw of Erivan, who commanded the second army of the grand signior. The bashaw, who did not think himself in a condition to resist so powerful an enemy, sent an officer to him, to beg that he would consider that he

had treated of a peace with the bashaw of Bagdat, that the conditions of it had been sent to the Porte, that without doubt they would be approved of there ; that he was about to write to the grand signior to press the ratification of them ; and that it was proper to suspend all acts of hostility till he had receiv'd an answer from him.

Kouli-kan easily saw that they wanted to amuse him, in order to gain time ; but as he had another enterprize in his head which requir'd a speedy execution, he seem'd to take no notice of any thing, but readily yielded to the reasons of the bashaw ; this enterprize was to reduce the Lefchis, a kind of Tartars, who in the beginning of the revolutions of Persia had taken possession of Schamaki, and kept it under the protection of the grand signior, to whom they were in some measure subject. He set out with an army of no more than twenty thousand men. There were only twelve thousand of these regular troops, who wore coats of mail cover'd with plates of brass ; the rest were only valets, and young persons whom they call jelim, that is, orphans, who serve for little else than to ruin the country thro' which the army passes.

Kouli-kan made expeditious marches, and arriv'd at the river of the Cours two days journey from Schamaki before the inhabitants of that place knew any thing of it ; two thousand men would have been sufficient to have disputed the passage of the river, and for want of water and victuals his army would have infallibly perish'd in the parch'd plains of the Monghan. But that province was intirely destitute of troops, and the Lefchis, who had no reason for diffidence, had two months before retir'd into their mountains. The Persians seeing that nobody oppos'd their passage, easily cross'd the river, and

and arriv'd at Schamaki, the gates of which were open to them. It was happy for this city that there were no troops in it capable of opposing the Persians, for Kouli-kan had promis'd his army, that if he found the least resistance, he would allow them to pillage it.

He kept his troops under the most strict discipline, but the contributions he exacted in the city and the province hardly differ'd from a general pillage. They were levied with the most unheard of cruelties, since Christians and Turks, men and women, were so severely beaten, that some of them died under the blows.

After raising the contributions, Kouli-kan was dispos'd to go and fight the Lefchis. He first sent his lieutenant, with six or seven thousand men, who marched towards the citadel of wood, which Ser Kober their chief had ordered to be built, at the entry of the Daghestan, the name of the mountains, which they inhabit. Some days after, he himself marched with the rest of his army, to the other side of the Daghestan, to make a similar attack. The Lefchis, persuaded that it was Kouli-kan in person, who came to attack the citadel, with all his forces, convey'd all their own to that side of the citadel. At the same time, a succour of ten or twelve thousand men, came from Ganges, consisting of the troops of the grand signior. The lieutenant of Kouli-kan, without being frighted at the vast number of his enemies, gave battle. Hardly had they engaged, till the foldiers in the citadel understood, that Kouli-kan was advanced to the other side. Immediately on this, the Lefchis turned their backs, and rode off briskly, in order to protect their families and effects. The troops from Ganges only resisted, and fought for some time,
but

but at last, seeing themselves abandoned by the Lefchis, betook themselves to flight. There were a great many of them killed, and very few of the Lefchis, who carried off every thing of value, and retired to the steepest mountains, where Kouli-kan could not follow them.

After the expedition of Daghestan, the Persian army had a reinforcement of about ten thousand men, of whom four thousand had been levied in that province, and the other six thousand came volunteers from other parts of Persia. Kouli-kan marched with his army, towards Ganges, the restitution of which, tho' promised to him, was denied, as well as that of the Erivan and Teflis. Ganges had for some time been besieged, though the siege was no farther advanced, than it had been the first day. As this city is situated in a plain, so as to be commanded by no eminence, the Persians erected a platform, for a battery of cannon. The citadel is very strong, has a double wall, and three ditches. There was a good garrison in it, and all sorts of provisions were provided them, for two or three years. Erivan was not much worse fortified than Ganges. Tho' the city of Teflis was much weaker, yet it had been lately fortified, and a vast many troops were lodg'd in it. Besides, Abdalah Bashaw, generalissimo of the Ottoman army, had been for some time advancing, and was now arrived at Kars, which is not far distant from Ganges.

Kouli-kan was very sensible, that it was not easy to retake these places possessed by the Turks, in presence of their army; and therefore, resolved to give battle to the Ottoman general, who had pitched his camp some leagues from Erivan, and accordingly reduced him to a necessity of fighting. They

were not long engaged, 'till a certain panic seized the Ottoman troops, and induced most of them to fly before they had done the least execution. This action was rather a rout, than a battle. There were not more than a hundred Persians killed, while 'tis said, that thirty thousand Turks were slain, and among the rest, general Abdalah, and some officers of distinction. The conquerors made some prisoners, among whom was the son-in-law of the grand signior.

By this victory, the Persian general became master of a considerable booty. He ravaged the whole country near Kars and Erzerum, and made a vast number of slaves. Soon after, the garrison of Ganges, extremely diminished by the death of the soldiers, surrendered by capitulation, and was conducted to Kars. Erivan was afterwards evacuated and put into the hands of Kouli-kan, tho' it was a very strong place, well supplied with provisions, and had neither been besieged nor blocked up. Before the surrender of Erivan, Teflis, which had for a long time been blocked up, was obliged to capitulate.

It was thought, that after this battle the Turks would rally and make new efforts, but they remained inactive, and Kouli-kan, after having rendered himself master of Ganges, Teflis, and Erivan, did not carry his conquests farther. They even came to new proposals of peace, and it is evident, that both parties wished for it; the grand signior on account of his occasion for all his troops in Europe, and Kouli-kan for the execution of a design, which he had long formed, to seize on the crown of Persia.

So decisive a victory, and the cessation of all hostilities, appeared favourable circumstances to him.

him. He assembled the principal men of the kingdom, and by the edict of convocation summoned all persons distinguished by their birth, dignities, judgment and knowledge, to appear on the day appointed at Mougan-tehol, four or five days journey from Tauris, where he wanted to converse with the states of the kingdom, and communicate to them affairs of the last importance to religion, and the empire. For this purpose, he erected a magnificent tent, seventy fathoms long, and supported by three rows of pillars. Every row consisted of fourteen pillars, placed at five fathoms distance from each other; each pillar consisted of three pieces join'd to each other with massy circles of gilt copper; they were between fifteen and twenty feet high, and each of them had on its top a globe of gilt copper a foot and a half in diameter. In a word, nothing was neglected for the embellishment of this tent; the gold and silver stuffs, the fringes, the embroideries, and, in short, every thing else was highly magnificent. The design of his calling this assembly of the principal men of Persia, was to procure their suffrages, and make them declare in the most authentic manner, that the kingdom wanted no other king than himself.

In this assembly every thing went on according to his desires; he was proclaim'd sovereign master of the royal authority under the title of Velim Amet, which is only given to the king, and signifies the distributor of favours. Couriers were forthwith dispatch'd thro' all the empire; the proclamation was made at Isfahan on the day of the equinox, and in all the other cities sooner or later as the couriers reach'd them. This declaration was sign'd by the most considerable men of the nation, to the number of more than fifteen thousand,
and

and sent to the grand signior by a magnificent embassy

This embassy was look'd upon as a great step towards peace, together with some other pieces of conduct, by which Velim Amet appear'd to have a correspondence with the Porte, and deserv'd to gain the friendship of the grand signior. Among one of these steps we may reckon his abolishing a religious custom among the Persians, at which the Turks were always offended.

Tho' the Persians and Turks are both Mahometans, yet they form different sects, which have sprung from the first descendants of Mahomet. The Turks are attach'd to Omar, whom they believe to be the lineal descendant of their prophet, and the depositary of his authority. The Persians pay this honour to Hali, the son-in-law of Mahomet. They say that Omar and Hali put the whole Ottoman empire in arms in order to maintain their respective rights; that Omar was victorious, that Hali was kill'd, and that after this victory Omar massacred all the children of Hali for fear of another war. In order to perpetuate the memory of so tragical an event, the Persians have made a religious ceremony of it. Every day the moullahs on the tops of the towers adjoining to their mosques, to their ordinary prayers add maledictions against Omar. Every year in the month of Moharam, the name of the first month of the Arabic year, they on the tenth day of the moon make a representation of the massacre of Hali and his children.

The ceremony is carried on in the mosque where they choose the most learned of the moullahs to make the funeral oration of these poor princes. The people assemble in crowds, and the moullah mounting a large rostrum, sits down in an arm chair

chair rais'd ten or eleven steps above the rostrum; that the whole people may see him; there, sometimes sitting, and at others standing, as the parts of his discourse are more or less pathetic; he displays the cruelty of the massacre in the most eloquent manner he can; and, considering the disposition of the audience, 'tis no difficult task to excite their compassion.

In order to make the greater impression on the minds of the people, they make a tragical representation of all the circumstances of the massacre in a procession which marches round the city, and is a pretty agreeable spectacle to those who have never seen it before. We see various chariots, some of which carry symbols, and others princes, either dead or dying. There is one particularly which carries an European ambassador, because, according to their history, one in that quality being with Omar, begg'd of him that the lives of the young princes might be sav'd, and tho' he did not obtain his request, yet they think themselves oblig'd in gratitude to give him a place in their procession; he is generally cloath'd in a grotesque manner, has an old hat on his head, a rag about his neck instead of a neckcloth, and an old cassock about his shoulders; under this burlesque appearance they think they represent an European very well; but however comically he is dress'd, the crowd, as he passes by, take off their hats and salute him.

These chariots are at different distances, follow'd by persons naked to the middle, who form a kind of dance, cry in the most lamentable manner, and lacerate their arms so as to make the blood flow plentifully from them, while others sing verses compos'd in honour of Hali.

The most moving spectacle is a company of the finest children they can find, six or seven years old, cloath'd in black, with their heads bare, and their hair dishevell'd, and ty'd irregularly with cords ; they are conducted like prisoners by a kind of executioners of a dreadful aspect, who, from time to time, intimidate them with menaces, so well counterfeited, as to procure the curses of all the women who see them pass, and who cannot refrain from tears when they reflect on the mournful victims sacrific'd to the fury of Omar.

In this procession they also carry the admirable fabre of Hali ; it is a plate of steel thirty feet long, three feet broad, and no thicker than is necessary to keep it strait ; it was, say they, with this famous fabre that he split the moon in two. The strongest man can hardly carry it without the greatest difficulty.

But to return to Velim Amet. Whether he thought like the Turks in point of religion, or whether he imagin'd that religion ought sometimes to yield to political views, he expressly discharged these maledictions of Omar, and the tragical representation of the Moharam. He also publish'd an edict, by which he permitted all his subjects to be of which of the sects they would, without any molestation.

When he came to the crown he order'd a coin to be struck, which more resembled the Turkish than the Persian money, but he had not his name upon it. As he declar'd that he would soon go to the capital, the workmen were very diligent in repairing the royal apartments and the other public buildings. At Ispahan there is a beautiful walk about half a league long and thirty fathoms broad ; this was the work of the famous Schah Abas, who planted in it

two rows of a kind of poplar, which are very high and large; he divided its breadth into five parts; the two wings were destin'd for the passage of the people on horseback, that in the middle for people on foot. These roads were rais'd, border'd, and adorn'd with hewn stones pierc'd in the middle; the interstices between these roads were parterres continued from one end to the other, and full of all kinds of flowers; three large basons, which receiv'd the water of the river, distributed it continually thro' canals, which serv'd to water these parterres, and preserve a constant spring; but for a good many years past all this has been neglected, either because the persons who had the management of it thought proper to apply the money otherwise, or because the princes shut up in the seraglio were little solicitous about any other pleasures than such as they enjoy'd there. This walk was become only a common road, or a place destin'd for horse-races, but Velim Amet, in order to revive the grand ideas of Schah Abas, order'd it to be restor'd to its primitive form.

Being acknowledg'd sovereign thro' all Persia, he thought of a new enterprize, which induc'd him to terminate the war he was engag'd in against the grand signior. Tho' the quarrel this prince had with the Muscovites sufficiently evinc'd his small disposition to peace, yet Velim Amet flatter'd himself that it would be the effect of the terror which his name had spread thro' all the Ottoman empire. His designs were no less stupendous than those of Alexander, to whom he did not hesitate to compare himself. Being inform'd that the Aghuans were making a second insurrection, he set out to lay siege to Candahar, assuring himself that he could take that city, subdue the Barbarians, pass into
the

the Indies; and after having conquer'd them, carry on war in Europe, to give the last lustre to the glory of his name.

While he was besieging Candahar, Hali bashaw arriv'd as ambassador from the Porte. His negotiation was not long, for at his first audience it was stopt by proposals and demands so high on the part of Velim Amet, that the ambassador could not subscribe them; but said he could agree to nothing till he should apply to his court for fresh instructions. The distance of the places rendering it impossible to have speedy returns from the Porte, and Velim Amet being intent upon his enterprize, gave a full power to one of his kans or governors to treat with the ambassador according to the answers which should be sent from Constantinople, and Bagdat being chosen for the place of the conferences, the two plenipotentiaries repair'd thither.

The proposals of Velim Amet were, first, That they should deliver to him Balfora, Bagdat, Mousfol, Diarbekir, and Erzerum, which he pretended anciently belong'd to the kingdom of Persia. Secondly, That there should be a mosque at Mecca, where the Persian pilgrims might offer their prayers in their own way, and that in this city they might enjoy the free exercise of their religion. Thirdly, That tax-gatherers should be appointed there to receive for him all the money which should come out of Persia.

The siege of Candahar lasted longer than he imagin'd it would have done, since he did not become master of it for fifteen or sixteen months. This place was the last intrenchment of the Aghuans, appear'd impregnable, and had really been so ever since the days of Schah Abas the great, to all the kings who succeeded him. Velim Amet found immense

riches in it ; for the Aghuans had amass'd all the spoils of Ispahan and Persia, together with all the gold and jewels of the crown. The chief of the rebels, brother to the famous Mahmoud who made the first attempt upon Persia, and was called Hufein Kan, was taken and deliver'd into his hands. The sister of Hufein being one of the emperor's wives, threw herself at his feet, ask'd a pardon for her brother and obtain'd it ; he also offer'd liberty to Mahmoud's son, but he not thinking it prudent to accept it, answer'd, that he could not be better than along with his prince, on which he receiv'd a pension. The brother of Afzraff, who succeeded Mahmoud during the usurpation of the Aghuans, did not give so wise an answer to the same officer, for he begg'd leave to make a pilgrimage to Mecca, which was refus'd him. Most of the officers and soldiers belonging to the Aghuans were incorporated with his army.

After the taking of Candahar, which had cost him a great deal of trouble and fatigue, he went to repose his army near Kaboul, which he besieged. This is a very considerable city, about sixteen days journey from Candahar, and situated in the territories of the great mogul. It surrender'd after being only block'd up for eight days.

This new conquest spread consternation thro' all the Indies. The emperor of the Moguls having sent to ask him what his pretensions were, he answer'd him coldly, that his design was to pay him a visit at Dinabat, the place of his residence, and that if that visit would be troublesome to him, he might be freed from it by sending him a year's revenue of his kingdom. 'Tis not known what the mogul's answer was, but 'tis certain that Velim Amet pursu'd his project, and conquer'd the Indies.

This

This prince, who had assum'd the name of Velim Amet, afterwards order'd himself to be call'd Schah Nader. Schah signifies king, and Nader is his proper name, for Thamas Kouli-kan, or Thamas Kan is only a borrow'd name with which Schah Thamas had honour'd him in consideration of his important services.

Kouli-kan was of a stature tall and well proportion'd, of a majestic mien, of a vast genius, bold and daring even to rashness. He was very secret in the projects he formed, and equally active in the execution of them ; he govern'd all himself, and knew how to make himself obey'd ; his orders suffer'd neither representations nor delays ; a person was criminal as soon as he testify'd the least repugnance to execute them, however difficult they might appear ; the cause was soon decided, for on the smallest sign he made, his servants strangled the criminals in his presence, and threw the body into the street. It was by an extreme severity in punishing the smallest contradictions that he acquir'd so absolute an authority.

In the distribution of employments he consult'd neither birth, talents, nor experience ; he displac'd all the great men of the former government, and substituted worthless creatures in their stead ; his choice constituted all their merit, and as he advanc'd them without great care, so he turn'd them off without much ceremony. The least suspicion or subject of complaint made them descend to the place whence they had risen, and reduced them to their primitive state.

No prince ever govern'd Persia in so despotic a manner ; nothing was so sacred as his will ; religion, laws, customs, and all things else, were oblig'd to yield to it. Nothing is more respected by the

Persians than religion, especially the sect of Hali, which prevails among them. He banish'd the most solemn ceremonies of it, reform'd the form of prayer, and under severe penalties forbad the pronounciation of anathemas against the adversaries of that sect. The most zealous were content to groan in secret, but durst not complain publicly. Wine, forbidden by Mahomet, was by his orders sold indifferently to every body, and neither rich nor poor made the least scruple to drink it.

He kept his troops in a much more exact discipline than the eastern princes generally do; he made them advance more orderly, and taught them to discharge more properly. As for the towns he besieg'd, his principal secret was to block them up, and force them to surrender through famine, the want of engineers, the defect of artillery, or of persons who could use it. For this reason, the sieges he form'd were generally very long; that of Ganges cost him ten whole months, tho' the Muscovites furnish'd him with bombs, mortars, and grenades, all which were of little use to him.

When he went to the conquest of the Indies, he left his eldest son at Maschat, and establish'd him lieutenant-general of the kingdom, intrusting him with the whole regal authority in his absence.

In a subsequent chapter the reader will see what was the success of the expedition of the famous Kouli-kan in the empire of the great mogul.

C H A P. XXIV.

Reasons which have hinder'd the Chinese from perfecting astronomy ; their turn for judicial astrology ; the fidelity and sincerity of their history ; how their ancient books proscrib'd by an emperor have been preserv'd ; the Chinese paper, and the time when it was invented ; how its defect was supplied before its invention ; circulation of the blood long known in China ; extraordinary discovery of the part where the gall of the elephant is lodg'd,

THE astronomical observations formerly made by the Chinese, are found in their histories, their treatises of astronomy, or in other books of incontestable antiquity. They consist in twenty-six eclipses of the sun which have been calculated in Europe, and have been found to happen in the year, month, and day specified by the Chinese authors.

It is not to be deny'd that the Chinese have always applied to astronomy, but it is not easy to determine the degree of knowledge of their first mathematicians. If we consult their history, we find their first emperors ordering some of them to regulate or reform the cycle, and others to make instruments and globes, and to observe the heavens ; some of them were order'd to study numbers, others music, and others the kalendar. The emperors themselves are concern'd in these designs, and the princes of the blood are employ'd in the execution of them.

Whether the instruments they were order'd to make were of their own invention we know not,

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but 'tis certain that the first instruments mentioned in the beginning of the Chinese history were far from the perfection of those us'd in Europe. They were however sufficient for the end proposed, that is, to regulate the seasons with respect to the government of the people, and the culture of the lands, to determine the lunations of each solar year, to intercalate properly, and to make a useful kalendar. For this purpose, it was not necessary for them to see the satellites of Jupiter, and the rings of Saturn, nor to observe all the accuracy and precision of the present age. They had no telescopes, and only us'd long pipes, which might indeed assist the sight, but not discover every thing to be seen at present in the heavens.

It will no doubt appear surprising that the Chinese, who have a considerable fund of genius, and a vivacity which penetrates into things, since we see them succeed in other branches which require no less reach of thought than astronomy, have not made farther advances in this science; but the following are the principal causes of this.

First, they who might distinguish themselves in this way, have no recompence to expect. In their history we find the negligence of their mathematicians punish'd, but we meet with none whose labour has been rewarded, or whose application to observe the heavens has rais'd him above indigence. All that can be expected by those who live in the tribunal of mathematics, is to arrive at the first employments of that tribunal, but the salaries of these are hardly sufficient for a moderate subsistence; for this tribunal is not sovereign, but subordinate to that of the ceremonies on which it depends. It is not among those nine tribunals, whose presidents are assembled to deliberate of the
important

important affairs of the empire. In a word, as the objects of their study are not in this world, so they have almost no claim to any thing in it.

If the president of the tribunal being rich, and a lover of astronomy, should endeavour to perfect it, to multiply observations, or to reform the method of making them, there would soon be a general uproar among the members of the tribunal. “ To what purpose, would they say, should we throw ourselves into new perplexities, which expose us to commit faults which are always punish’d by the retrenchment of one or two years salary? Is not this seeking to die of hunger in order to render ourselves useful to others?”

The second cause which hinders the progress of this science is, that there is nothing either at home or abroad to excite and rouse their emulation. If China had in its neighbourhood a kingdom which cultivated the sciences, and whose authors were capable of detecting the errors of the Chinese in points of astronomy, perhaps the Chinese would awake out of their lethargy, and the emperors would be more careful to advance this science.

There is little emulation at home, or at least it is so weak that it is hardly perceptible. This happens, because the study of astronomy is far from being the road which conducts to riches and honours; the principal way to arrive at preferment, is the study of the king, of history, of the laws, and of morality; it consists in learning what they call the *ouent-chang*, that is, to write politely, and in terms well adapted to the subject treated; by this means people obtain the degree of doctor, after which they are honour’d, and in such credit that they do not long want the conveniencies of life; for they are soon after made mandarins,

Besides, we must not imagine that in order to obtain this degree, people must pore upon books all their lives, since in the examinations made every three years at Peking, those who obtain the degree of doctor, the number of whom is fix'd to a hundred and fifty, are generally no more than between twenty-four and thirty years of age. The hanlins are chosen among the most learned doctors, are appointed to write history, and the emperor consults them in the most important affairs. From their body, those are taken who are sent into the provinces to examine the compositions of the literati, in order to be made batchelors and licentiates.

If from the beginning of the monarchy it had been establish'd, that there should be doctors of astronomy, and that they should not be admitted into the tribunal till after the most rigid examination they had given sufficient proofs of their merit, they would have been made governors of provinces, or presidents of the grand tribunals of the court, and by this means both mathematics and their professors would have been honoured.

The Chinese are more pleas'd with astrology than astronomy; for if a Chinese is told that he will soon be a mandarin, the astrologer is forthwith paid for his prediction. What is surprising is, that in China there are blind people who pretend to be masters of judicial astrology, and predict the good or bad fortunes of their fellow creatures. When the Chinese of any sense are upbraided with this, they answer, that tho' they willingly hear what flatters their self-love, yet they are not simple enough to believe that these blind creatures know any thing of futurity; that the credulous vulgar only believe their predictions, and that for themselves, if they bring such people into their houses, it is because they

they play upon instruments, sing well, and tell their story agreeably.

We are by no means to imagine that the Chinese language is an obstacle to the advancement of speculative knowledge, since the most skilful mantcheous confess that the Chinese language has fine turns, delicate expressions, and a laconicism to which the mantcheou language cannot attain; that a small number of Chinese characters produce in the mind, ideas which are grand, noble, and difficult to be transfus'd into any other language; and that if in discourse it is susceptible of equivocations, yet none of these are ever found in their books.

As for the sincerity and veracity of the Chinese history, we do not find that they like other nations have had reasons drawn from interest or the jealousy of the adjacent countries, to alter or falsify their history. It consists in a very simple enumeration of the principal facts, which may serve by way of model and instruction to posterity. Their historians appear sincere, and seem only desirous of coming at truth; they do not assert such things as they think dubious, and when they cannot agree among themselves about the shorter or longer duration of a particular reign, or of a whole dynasty, or any other fact, they give their reasons, and leave every reader to take which side he pleases:

We do not find that their historians search for the origin of their nation in the remotest ages; it does not even appear that they think being old an honour, nor that the glory of a nation consists in its antiquity; if it was so, we should not see the Chinese authors call in question the times before Fo-hi, till these of Hoangti; they would not say, that since Fo-hi to Yao there are uncertain reigns; that it is not agreed whether the emperors between Chin-nong and Hoangti

Hoangti follow'd each other successively ; and that they might be only tributary princes or great cotemporary officers.

'Tis true some Chinese authors have made their empire begin a prodigious number of years before Fo-hi, but in China 'tis well enough known that this calculation is the effect of ignorance rather than design, and that they have been deceiv'd by the spurious epochas of some astronomers. The grand history of China says no such thing, but without paying any regard to the fabulous times before Fo-hi, fixes the beginning of the empire in the reign of that prince.

'Tis not to be believ'd that the burning of the ancient Chinese books resembled that of a library, which in a few hours is reduc'd to ashes. All the books were not prohibited, since some were excepted, and among the rest, such as were on medicinal subjects, and in the scrutiny made for them, means were found to preserve a great many volumes, and the literati fav'd a vast number ; for caves, tombs, and walls, became asylums against the general tyranny. They gradually brought out these valuable monuments of antiquity, which began to appear without any danger under the emperor Venti, that is, about fifty-four years after the burning. The five king, and the philosophical works of Confucius and Mencius were found.

Some perhaps cannot believe the preservation of the ancient books, on account of the thinness of the Chinese paper, which, they say, is so quickly destroy'd by dust and worms, that they are continually oblig'd to renew their libraries.

But 'tis to be observ'd, that in the time of Chi-hoang they only wrote on the bark, or on small plates of bamboo, which are easily preserv'd.

Paper

Paper was not invented till sixty years after, under the reign of Venti of the dynasty of Han, and there are so many sorts of it, that it cannot be said in general that all the Chinese paper is thin, weak, and of short duration; some of it is indeed so, but this species is not us'd for writing, since there are other kinds to which these bad qualities cannot be ascrib'd.

We are not absolutely certain when the Corians began their paper manufacture, tho' it is probable this invention soon pass'd to the Chinese, who made it in a more solid and durable manner. It is form'd of cotton, and is as strong as stuff, so that 'tis no hard matter to write on it with a Chinese pencil. If it is to be wrote upon with European pens, alum water must first be laid over it, otherwise the writing would sink.

'Tis partly in this paper that the Corians pay their tribute to the emperor; they furnish the palace with it every year, and at the same time import a great deal, which they sell to the Chinese, who do not buy it for writing but for window-lights, because it resists the wind and rain better than their own; they oyl this paper, and make large squares of it; it is also us'd by taylors, who rub it between their hands till it is as soft as the finest stuff, after which they use it instead of cotton to line habits; it is even better than cotton, which, when not well quilted, gathers into knots. It is remarkable of this paper, that if it is too thick for the use intended, we may easily divide it into two or three layers or leaves, each of which are stronger, and torn with more difficulty, than the best ordinary paper.

Let us now consider the knowledge, which for many ages, the Chinese have had of the circulation of the blood. All the Chinese physicians generally assure us, that their ancient masters have known the circulation of the blood thro' the whole body, and that

that this circulation was perform'd by means of vessels call'd kinglo, which are the arteries and veins. They say that they believe it on the authority of these great masters, that the beating of the pulse also demonstrates it, but that they know not exactly in what manner the blood is distributed on its coming out of the lungs, nor how it returns to them. They have, as they say, an old book, intituled, Kant-chou-king, which gives the explication of it, but it is difficult to be understood, and the commentaries wrote upon it do not render it much more intelligible; they add, that as this piece of knowledge is not necessary for the cure of diseases, they are unwilling to lose their time in acquiring it.

'Tis true, that when we hear the Chinese physicians speak on the principles of diseases, we find no great justness nor solidity in their reasonings; but when they prescribe for diseases, which they have known from the beating of the pulse and from the indications which they draw from the different parts of the head, we generally find that their remedies produce salutary effects, which renders it probable, that they who have left these receipts or remedies to posterity, join'd theory to practice, and had a particular knowledge of the circulation of the blood and humours in the human body, and that their descendants have only retain'd the practical part.

With respect to this, the following appears to be a most extraordinary fact, and pass'es for a certain truth in Peking.

About sixty years ago, the empress, grandmother of the emperor Chang-hi, had a disorder in her eyes, which would yield to none of the ophthalmic medicines prescrib'd by the Chinese physicians. They were importun'd by the emperor, and not knowing how to extricate themselves, one of them
remember'd

remember'd to have heard that the gall of an elephant was proper to cure disorders of the eyes. The other physicians forthwith approv'd the medicine, or rather the presence of mind of him who mention'd it ; for they were thoroughly persuaded that the emperor would not make trial of it. However, they were deceiv'd ; for he forthwith order'd an elephant to be kill'd and the gall-bladder to be brought to him. This command was soon executed in the presence of the physicians, surgeons, officers, and a vast crowd of spectators ; but they were all surpriz'd, when, upon taking out the liver there was no gall-bladder found. They divided the lobes of the liver to see if they could find any marks of it, and search'd diligently into the neighbouring parts, but nothing appear'd which had the smallest resemblance to the gall. He who had given the receipt was struck with terror, and a profuse sweat broke out all over his body, because he thought he would have been punish'd for having been the useless cause of the death of this large animal belonging to the imperial equipage.

It was requisite to give an account to the emperor of what had pass'd. This prince answer'd, that the physicians had not been careful enough, or that they were ignorant ; on which he call'd the han-lin, the doctors, and such of the nine tribunals as pass'd for literati of the first order. They assembled, but whether thro' ignorance, or a dread of involving themselves in danger to no purpose, they gave no positive answer, and only reason'd in a superficial and inconclusive manner. At last appear'd a batchelor, call'd Tehcouc-hsing-yven, who without hesitation affirm'd that the elephant had a gall, but that they had in vain sought for it in the liver, where it was not ; that the gall of this animal pass'd thro' all
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the body, according to the different seasons of the year ; and that it was then in its leg ; he also quoted a book from which he had got this piece of knowledge, and mention'd the author's name.

The surprisè was general ; the trial was made in presence of the batchelor, and a greater crowd of people than appear'd before. The gall-bladder however was found, and carried in triumph to the emperor, who seeing it, cry'd out in a transport, " Who can be call'd a learned man if this batchelor is not such?" At the same instant, without any examination, he made him hanlin, and soon after sent him into the province of Tche-kiang, in quality of hia-yven, that is, chief examiner and judge of the literati. Three years after he call'd him to court, and made him president of a tribunal.

What is related in the book quoted by the batchelor runs thus. " The gall-bladder of the elephant is not in the liver, but follows the four seasons ; in the spring it is in the left fore-leg, in the summer in the right, in the autumn in the left-leg behind, and in winter in the right." The history adds, that under the second emperor of the dynasty of Song, an elephant dy'd in the spring, that this prince order'd its gall to be taken out, and that not finding it, he apply'd to Huien, who order'd it to be sought for in the left-leg, where it was actually found.

C H A P. XXV.

Description of some islands of the Archipelago, of Syphanto, Serpho, Thermia, Andros, and Apano Castro; the extent and fertility of these islands; fruits and animals found there; character of the inhabitants.

THE island of Syphanto is about fifteen leagues in circumference; the climate is mild, the country beautiful, and abounding with springs of very clear water; they have a great many olive-trees, from which they obtain admirable oils; wines, corns, pulses, fruits, capers, and cotton, are very plentiful in this island, and lemon, orange, and other trees would be much more common, if the natives were at the pains to cultivate them.

This island seems formerly to have been very rich, since the inhabitants shew us a vast number of mines, whence they pretend they obtain'd a great deal of gold and silver; we also there find the remains of the furnaces, where, 'tis probable, they purified the metals as they were taken from the mines. In the last war a skilful Venetian chymist came to make a trial on one of these places, and from eighty pounds of the mineral obtain'd eighteen ounces of very good silver.

The people of Syphanto are humane, affable, and laborious; they speak a very sweet and somewhat less corrupted Greek than that of the other islanders; all their habitations consist in a large borough, surrounded with walls and defended by a castle, and in eight considerable villages, which contain about six thousand inhabitants. The whole of their commerce consists in stuffs and earthen ware.

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Tho' the bishop of Greece resides at Syphanto; yet his diocese comprehends eight other islands, namely Serpho, Miconi, Amourgo, Nio, Stampalia, Naphy, Siehgre, and Policandro. In Syphanto there are forty-five parishes, and a vast number of chapels scatter'd here and there, on the hills and in the plains.

There are five monasteries, three for men, and two for women. We find only six Latin families in the whole island, and these came from other parts.

The island of Serpho is twelve miles in circumference. The soil is dry, mountainous, and full of rocks, so that the country is as frightful as Syphanto is smiling and agreeable. Here they have but little corn and wine, and very few trees. There are a good many cattle and sheep for so dry and parched a country; and tho' these animals only browse on the herbs and shrubs which spring up here and there among the rocks, yet they are not lean, and their fleeces are very fine and beautiful. Serpho also produces very good saffron, and at certain seasons of the year we there see a prodigious number of large red partridges, as are all those of these islands, where it is rare to find such as are grey. In this island there are two mines of iron, and two very beautiful quarries of load-stone.

The principal abode of the inhabitants is in a large borough situated on the top of a steep mountain about a league from the sea; and in a village about a league from the borough, and both contain only about eight hundred inhabitants. The people are poor, unciviliz'd, speak a very corrupt Greek, and pronounce it with a very silly and ridiculous tone. The island in spiritual matters is govern'd by the vicar of the bishop of Syphanto.

Thermia is about twelve leagues distant from Serpho. This island took its name from the thermæ or hot baths, which formerly rendered it so famous. It is about fourteen or fifteen leagues in circumference, and tho' the land is cultivated, yet it is not fertile, since it produces little else besides wheat and barley. The wine is bad, and there are almost no trees to be seen. There is a large borough in the middle of the island, and a considerable village about two leagues from this borough. In these two habitations there are about four thousand persons. Between the north and the west appear on an eminence, the remains of an old castle with many ruin'd houses, and the rubbish of two Latin churches. Towards the south we see the ruins of an ancient city, which must have been spacious and well built.

The isle of Andros is about twenty leagues from Thermia. The mountains there are very high, but the valleys equally agreeable, since they are adorned with a number of country houses and beautiful gardens, which are kept in a perpetual verdure by the rivulets which water them. We here find a great many orange, lemon, cedar, fig, pomegranate, jujube and mulberry trees generally of an uncommon bulk.

At the point of the island which is next to Capodoro; a promontory of Negropont, lies the harbour of Gavrio, capable of containing a considerable fleet. The parts adjacent to the port are desert, and most parts of the island are not much better peopled, considering its extent; for it contains only five thousand persons. The borough, or as they call it the city of Andros, consists of five hundred houses built to the north on a slip of land which runs into the sea, and forms on each side a

small bay, which is far from being a safe harbour. On the point of this land we see the ruins of an old castle built after the manner of the ancient fortresses. Within the walls there is a pretty beautiful palace, whose windows are built of beautiful and well cut marble. The walls abound with the coats of arms and the cyphers of the lords Summaripa, to whom the island belong'd, and who after the invasion of the Turks came to settle at Naxia. Four leagues south of this city we find another habitation call'd Apano Castro, which in these islands is a common name for every thing which was anciently built on an eminence.

About a hundred and fifty years ago, this island not containing a number of persons sufficient to cultivate it, they sent for some Albanese families, who multiplied considerably, and whom they afterwards divided into two villages, three leagues distant from each other, the one called Auna, and the other Molakos.

The principal men of the island are descended from a number of families who formerly came from Athens. These possess the richest lands, which is the reason why the vulgar are very poor. They live out of town, and never come to it, except to treat about public affairs, or transact their own business. About fifty years ago a pirate of Cioutæ came to pillage the island, for which reason they have built small castles in the form of towers to defend themselves from future insults.

Andros has a bishop, who generally resides in the city. Besides two small Greek churches which are in the island, there are also two large monasteries for monks and nuns.

There were formerly in this island eight hundred families of the Latin church, but most of them were
cut

cut off by a general plague which rag'd in the island. The rest either banish'd themselves to shun the persecution of the Greeks, or join'd the Greek church.

Apano Castro is a large vally surrounded with little hills all cover'd with hamlets. On the declivities of these hills are fifteen or twenty towers belonging to the principal men of the island. What appears the most singular here, is the remainder of a very ancient church or temple; the cupola still subsists, and seems to be built in a fine taste, and the pavement consists of well-polish'd white and black marble delicately wrought into the forms of roses and flowers.

C H A P. XXVI.

Usefulness of the Chinese gazette; festival in every city to honour the persons most distinguished for their probity; another regulation to encourage merit; fishing of pearls, extracted from a memorial; ancient laws renewed in favour of infirm and aged parents; the emperor offers a sacrifice in the beginning of the spring, and sets about tilling the ground.

TIS not with the Chinese gazette as it is with most of those printed in Europe, in which people insert whatever they please, whether good or bad, without any distinction. They print nothing in the Chinese gazette, but what has either been presented to the emperor, or comes from him.

The persons who have the charge of it dare add nothing, not so much as their own reflections, under pain of corporal punishment.

This gazette contains almost all the public affairs transacted thro' the whole empire. It is a collection of all the memorials and petitions presented to the emperor, the answers he makes, the instructions he gives, and the favours he grants either to the mandarins or the people. This collection is printed every day in form of a pamphlet, containing sixty or seventy pages. But this is only true of that printed at Peking; for that printed in the provinces is shorter, because it contains fewer memorials.

The ancient Chinese emperors, in order to enforce virtue, were not content to transmit to posterity very wise laws, and refin'd maxims of morality, but for this purpose have also regulated certain external customs. One of the most admirable of these is a feast, which the governor of each city must prepare every year for such as are distinguished on account of their integrity and regular conduct. This feast is held in the name and by the order of the emperor. The governor, in regaling these virtuous guests, is thought to hold the place of his majesty, and must only invite such as are within the extent of his own government, for which reason this feast is called *kiang-in*, the feast or the wine for the people of the country. It is a great honour to be invited to it, and at the same time an engagement contracted to behave in a virtuous manner. If afterwards any of these guests should neglect his duty, or give a bad example even in the slightest things, the honour conferr'd upon him turns to his confusion, he is sufficiently upbraided, and the people do not fail to ridicule him.

The following is a memorial presented to the emperor in 1725, concerning this feast.

“ We see that in the remotest ages, the wise
 “ founders of this monarchy had ordered as a per-
 “ petual custom, that every year there should be a
 “ feast prepared in all the cities of the empire, by
 “ the order and at the expences of the emperor,
 “ and that only the people of the country who were
 “ illustrious for their probity should be invited to
 “ it. By this means virtue was intended to be ho-
 “ nour’d. This custom was gradually interrupted.
 “ In several places it was no longer observ’d ; or
 “ if it was, it was in so superficial a manner, as
 “ not to answer the end of so useful an institution.
 “ Scarce was your majesty set upon the throne,
 “ till you attended to this beautiful regulation, and
 “ gave orders to renew it. In the first year of
 “ your reign, you by an express edict ordered, that
 “ for the future it should be exactly observ’d and
 “ celebrated every where with pomp. To con-
 “ form myself to the orders of your majesty, I
 “ have fix’d the fifteenth of the first moon for this
 “ feast. I shall equally invite to it the Tartars and
 “ Chinese who are celebrated for their virtue, that
 “ all may share the bounty of your majesty, and
 “ that this honour may contribute to the reformation
 “ of manners.”

Some time after the emperor issued out an order, declaring that it was not enough to honour great men during their lives, but that it was also necessary to pay a respect to them after death ; that they should ransack the histories of each province and city, and examine without distinction either of sex, age, quality or condition, whether there were any persons who had excell’d in any way, to whom no honour has been paid after his death. Among such

men were those who had been famous for their virtue or their learning, those who had done some important service to the empire, whether at the bar or in the field; those who had assisted the people in times of calamity; those who had laid down their lives for the sake of their prince. Among the women, were the widows, who after their husbands deaths had lived long in the strictest chastity, and died without marrying a second time; married women, who had distinguished themselves by their respect and love to their husbands. Girls, who had preserved so inviolable a chastity, as rather to lose their lives than their virtue. His majesty order'd that money should be taken out of the imperial treasury, to erect some monument to their memories, in their respective countries; and that every year the governor should, on a stated day, go and pay them some honour. This edict being pass'd, searches were made in all the provinces and cities, and the viceroys sent their informations to the court with the name and illustrious deeds of the person who merited this distinction.

The following is a memorial presented in consequence of the emperor's edict.

“ According to the edict published by your majesty, for erecting monuments in honour of widows, women, and girls, who have rendered themselves famous for chastity, love of their parents, and rectitude of morals, the tsong-tom, and the viceroy of Canton, represent, that in the city of Sinhoei a young woman named Leang was in her lifetime so distinguish'd for her remarkable chastity, as to lose her life rather than part with it. This girl was of an amiable natural disposition, possessed with great probity, and favour'd with great beauty. In the fifteenth year
“ of

“ of the reign of Canghi, some pirates having made
 “ a descent on the coast, made an attack on the virtue
 “ of young Leang, who resisted, and would by no
 “ means yield to their infamous designs, for which
 “ reason she was carried off and made a slave. But
 “ tho’ she was constrain’d to go on board a ship, she
 “ had such resolution as never to permit the least
 “ indecency. She answer’d the abandon’d sailors
 “ with insults and reproaches, and when she found
 “ a favourable opportunity, threw herself overboard,
 “ to deliver herself from the danger to which her
 “ virtue was expos’d. This is the fact related in
 “ the memorial of two officers, and after having
 “ examined the informations we have sent you, we
 “ are of opinion, that so great virtue deserves to
 “ be recompens’d; and that to lose life rather than
 “ virginity, is an example which ought to be
 “ known, that it may be imitated. For this rea-
 “ son, according to the custom of the empire, and
 “ the express orders of your majesty, we have re-
 “ solv’d, in honour of this young lady, to erect a
 “ triumphal arch, and a monument of stone on
 “ which this illustrious action shall be design’d, that
 “ the memory of it may be eternally preserv’d.
 “ If your majesty thinks proper, we shall advise
 “ the governor of the place to take thirty crowns
 “ from the imperial treasury for this purpose.

Order of the emperor.

I APPROVE OF THE ABOVE REPRESENTATION.

Fishing of pearls, taken from a memorial.

In a river in Tartary, towards the east, near Leaotong, there are abundance of pearls found; every

year the emperor sends to this fishery a certain number of Tartars chosen out of their eight tribes. The three first tribes, which are the most numerous and illustrious, furnish out thirty-three companies, and the other five only furnish thirty-six; each company has its captain and serjeant, and three general officers command the whole. Some mandarins who are judges of pearls go along with them, and in order to have the liberty of fishing, they must every year give the emperor eleven hundred and forty-four pearls, which is the settled tribute; the first tribes give five hundred and seventy-six pearls; those they present must be transparent, and without any flaws, otherwise they are return'd, and others demanded in their stead. When the companies return, their pearls are examin'd, and if there are too few of them, the officers are punish'd for negligence, for instance, they are either discharg'd or lose a year's salary; but if the pearls come home in great plenty, they are rewarded.

Ancient laws reviv'd in favour of infirm and aged parents.

The renovation of these ancient regulations was owing to the following accident. The governor of a small city represented that his mother was so old that she could not be conducted to his government, for which reason he begg'd of the emperor that he might resign his charge and reside with his mother, in order to perform the offices of a dutiful son to her. "What, reply'd the emperor upon reading this memorial, it is hardly a year since he was made governor of this city, was his mother much younger before he went to take possession of his office; or if she was aged, why did he leave her?" "The

“ The demand he makes seems to be a pretext to
“ leave a government which he does not like. Let
“ the viceroy of the province of Houcquang ex-
“ amine into this affair, and send me an infor-
“ mation.

“ Besides, I ordain the sovereign tribunal which
“ ought to inspect all the affairs of the mandarins
“ to assemble, and more clearly explain the ancient
“ laws which permit an officer to leave his charge,
“ and go to the relief of his parents when they are
“ infirm or advanc’d in years.”

For the better understanding of these regulations, 'tis to be observ'd, that according to the laws of China, a man cannot be a mandarin, one of the literati, or a soldier, either in the city or province where his family lives, and if he gets an office in a province adjoining to his own, he must live in a place which is at least fifty leagues from it, because a mandarin ought only to consult the public good, whereas, if he holds an office in his own country he would be troubled with the solicitations of his neighbours and friends, and might be in danger of committing some injustice in their behalf. They carry this point so far as not to permit a son, a brother, or a nephew, to be a subordinate mandarin in the province where his father, his brother, or his uncle are superior mandarins.

Now, since the person chosen to be a mandarin must leave his province if his parents are alive, it is necessary either to quit them or take them with him; generally the parents follow the son who is made a mandarin, but it frequently happens that the father or mother are not fit for long journies, or are afraid lest a change of air should prove prejudicial to their health. On this occasion, if the mandarins have other brothers who stay at home to
succour

succour them, or if the parents are not very aged, but yet do not chuse to accompany him, they nevertheless for their honour or interest oblige him to accept of the office, which he readily does; but after having accepted it, if the brother left with the parents should die, if the parents are become infirm or far advanc'd in years, or if the son has been long in a place, then the law permits him to make representations to the court, and ask liberty to throw up his charge; but lest this permission should be abus'd, the following regulations were made.

1. If any of those who come into court either to draw an employment by lot, or to enter again into office after a fatigue of three years, wants to reside with his grandfather or grandmother to serve them till their death, he ought to communicate his intentions to the viceroy of the province, who is to inform the court of it. His demand is easily granted, and as his conduct is laudable, he may re-enter into his rank.

2. If without having told the age of his parents he accepts of an office, he must at least hold it three years; and if after three years he wants to be with them and serve them, he must acquaint the viceroy whose subaltern he is, and who, after the ordinary examination, lays his case before the court. If it is not a false pretext, if he has been guilty of no misbehaviour, and if he owes nothing, the court permits him to retire, and after the death of his parents he is permitted to enter into an office of the same degree.

3. If during the three first years any accident has happened, if his parents, who were before in good health, are become infirm, or if the brother he left with them is dead, or out of a condition of serving them; in this case, without waiting for the expiration

tion of the three years, he must acquaint the viceroy of the province where he bears his office, and the viceroy must, as soon as possible, send a writ with his seal to the viceroy of the mandarin's province, desiring him to enquire in a particular place whether the parents of such a person are infirm or aged ; whether they have other children with them ; and to send attestations of the facts in form, with the seal of the mandarins of the place. These informations and attestations must be laid before the court, and if they are found true, they confirm the request. The officer, after the death of his parents, and wearing mourning for three years, may, if he pleases, obtain a charge like that which he had resigned.

Besides, this permission of laying down an office is granted when the parents are very rich and keep a great many servants, because the Chinese say, that it is proper for children, of whatever quality, not to commit the care of their parents to others, either when they are old or infirm. They ought to interrogate them about the state of their health, to see their wants with their own eyes, and to serve them with their own hands.

By these fine regulations, we see the extreme care of the first Chinese emperors to inspire children with respect, love, and tenderness for their parents, since they have permitted a son to quit the most illustrious employments, and leave the court to attend his father and mother, to solace them in their old age, and to accompany them to the tomb. In order to support and augment this filial piety, they have also order'd children to perform certain external and political ceremonies, by which they may testify their perpetual gratitude to, and remembrance of their parents, even after their death. By ordering
them

them to honour the dead, they teach them their duty to the living, and what a father does to his deceas'd father, teaches his children what they ought to do to himself during his life. In a word, love and respect for parents, are, as it were, the basis and foundation which support the beauty and solidity of the Chinese government.

The emperor offers a sacrifice in the beginning of the spring, and then sets about tilling the ground.

'Tis a maxim of the Chinese government, that the emperor must till the ground, and the empress spin. The emperor gives this example to the men, that none of them may disdain agriculture; the empress submits to spinning, that the women may not dispute the most ordinary work belonging to their sex. Food and cloathing are the two things necessary for life; if the husband tills the ground, say the Chinese, the family will be fed, and if the wife spins the children will be cloath'd.

The tribunal of the rites regulates the ceremonies observed while the emperor tills the ground. First, It nominates the twelve illustrious persons who must accompany him and work near him, namely, three princes, and nine presidents of the sovereign courts. If any of the presidents are too old, the emperor nominates substitutes for them. Secondly, This ceremony consists not only in tilling the ground in order to excite emulation by his example, but is also accompanied with a sacrifice, which, as high priest, he offers to Chang-ti, in order to obtain plenty for the people. The same practice is follow'd by all those nominated to accompany his majesty, whether princes, mandarins belonging to the literati, or man-
darins

darins of war. Thirdly, The night before this ceremony, his majesty chuses some lords of the first quality, and sends them to the hall of his ancestors to fall prostrate before their pictures, and tell them, as if they were alive, that the next day the emperor is to offer the grand sacrifice. The same memorial also specifies the preparations which the several tribunals are to make ; one must prepare the matter of the sacrifice, another the words repeated by the emperor in offering it, and a third must erect and adorn the tents in which the emperor and his retinue dine, if he has order'd dinner ; a fourth must assemble forty or fifty old men, who are labourers by profession, and who are present when the emperor tills the ground ; forty younger labourers are also brought to put the plough in order, yoke the oxen, and prepare the seeds to be sown. The emperor sows the five kinds of seeds which are thought most necessary in China, namely, wheat, rice, millet, beans, and a species of millet call'd cao-leang.

On the twenty-fourth day of the month the emperor and all the court are dress'd in a particular manner, and go to the place appointed in order to offer the sacrifice of the spring to Chang-ti, in which they pray that god to make the fruits of the earth grow, and to preserve them from all accidents ; for this reason they offer the sacrifice before they put their hands to the plough. The place destin'd for this purpose is a spot of ground fifty feet and four inches high, some furlongs to the south of the city. On one side of this elevation is the field to be labour'd by the imperial hands. The emperor offers the sacrifice, and after the ceremony is over, he descends, together with the three princes and the presidents who are to labour along with him ; some great lords carry the rich coffers which contain the seeds

seeds to be sown; the whole court attends the ceremony in great silence. The emperor lays hold of the plough and makes several furrows, when he leaves it a prince of the blood lays hold of it, and the rest do the same in their turns; after having tilled the ground in different parts, the emperor sows the seeds. On this occasion they do not labour the whole field, but on the following days profess'd labourers till it up. The ceremony ends with a rich present which the emperor orders to be made to these labourers; this present is regulated, and consists of four pieces of printed cotton given to each of them for cloaths.

The governor of the city of Peking goes often to the fields, which they cultivate with care, to view the furrows, and examines the crop carefully to find if it promises well. In the autumn the same governor orders the grain to be gather'd and put into yellow sacks, which is the imperial colour, and these sacks are kept in a magazine built for that purpose. This grain is reserv'd for the most solemn ceremonies, and when the emperor sacrifices to Tien or Chang-ti, he offers a portion of it as the fruit of his hands, and at a certain season of the year presents some of it to the manes of his ancestors, as if they were still alive.

C H A P. XXVII.

Description of the city of Ganjam; history of the idol ador'd there; description of Bram-pour; extravagant ceremony of the bramins; the temple and pagod of Jagrenat; history of its origin; the prodigious concourse of pilgrims to Jagrenat, and the excess of their austerities.

GAnjam is one of the most trading cities to be found between Madras and Bengale, every thing abounds in it, and its harbour is very commodious; at the lowest tides its entrance has always five or six feet water, and nine or ten at the highest. The inhabitants build a vast number of vessels, and at a very small expence. The facility and greatness of the commerce would no doubt have invited the European nations thither, if the jealousy of the natives had not oppos'd their settlement. Tho' the people of Ganjam are under the dominion of the mogul, yet they think themselves possess'd of perfect liberty, because they are not oblig'd to have any Moor for the governor of their city. They will not permit the Europeans to build their houses of brick, for they say, "If we should allow them to use bricks, they would soon build fortresses, and make us captives." For this reason, in the whole city there is only one grand pagod, and the governor's house built of brick; all the other houses are built of a fat earth, plaister'd with lime both within and without, and only cover'd with straw or rushes

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The city is indifferently large, the streets are narrow and ill dispos'd, and the people very numerous. It is situated in 19 degrees 30 minutes, north latitude, on a small eminence along the river, a quarter of a mile from its mouth. It was formerly more considerable for its riches and commerce, and lay much nearer the sea, but a violent easterly wind made the sea overflow its banks so as to drown the city and most of its inhabitants.

At Ganjam there is only one pagod, which is a tower of a polygonal figure, about eighty feet high and thirty or forty in extent at its base. To this tower is join'd a kind of hall, in which the idol is plac'd. This idol, whose name is Copal, is serv'd by priests and devadachi, that is, the slaves of the gods. These are strumpets, whose employment is to dance, ring small bells in concert, and sing infamous songs, both in the pagod when sacrifices are offer'd, and in the streets when the idol is carried in procession.

The history of the god Copal is very whimsical. About sixty years ago, a foreign merchant convey'd an ill made statue to that city. It nearly resembled a man a foot and a half high, with four hands, two of which were elevated and extended. In the other two he held a German flute. The merchant exposing his statue to sale, a priest of the idols publish'd every where that this god had appear'd to him, and wanted to be adored at Ganjam, with the same solemnity as at Jagrenat. The foolery of the bramin pass'd for a divine revelation; the statue was bought, and a promise made to build a magnificent temple to it. The governor did not undeceive the people, but imposing a general tax to build the temple, he found means to raise more money than

was sufficient to erect two such temples as that which he intended.

Brampour is still more considerable than Ganjam, both for the number and riches of its inhabitants, and its vast trade in stuffs and silks. The people are docile, and have but a small attachment to idols.

In Ganjam there is a greater corruption of morals than in any other part of the Indies; and vice is so barefac'd, that some years ago they proclaim'd by sound of trumpet, that it was dangerous to visit the devadachi, or strumpets who liv'd in the city, but that men might safely have recourse to those who serv'd in the temple of Coppal.

Brampour is four leagues from Ganjam, and has a very remarkable fortress, which consists of two pretty high rocks, surrounded with a wall of stone almost as hard as marble. It is a thousand paces in circumference, and the wall on the north is wash'd by a small river which falls into the sea about a league from thence. About a hundred years ago, a native of the country, with a hundred of his contemporaries, held it out for two years, against a formidable army of Moors. All the plain country is well cultivated, especially near the mountains, where there are two crops of rice and corn, as well as at Bengal, but at Brampour the air is much more wholesome, and the cattle more fat and vigorous.

At Ganjam and Brampour, they perform a ceremony no less superstitious than extravagant. An old bramin, accompanied with two of the principal ladies of the town, goes to a small elevation form'd by the carias or white ants. The bramin, after several ridiculous grimaces, pronounces some words, and pours water on the heap of earth; the women afterwards come with a very devout air, and throw

upon it boil'd wine, oil, butter, milk, and a number of flowers. This ceremony lasts three hours, and the women succeed each other to pay their offerings. In that country there is a vast number of very venomous serpents, and the women imagine that by such offerings they preserve their husbands and children from the stings of these animals.

Jagrenat, fifteen or sixteen leagues from Ganjam, is certainly the most rich and famous pagod of all the Indies. The structure is magnificent, very high, and surrounded with a vast inclosure. This pagod is also considerable on account of the number of pilgrims which come to it from all parts, and for the gold, jewels and pearls with which it is adorned. It gives its name to the beautiful city which surrounds it, and to the whole nation. The raja of the country is seemingly tributary to the mogul, and takes the title of officer of the empire, but the only homage they exact of him, is, that the first year he takes possession of his government, he should go in person to visit the nabab of Katek, which is a considerable city between Jagrenat and Balassor. The raja is well escorted when he pays this visit, in order to screen himself from all insults.

The temple is particularly remarkable for its antiquity. The history of its origin is very singular, as we are inform'd by the tradition of the country. After a violent hurricane, some fishermen found on the shore, which is very low, a beam which the sea had thrown out; it was of a particular wood unknown to these people, and was therefore destin'd for some public edifice. It was with difficulty they could draw it to the place where they were building Jagrenat. On the first stroke of the ax, a torrent of blood flowed from it, and the carpenter, astonish'd, forthwith cry'd out, a prodigy. The people -
flock'd

flock'd together from all quarters, and the bramins did not fail to publish, that it was a god who ought to be ador'd in the country.

There was nothing preternatural in this red liquor which flow'd from the beam. When this species of wood is not cut at a proper season, if it is expos'd to the sun, it is eaten by the worms, which penetrate to its very heart. If after this it is thrown into water, it is soon impregnated with it, and the water flows out copiously, when the ax goes pretty deep. This beam was a red wood, and the water in penetrating to its heart had assum'd its colour, which resembled that of blood. Of this beam they therefore made a statue five or six feet high. It is rather the figure of an ape than a man, the arms being extended, and truncated a little below the elbows.

The tribute exacted from the pilgrims is one of the greatest revenues of the raja of Jagrenat. When they enter the city, they pay three roupies to the porters for the use of the raja. Before they enter the enclosure of the temple, they pay one roupie to the principal bramin who has the care of it. This is the smallest tax, which the poorest must pay; but the rich give considerable sums.

There is an incredible concourse of pilgrims, who come to Jagrenat from all parts of the Indies, both on this and the other side of the Ganges. Some of them perform a journey of three hundred leagues, prostrating themselves continually thro' the whole road. That is, when they come out of their houses, they fall flat on the ground, with their hands extended beyond their head, and then rising up they prostrate themselves after the same manner, putting their feet where their heads were, which they continue to do to the end of the pilgrimage, which some-

times lasts several years. Others drag long and heavy chains fixed to their girdles. Others, on their shoulders bear an iron cage, in which their head is included.

C H A P. XXVIII.

Particular government of the island of Tson-ming; employment of the mandarins of war; authority of the mandarins of letters; ceremony of asking for rain; order of the literati; order of the people; character of these islanders.

THE island of Tson-ming is divided into four kinds of people. The first order is that of the mandarins, whether of war or letters. The first of the mandarins of war has the same rank, and performs the same functions with an European colonel. He has four mandarins under him, whose employment corresponds to that of a captain. Four other mandarins depend on these, and are, as it were, lieutenants. These have also others under them, who may be consider'd as serjeants.

Each of these mandarins has an attendance suited to his dignity; and when he appears in public, he is always accompanied by an escort of officers belonging to his tribunal. The whole together command four thousand men, some cavalry and others infantry. The soldiers are natives of the country, and have their families in it. Every three months they receive the emperor's pay, which is five crowns of fine silver, and a measure of rice every day, which
is

is sufficient for the support of a man. The cavalry have five crowns more, and three measures of small beans for their horses, with which the emperor furnishes them. These troops are sometimes review'd, on which occasion, their horses, guns, sabres, arrows, coats of mail, and helmets, are carefully view'd; and if the least rust is found upon their arms, their negligence is forthwith punish'd with thirty or forty blows of a baton. They also perform exercise, if we can give that name to a tumultuous and irregular march after the mandarin. They are permitted to follow any business they please, as the offices do not greatly hinder them in a country where peace reigns almost continually, so there is no necessity for impressing or inlisting soldiers; that profession is by most look'd upon as a fortune, which they endeavour to procure either by the influence of their friends, or the presents they make to the mandarins.

As the first mandarin of letters is governor of the city and of all the country, so he administers justice, and receives the tribute paid to the emperor by every family. He must in person inspect the bodies of those who have either been kill'd in a fray, or thro' despair have put an end to their lives. Twice a month he gives audience to the twenty chiefs of the quarters contain'd in the island, and narrowly examines into every thing that happens within his jurisdiction. He grants passports to ships and barks, and hears the complaints and accusations which are almost continual among so numerous a people. All the processes come before his tribunal, and he orders such of the pleaders as he judges culpable, to be punish'd with the severe blows of a baton. In a word, he condemns criminals to death, but his sentence, like that of the mandarins under

him, cannot be executed till it is ratified by the emperor; and as the tribunals of the province, and much more those of the court, have a vast multiplicity of business to transact, the criminal has always two or three years to live before the sentence of death can be executed. This mandarin has three subordinate ones, who judge in causes of small importance, and whose offices resemble those of under sheriffs; there are also other mandarins of letters, who have no authority over the people, but are only concern'd with the examinations and degrees of the graduates.

'Tis the business of the first mandarin to determine when rain and fair weather are to be demanded; the following is the ceremony us'd on this occasion. The mandarin orders a proclamation for a general fast to be posted up in all the public places, and butchers and cooks are prohibited to sell their commodities under the severest penalties. The mandarin then marches to the temple of the idol, accompany'd with some other mandarins; he lights two perfum'd candles on the altar, after which the whole company sits down; in order to pass the time they drink tea, smoke a pipe, converse for an hour or two, and then retire. This is what they call asking for rain or dry weather.

A viceroy of the province provok'd because rain was not granted to his reiterated requests, sent one of the inferior mandarins in his name, to tell the idol that if he had not rain on the day which he appointed, he would banish him from the city, and order his temple to be ras'd to the ground. The idol god neither understood his language, nor was frighted at his threats, for no rain fell on the day specified. The viceroy, enrag'd at this refusal, resolv'd to keep his word, forbad the people to carry
their

their offerings to the idol, and order'd his temple to be shut up and its doors seal'd, which was forthwith done ; but rain coming some time after, the wrath of the viceroy was appeas'd, and the people were allow'd to honour him as before.

The nobles hold the second rank in the island, and these generally consist of such as have been formerly mandarins, whether they have been broke, which most of them are, whether they have voluntarily quitted the mandarinship, with the consent of the prince, or whether they have been forc'd to resign by the death of their parents ; for a mandarin who has sustain'd such a loss must forthwith divest himself of his office, and by this means give a public testimony of his grief.

Others of the nobles are such as not having had a capacity to arrive at literary degrees, have by money procur'd some titles of honour, in consequence of which they are intimate with the mandarins, which makes them fear'd and respected by the vulgar.

The third order is that of the literati. There are near four hundred batchelors in the island, besides, a surprising number of students from sixteen to forty years of age come every three years to be examin'd by the tribunal of the governor, who prescribes the subjects of their composition. All aspire to the degree of batchelor, tho' few attain it. 'Tis rather ambition than a desire of being learn'd, that supports them during so long a course of study. The degree of batchelor not only exempts them from the chastisement of the mandarin, but also gives them the privilege of being admitted to his audience, sitting down in his presence, and eating with him ; an honour which in China is highly esteem'd, and which is never granted to any of the people.

The last order comprehends the whole people, and it is surprizing to see with what ease a single mandarin governs them. After having publish'd his orders on slips of paper, with his seal affix'd, he posts them up in the public places of the cities and towns, and is immediately obey'd.

So ready an obedience proceeds from the dread and respect which the mandarin procures by his manner of governing so numerous a people. He never appears in public without a great retinue, and tho' his cloaths are rich and magnificent, yet his countenance is grave and serene; four men carry him in a large gilt chair, and he is preceded by the members of his tribunal, whose bonnets and habits are of a very singular form; they march in order on each side of the street, some carry a silk umbrello before him, while others from time to time beat upon a copper bafon, and with a loud voice require the people to behave with profound respect during his passage; some carry large whips, and others draw after them long batons, or chains of iron, so that the noise of these strikes terror into a people naturally timid, and who know that they should not escape the chastisements of the mandarin if they refus'd obedience to his orders.

There are hardly any people more afraid of death than these Indians; some of whom, however, especially among the women, put an end to their lives either thro' rage or despair; but it seems they are still more afraid of wanting a coffin after death, so that he who has only nine or ten pistoles lays them out in a coffin more than twenty years before he has occasion for it, and looks upon it as the most valuable piece of his furniture.

In this island there is a certain canton where the people are so fond of law-suits as to mortgage their
houses,

houses, lands, furniture, and every thing they have, only for the pleasure of pleading and procuring an order for their enemy's receiving forty blows with a baton. It sometimes happens, that the defendant, by secretly giving a larger sum to the mandarin, makes the blows fall on the back of the plaintiff; hence arise mortal hatreds, which remain in their hearts till they find a proper opportunity of taking a satisfactory vengeance, which they most generally do by setting fire to their enemies houses in the night; the kindled straw, which awakes them by falling on them, puts them in mind of the blows of the baton which by their means their antagonists had receiv'd. This is one of the capital crimes, so that according to the laws, such as are guilty of it are punish'd with death.

C H A P. XXIX.

Description of the island of Teneriffe; the vintage of the malmsey wine; description of the island of Cuba; of the port and city of the Havana; of La Vera Cruz; of the Puebla de los-angelos; of Mexico; of Acapulco; and of the kingdom of Queda.

THE riches of the island of Teneriffe, its great trade, and the excellent malmsey wine it produces, renders it the most considerable of all the Canaries: It is about eight leagues long and four broad; in the middle of the island stands the celebrated mountain call'd the Pike of Teneriffe, which is perceiv'd fifty leagues off, and is about

about thirteen hundred fathoms high. The snow often falls on the top, while the heat is intense in the plains.

Laguna, a small city, is the capital of this island; beyond it there is a plain two leagues long, whence we descry the sea on the west. Here begin the beautiful fields of vines, intermix'd with orange, citron, and other American trees.

The malmsey is a grape of a particular kind, which they gather carefully, and not till it is perfectly ripe for the press. When the wine is drawn they mix quick lime with it to preserve it for transportation to foreign parts. The island also produces white and red wine of another species, and the inhabitants have a kind of porous stones thro' which they filtrate the water they drink.

The island of Cuba is about two hundred and fifty leagues broad, and in the winter it is almost impossible to cruize in the channel on account of several rocks towards the south, which run along the whole coast, and towards the north, on account of the Parcel, where there are some small and low-lying islands, in places where the channel is only four leagues broad. There are now no Indians in the island, which is intirely possess'd by Spaniards, who live in several villages. They have a bishop, who generally resides at the Havanna, the capital of the island. Cuba principally produces that excellent tobacco which in Europe goes under the name of Spanish tobacco, and of which the Spanish snuff is made.

The port of the Havanna is defended by the fort of the More, which is a castle provided with more than sixty cannon; the other entrance is in the middle between the fort of the More and another fort which has thirty-six large molten cannon. When
ships

ships come near the city they are within the reach of the cannon of a third fort, which is smaller than the other two ; one vessel can only enter at each of these passes, the rest being almost full of rocks level with the surface of the water. This port, or rather bay, runs a league to the south, and forms, as it were, two arms to the east and west. The mooring is good, and ships are secure against the most violent winds.

The city, which is almost round, is well fortified, and towards the land has several bastions with their curtains ; it requires about an hour to walk round it, and it contains three parishes, six houses of different orders, and three monasteries.

I hardly know whether we ought to give the name of harbour to the road of Vera Cruz, which is 19 degrees, 10 minutes, and 7 hours of difference from the meridian of Paris. Ships moor under fort St. John d'Ulva, built on a small island which the sea covers intirely at high water. On Good Friday, in 1519, Ferdinand Cortez landed near St. John d'Ulva, for which reason he gave the name of Vera Cruz to the city which he founded five leagues further north than the small island of Ulva. It is now call'd Vera Cruz, to distinguish it from that call'd Nueva Vera Cruz. This is the only port in the gulph of Mexico, and the city is only one third as big as the Havanna. It is only considerable by the stay which the merchants ships make at it when they come from Cadiz, and return freighted with silver, cacao, indigo, and cochineal.

La Puebla de-los-angelos is the most considerable city of Mexico, except the capital. It is almost as large as Orleans, and its streets are strait and adorn'd with pretty beautiful houses. It is divided into four parishes,

parishes, in which there are nine monasteries and a greater number of corporations. Nothing surpasses the magnificence of their churches, and especially of the cathedral.

The city of Mexico is twenty-two leagues from Puebla, and eighty from Vera Cruz. Mexico is the most beautiful and considerable city in this new discover'd world ; it is situated in a spacious plain, surrounded with a circle of mountains more than forty leagues round. In the season of the rains, which begin about May, we can only enter by three caufways, of which the smallest is half a league long, another is a league, and the third a league and a half ; but in dry seasons the lake, in the middle of which the city stands, is considerably diminish'd. The Spaniards attempted to carry off the water thro' the mountains which surround this vast plain, but after incredible expence and fatigue they have only executed a part of their project ; however, they have succeeded so far as to prevent the violent inundations which often threaten'd the city.

The city of Mexico is very regularly built, and cross'd with canals fill'd with water from the lake, and such canals may be made in all the streets. Mexico is much larger than Puebla, and tho' some Spaniards have affirm'd that there are a hundred thousand persons in it, yet upon an impartial examination it will be found that it contains no more than sixty thousand.

In Mexico there are ten thousand whites, the rest of the inhabitants are compos'd of Indians, African blacks, mulattos, Mestis, and other people descended from a mixture of these various nations and the Europeans, which has produc'd men of colours so different between black and white, that in a hundred visages we can hardly find two of the same colour.

The

The houses are beautiful, and the churches magnificent ; there are a great many regular communities, and in the streets we see many more coaches than in any city of France except Paris. The climate is so charming, that the inhabitants may thro' all the year wear Spanish cloth, tho' they are about 20 degrees in north latitude. In the hottest time of the summer they need only keep themselves under shades to guard against the excess of the heat ; this is the reason of the answer which a Spaniard just come from Mexico made to Charles the fifth of Spain, when that prince ask'd him, how long it was at Mexico between summer and winter ? “ As long, Sir, said he, as is necessary to pass from the sun to the shade.” The rains which begin in May and do not end till the spring, contribute greatly to moderate the heat.

If we consider the quantity of silver duly brought from the mines of this city, the magnificence of the churches, and other edifices, the vast number of coaches continually moving in the streets, and the immense riches of many Spaniards, we should be apt to imagine it one of the richest cities in the world ; but when we see the Indians who constitute most of the inhabitants, ill cloath'd, without shirts, and going barefoot, we can hardly believe the city so opulent as it appears.

There are four hundred leagues between Mexico and Acapulco, which is 16 degrees 45 minutes north latitude, according to the observations of the pilots. The Mexican merchants have houses here, in which they lodge their merchandize brought from Manila. While the ships of the Philippine islands are in the harbour there is a vast concourse of merchants, but they are hardly gone till they retire, and even the
richest

richest of the inhabitants go further into the country to avoid the bad air of Acapulco.

The harbour is good and safe, but the castle is not strong, tho' it has a fine-moulded artillery. The vessels of the Philippines generally arrive there in December and January, and set out in March. If they staid longer, they would not find the winds strong enough for their heavy galleons; and beyond the Marian islands, they would infallibly have the west winds, which begin in June, and are entirely contrary to them. The greatest calamity which happens to Acapulco is, that there are frequent earthquakes in it.

The small kingdom of *Queda* is tributary to the kingdom of Siam, and the city contains eight thousand inhabitants, while there are no more than twenty thousand in the whole kingdom. The entry of the river is six degrees and ten minutes north latitude. Two leagues to the north of this entry stands the mountain of the elephant, so called because at a distance it resembles the figure of that animal. None but small ships can pass the bar, in which there are only two fathoms and a half of water. In the river as far as *Queda*, there are four fathoms at high water.

The inhabitants, who are Malaians, follow the mahometan sect of the Turks and Moguls. Their houses are built of bamboo, and rais'd on pillars four or five feet high above ground, on account of the humidity of the soil; but the king and some of the richest inhabitants have houses of boards. Their cloaths resemble those of the Malaians, of Malaca, Jor and Sumatra. They generally have long hair, and a small piece of stuff or silk wrapt round their head, without covering it entirely. They always carry
their

their cric, which is a very sharp poniard, fifteen or eighteen inches long, and two broad; many of them are wav'd, and have handles of gold. They have also zagayes, and some muskets; their shields, which are very light, and two feet some inches in diameter, are proof against the sabre and the pistol. In the country there are several families come from the coast of Coromandel, and these are easily distinguish'd, because they are blacker and more timorous than the Malaians. There are also some Chinese, who have come thither by land from Siam.

This kingdom is not well peopled, but is full of large forests, where there are vast numbers of wild buffalos, elephants, stags and tigers. They here catch elephants in the same manner as they do at Siam; and from these animals arises one of the most considerable revenues of the king. The plains are intersected with many rivulets, which render them very fertile. Besides the ordinary fruits which grow in the Indies, the soil here spontaneously produces several excellent fruits unknown in other parts of the world, among which the dungoustan, and the duriion, are most esteemed even by the Europeans.

The king levies no taxes on his subjects, and has some mines of tin which is as white as that of England, but not so solid. He orders pieces of coin to be made of it which weigh a pound, and are only worth seven pence. He also causes pieces of bad gold to be made round, and about a line and a half in diameter, with Arabic letters grav'd upon them. Two of these go for a Spanish crown. A small copper coin, worth a French farthing, is current among the people. The necessaries of life are here very good and cheap. The merchants of Surat
come

come hither to load their ships with tin, which in the Indies they call calin. Those on the coast of Coromandel bring cotton stuffs, and carry back gold dust and elephants in exchange.

C H A P. XXX.

Several particulars of the kingdom of Sennar ; description of its capital and palace ; order observ'd when the king goes to the country ; the manner in which justice is administer'd ; riches and fertility of the country ; different coins current in it ; manners, customs, and commerce of the inhabitants ; singular dresses of the ladies of quality ; uncommon trees found in this country.

THE city of Sennar, the capital of the kingdom bearing the same name, is about a league and a half in circumference. It is very populous, but ill contrived, and as badly govern'd. It contains about a hundred thousand persons, and is situated on the east of the Nile, upon an eminence in thirteen degrees four minutes of north latitude. The houses are only one story high, and ill built, but the terrasses with which they are cover'd are very commodious. The king's palace is surrounded by high brick walls, but has nothing regular in its structure, since we see nothing but a confus'd pile of buildings without the least beauty. The apartments are richly furnish'd, and adorn'd with large pieces of tapestry after the manner of the Levant.

The

The king often quits his palace, and goes to his country houses, on which occasion the following order is observ'd. Three or four hundred cavaliers, mounted on very beautiful horses, appear first, and are followed by the king surrounded with a great number of servants on foot, and armed soldiers, who sing his praises, and play on the tabor, which is a very agreeable music. Seven or eight hundred girls, or married women, march in confusion, along with these soldiers, and carry on their heads large paniers made of straw, variously colour'd, and elegantly wrought. These paniers, which represent all kinds of flowers, and whose coverings are of a pyramidal form, are plac'd upon dishes of copper tinn'd, and full of fruits and dress'd victuals. These dishes are first presented to the king, and then distributed to those who have the honour of accompanying him. Two or three hundred cavalry follow in the same order with the former, and close the whole of this march.

The king, who never appears in public except with a silk gauze of various colours, sits down at table as soon as he is arriv'd. His most common diversion is to propose prizes to the lords of his court, and to shoot at a mark with them with the gun. After passing most of the day in this exercise, he returns to the city in the same order he came out of it. On the days when he does not go a walking, he holds a council morning and evening. It is not customary in this country to protract processes long, since as soon as a criminal is apprehended, they present him to the judge, who interrogates him, and condemns him to death if he is found guilty. They lay hold of him, throw him down on the ground, and strike him severely with batons till he expires.

At Sennar every thing is very cheap. A camel is sold for seven or eight shillings, an ox for fifty pence, a sheep for fifteen pence, and a fowl for a penny, and so in proportion of other aliments. The people do not love wheaten bread, but keep it for the use of strangers. That which they themselves use is made of dora, a small round seed. This bread is good when new-bak'd, but after it is kept a day is insipid, and cannot be eaten. It is form'd into a pretty broad cake of the thickness of a crown. The merchandize of this country are elephants teeth, tamarinds, civet, tobacco, and gold dust. They every day hold a market in the large square which is in the middle of the city, where they sell provisions and goods of all kinds. They also hold another market in the square before the king's palace, in which they sell the slaves. These are seated on the ground, with their legs cross'd over each other, the men and boys on one side, and the women and girls on the other. One of the strongest and most robust slaves is sold for a crown, which is the reason why the Egyptian merchants carry off a great number of them every year.

The lowest coin of this kingdom passes for a halfpenny, and is a small piece of iron of the figure of St. Anthony's cross. The fadda comes from Turkey, and is a thin silver coin, less than a farthing, and only worth a silver penny. Besides these two coins they use Spanish reals and piafters, which must be round, because such as are square are not current in trade. The piafters are worth about four shillings in that country.

The heats at Sennar are so intense, that 'tis hardly possible to breathe in the day-time. They begin in January, and do not terminate till the end of April, when they are succeeded by copious rains, which

which last three months, infect the air, and cause a great mortality among men and animals. This is in some measure the fault of the inhabitants, who are slovenly, and take no pains to drain the water, which being stagnant, and becoming corrupted, diffuses malignant vapours.

The people are naturally tricking and deceitful, very superstitious, and strongly addicted to mahometism. Brandy, wine, and even mead, are prohibited to them, so that they drink none of these liquors except in secret. Their drink is a kind of beer, which they call boufa. It is very thick, has a bad taste, and is prepared in the following manner. They toast the grains of dora before the fire, throw them into cold water for twenty hours, and then drink the liquor. They also drink coffee with pleasure, which however is not used in Ethiopia.

The ladies of quality are covered with a fine robe of silk or fine cotton, with large sleeves which hang down to the ground. Their hair is plaited and adorned with rings of silver, copper, tin, ivory, or glass of various colours. These rings are tied to the tresses in form of crowns. Their arms, legs, ears and nostrils are adorned with rings of the same kind. Their shoes are simple soles, which they tie on with cords. The women and girls among the vulgar, are only cover'd from the waist to the knee.

The foreign goods brought to the kingdom of Sennar, are spices, paper, tin, iron, brass wire, vermilion, sublimate, white and yellow arsenic, iron ware, French spikenard, Egyptian mahaleb, which is a grain of a very strong smell, Venetian necklaces, which are strings of beads of all colours, and that species of blacking which they call kool, and

which they use for blacking the eyes and eye-brows. All these wares are also sold in Ethiopia, but with this difference, that at Sennar the largest glass beads are most esteem'd, and the smallest in Ethiopia.

The merchants of Sennar carry on a great trade with the eastern coast; during the trade winds they set out for Suaquen in the red sea. The fishery of pearls in that place and the city of Suaquen, belong to the grand signior. Hence they set out for Moka, a city of Arabia-Felix, which belongs to the king of Yemen; after which they go to Surat with gold, civet, and elephants teeth, and bring back spiceries and other Indian commodities. This voyage generally takes two years to perform it in.

When the king of Sennar dies, the grand council assembles, and by a barbarous custom order all the brothers of the prince who is to mount the throne to be massacred.

What is most remarkable in this country, is the prodigious number of trees not known in Europe; some of them are much higher than the loftiest oaks, and so large that nine men cannot grasp them; their leaf nearly resembles that of a melon, and their fruit, which is very bitter, is like a gourd. There is one of these trees naturally hollow'd, so that we enter by a small door into a chamber open at the top, and so large as easily to contain fifty persons standing.

The *gelingue* is another tree, not much larger than an oak, but as high as those now mention'd; its fruit is of the figure of a water-melon, but somewhat smaller; internally it is divided into small cells full of a yellow seed, of a substance like powder'd sugar; this substance is a little acid, but agreeable, of a fine flavour, and very refreshing; the bark is hard and thick, and the flower, which has five white
leaves

leaves like the lily, bears a seed like that of the poppy.

There is in this country another tree call'd *deleb*, which is as high again as the palm-tree, and nearly of the same figure ; its leaves resemble a fan, but are much larger ; its fruit is round and hangs in clusters, but from the tail to the middle is a little larger than that of the *gelingue* ; this fruit is cover'd with five very hard scales, which form a kind of calix ; it is yellow when ripe, and its bark is so hard, that when the boughs are agitated by the winds, the fruit striking against each other makes a terrible noise ; if one of them was to fall on a man's head it would infallibly kill him. When they break the bark of this fruit, which is not easily done, they find a vast number of filaments, which inclose a substance almost like honey ; this substance, which has the smell of balm, is so sweet and agreeable, that nothing more delicious can be eaten ; in the middle of this substance there is a large brown and very hard kernel, which is the seed of this tree. Besides the fruit now mention'd, this tree also bears another of the form of a turnip, with three barks, and which has the taste of roasted chesnuts.

The *domi* is as it were the male of the *deleb*, and is not so high by a half as the palm-tree ; but its leaves, tho' not so long, are as broad again ; they make of them baskets, mats, and even sails for the ships which trade in the red sea ; the fruit of this tree is a foot long, is cover'd with five or six leaves, and is of a whitish substance, which is sweet like milk, and very nourishing.

The tree which they call *cougles* is also of an enormous bulk, since it consists of nine or ten large trees united together in a very irregular manner ; it

has a small leaf and bears no fruit, but only little blue flowers without any smell. In the vast forest of Sennar there are also other trees absolutely unknown in Europe.

C H A P. XXXI.

Description of Gondar, the capital of Ethiopia ; its great trade ; coins which are current in the empire ; vast extent of Ethiopia ; riches and fertility of the country ; power of the emperor ; cause of the overflowing of the Nile ; sources of that river ; dresses of the persons of quality ; of the civet, sea-horses, and the manner of catching them ; description of Emfras ; ceremonies observ'd by the Ethiopians in their funerals.

Gondar, or Gondar a Catma, that is, the city of the seal, is the capital of Ethiopia, but tho' it is three or four leagues in extent, yet it is far from being so beautiful as the cities of Europe, neither indeed can it be so, because the houses are only one story high ; tho' there are no shops, yet there is a vast trade, since all the merchants meet in a large square to transact their business and expose their goods to sale. The market lasts from morning till night, and is stock'd with all kinds of commodities. Every merchant has a place of his own, where he exposes what he has to sell on mats. The money they use is made of gold, and of salt ; the gold is not mark'd with the king's stamp, as in Europe,

Europe, but is in ingots, which they cut as occasion requires, from an ounce to half a dram, which is thirty French pence ; and that they may not adulterate it, there are numbers of goldsmiths appointed to judge of it by the touch-stone. For the small money they use rock salt, which is as white as snow and as hard as a stone ; this is dug out of the mountain of Lafta, and convey'd to the magazines of the emperor, where it is form'd into cakes, which they call amouli, or into half cakes, which they call courman ; every cake is a foot long and three inches broad and thick ; ten of these cakes are worth three shillings ; they break them according to the payment they want to make, and use them both for money and domestic purposes.

There are about a hundred churches in the city of Gondar, and the patriarch, who is the chief with respect to religious affairs, and lives in a fine palace near the patriarchal church, depends on the patriarch of Alexandria, who consecrates him. He nominates all the superiors of the monasteries, and has an absolute power over the monks, who are very numerous ; for in Ethiopia there are no other priests, nor any other bishop but the patriarch. We may judge of the great number of priests in the empire from this, that in one ordination they sometimes ordain ten thousand priests and six thousand deacons ; the whole ceremony of the ordination consists in this, that the patriarch, sitting down, repeats the beginning of the gospel over the heads of such as are made priests, and gives them his benediction with an iron cross which weighs seven or eight pounds, and which he holds in his hand ; but as for the deacons, he is content to give them his benediction without reciting the gospel.

The empire of Ethiopia comprehends a vast extent of land, and is composed of several kingdoms, one of which called Tigre, contains twenty four principalities, which are all dependant on it, and are in reality so many petty governments, tho' the kingdom of Agau, before the Ethiopians made the conquest of it, was a republic which had its particular laws and government. The emperor of Ethiopia has always two standing armies, one on the frontiers of the kingdom of Nerea, and the other on those of the kingdom of Goyamo, where the richest gold mines are found. The whole produce of these mines is taken to Gondar, where, after being purified and reduc'd to ingots, it is put into the royal treasury for the payment of the troops and the expences of the court.

The great power of the emperor proceeds from his being the absolute master of the properties of his subjects, which he takes and gives as he thinks fit. When the master of a family dies he takes possession of all his effects, except a third, which he leaves to the children or heirs; another third he gives to some person who by this means becomes his vassal, and is oblig'd to serve him in war at his own expence, and to furnish a number of soldiers, proportion'd to the effects given him, which is the reason why this prince, who has an incredible number of vassals, can raise numerous armies in a short time and at a small expence.

In all the provinces there are offices where an exact account is kept of all the effects which come to the imperial treasure by the deaths, and which are afterwards given to vassals, who are put in possession of them by the emperor in the following manner. To him destin'd for the vassal, he sends a wreath of taffety with these words wrote on it in
letters

letters of gold, “ Jesus, emperor of Ethiopia, of “ the tribe of Juda, which has always conquer’d “ its enemies.” The officer who carries this order from the emperor, with a certain ceremony ties this wreath about the head of the new vassal, and is afterwards accompanied with trumpets, cymbals, and other instruments, and some cavalry, to put him in possession of the effects the prince intends to bestow upon him.

The rains, which last for six months in Ethiopia, begin in April, and do not cease till the latter end of September. For the three first months the days are serene and beautiful, but as soon as the sun sets, the rain, which is generally accompanied with thunder and lightning, continues till he rises again. The reason of the overflowing of the Nile has been long sought after, and very unjustly attributed to the melting of the snow, none of which was perhaps ever seen in Ethiopia. We need seek for no other cause, than those rains, which are so copious that a deluge seems to fall; on which occasion the torrents become violent, and carry along with them a gold which is much purer than that obtain’d from the mines, and which the country people gather with uncommon care.

There is hardly any country more populous or fertile than Ethiopia, since all the plains, and even the mountains, which are very numerous, are cultivated. There are whole plains cover’d with cardamoms and ginger, which has a fragrant smell, and which in this country is four times larger than that of the Indies. The many large rivers which water Ethiopia, and whose borders are continually adorn’d with lilies, jonquils, tulips, and a vast number of other flowers unknown in Europe, render this country extremely delicious. The forests are full

full of orange, lemon, jafmin, pomegranate, and feveral other trees, cover'd with beautiful flowers, which diffuse an agreeable odor ; and there is a particular tree, which bears a fpecies of rofes far more fragrant than thofe of Europe.

In this country there is a very extraordinary animal, not much larger than a cat, which has the face of a man, with a white beard, and a voice like that of a perfon bemoaning his condition. This animal always keeps in one tree, where it is born and dies ; and if one of them is catch'd in order to be carried off, it forthwith faints and dies of grief.

When the rains are over, the emperor takes the field to wage war againft the kings of Galla and Changalla, who are his moft powerful enemies. Before he fetts out, he publifhes the day of his departure, and orders his tents to be pitch'd in a large plain in fight of the city of Gondar. They are all magnificent, and that in which he lodges is cover'd with a red velvet embroider'd with gold. Three days after, he orders two large filver kettle-drums to beat thro' all the city, takes horfe, and repairs to the palace of Arrington, the rendezvous of the whole army, which he reviews for three days, and then enters upon action. Their armies are fo numerous, that the one commanded by the emperor in 1699 confifted of between four and five hundred thoufand men.

In Europe we have been long in an error about the colour of the Ethiopians, becaufe we have confounded them with the Blacks of Nubia, who are their neighbours. Their natural colour is brown, or that of the olive. Their ftature is tall and majestic ; they have good complexions, beautiful eyes, well-fet nofes, thick lips, and white teeth ; whereas the inhabitants of the kingdom of Sennar, or
Nubia,

Nubia, have flat noses, thick lips, and very black complexions.

The dress of persons of quality is a robe of silk or fine cotton, with a kind of scarf. The burgessees are cloath'd in the same manner, except that they do not wear silk, and that the cotton they use is coarser; as for the vulgar, they have only a pair of drawers, and a scarf which covers the half of their body. The manner of saluting in Ethiopia is very singular; they take each others right hands, and put them mutually to their mouths; they also take the scarf of him whom they salute, and tie it round their own body, so that those who wear no robes are half naked when they are saluted.

In the kingdom of Goyame there is a very high mountain, on the top of which are two large springs, one to the east, and another toward the west. These two springs form two rivulets, which roll with impetuosity to the middle of the mountain, where they sink in a spongy earth covered with canes and rushes. These waters appearing again at the distance of ten or twelve leagues, and being there re-united, form the river Nile, which is soon augmented by the waters of several rivers which it receives. What is surprizing is, that the Nile passes thro' the middle of a lake without mixing her waters with those of the lake, which is so large that it is called Bahal Dembea, that is, the sea of Dembea. The country round it is charming, since on every side we see nothing but large towns and beautiful woods of laurel. Its length is about a hundred leagues, and its breadth between thirty-five and forty. Its water is sweet, agreeable, and much lighter than that of the Nile. In the middle of this lake there is an island, on which the emperor has a palace as magnificent as that of Gondar.

In this lake there are a great many sea-horses, which push the water before them, and spring very high. The skin of this animal is sometimes red, and sometimes white, and their head resembles that of a horse, though their ears are shorter. These horses are amphibious, since they come out of the water to browse the grass on the shore, where they often carry off goats and sheep for their food. The skin is very much esteem'd, since they make bucklers of them, which are proof against musket balls and spears. The Ethiopians eat the flesh of these animals, which must certainly be very unwholesome.

They take these horses in the following manner: When they see one of them, they pursue him with a drawn sword, and cut off his legs, so that not being able to swim any longer, he comes to the shore and dies.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Ethiopia. Its situation is charming, and its houses, which are well built, are separated from each other by hedges which are perpetually green, cover'd with flowers and fruits, and intermix'd with trees planted at an equal distance; and this is the idea which ought to be form'd of most of the cities of Ethiopia. The emperor's palace is situated on an eminence which commands the whole city.

Emfras is famous for its trade in slaves and civet. They here bring up such a prodigious number of civet cats, that some merchants have three hundred of them. It is a difficult task to feed them. They thrice a week give them raw beef, and on the other days a kind of milk pottage. They now and then perfume this animal with fine odours, and once a week they scrape together an unctuous matter which

comes out of its body with the sweat, and which they call civet from the name of the animal; and they carefully preserve this matter in oxens horns close stopt up.

At Emfras the vintage is in February, on which occasion some grapes are found which weigh eight pounds, and whose seeds are as large as nuts. These grapes are of different colours; and tho' such as are white have a very good taste, yet they are not most esteem'd by the Ethiopians, who have an aversion to them purely because their colour resembles that of the Europeans.

Emfras is the only city in Ethiopia where the Mahometans have the public exercise of their religion, and where their houses are intermixed with those of the Christians.

Tho' the Ethiopians have but one wife, yet they would be glad if their law allowed them several. The priests are very severe on those who keep more than one, but their civil judges are not so rigid.

The obsequies of the Ethiopians are so singular as to deserve our particular attention. When any one dies, the most hideous cries are heard from all quarters, and all the neighbours assemble in the house of the defunct, to weep in concert with the relations. They wash the body with particular ceremonies, and after covering it with a shroud of new cotton, put it in a coffin in the middle of the room, which is illuminated with flambeaux of wax, on which occasion the cries and tears are redoubled, and accompanied with the beating of mourning drums. Some pray for the soul of the defunct, others repeat verses in his praise, and others mangle their flesh, tear their hair, or burn themselves with flambeaux, in order to testify their grief. This ceremony, which is terrible and affecting, lasts till the
priests

priests come to carry away the body. After having sung some psalms, and burnt incense, they begin their march, holding a cross of iron in the right, and a pound of stones in the left hand. They themselves carry the body, and sing during the whole march. The relations and friends follow, and still continue their cries, which are accompanied with the sound of mourning drums. All of them have their heads shav'd, which in that country is the sign of mourning. When they go past any church they stop and say certain prayers, after which they proceed to the place of interment, where they again burn incense, sing some psalms with a mournful voice, and put the body in the ground. The mourners return to the house of the deceas'd, where a feast is prepar'd for them, and where the relations assemble morning and evening for three days, to lament the loss of their friend, during which time they eat nothing. After three days they disperse till the eighth day from the death of the person, and every eighth day throughout the whole year assemble, to weep for two hours.

Another more singular ceremony is observ'd on the assumption of the virgin Mary, on which occasion the emperor receives the communion. Twelve thousand men, rang'd in order of battle, appear in the great court before the palace. The emperor, cloath'd with a robe of blue velvet, embroider'd with gold and hanging down to the ground, has on his head a piece of muslin with gold stripes, which forms a kind of ancient crown, and leaves the middle of the head bare. His shoes are made after the Indian manner, and adorn'd with flowers and pearls. Two princes of the blood, sumptuously cloathed, wait for him at the gate of the palace with a magnificent canopy, under which
he

he marches, preceded by trumpets, kettle-drums, flutes, harps, hautbois, and other instruments, which afford a pretty agreeable music. He is followed by the seven first ministers of the empire, who hold each other under the arms, and have their heads cover'd almost like the emperor, and each holding a javelin in his hand. He in the middle carries the imperial crown, with his head bare. This crown is extremely magnificent, since for its top it has a cross of the richest jewels. The officers of the crown holding each other in the same manner, follow alternately singing the praises of the emperor. The musketeers, cloath'd in robes of different colours made as tight as a waistcoat, follow, and are succeeded by the archers, who are armed with bows and arrows. This march is clos'd by the emperor's led horses, richly caparison'd, and cover'd with stuffs of gold which hang to the ground, and are adorn'd with the most beautiful tigers skins.

The patriarch, dress'd in his pontificals, which are adorn'd with crosses of gold, stands at the door of the chapel attended with more than a hundred priests cloath'd in white, and plac'd in rows, with an iron cross in their hands, some within and others without the chapel. The patriarch taking the emperor by the right hand, leads him into the chapel, and brings him near the altar. They carry this canopy over the emperor's head, till he comes to his desk, which is cover'd with rich tapestry, and he stands till he receives the communion, which the patriarch administers in both kinds. When the ceremony is over, they discharge two cannons, as they did at entering; after which the emperor comes out of the chapel, and returns to the palace in the same order which was observ'd in marching from it.

C H A P. XXXII.

Several very simple medicines used by the Indian physicians, for various kinds of diseases.

TO relieve persons afflicted with violent and lancinating head-achs, the physicians of Bengal mix a spoonful of oil with two spoonfuls of water, and after having agitated these liquors well, they put some of the mixture into the palm of the hand, and rub the forehead with it, asserting that nothing is more proper to cool the blood. They also order the patient to drink the same dose for a retention of urine.

They treat erysipelas of the head with leeches, and in order to make them fasten, irritate them, by handling them with their fingers dipt in mouldy bran.

Slack'd lime is much us'd among the physicians of Bengal, who apply it to the temples for head-achs contracted by cold. They also apply it to the stings of scorpions, hornets, and other venomous animals. But to draw cold humours from the knees when inflated, and to expel wind from the intestines, they mix it with a small quantity of honey, and form it into a plaister, which falls off when it has produc'd its effect, but they anoint the part with oil before they apply it.

They pretend that the best remedy against worms in the intestines, is a glass of quick lime-water taken three mornings successively; and to destroy worms generated in wounds, they mix lime with the juice of tobacco.

The cucuma or terra merita is no less us'd than the lime, since with the former they rub the forehead, the palms of the hands, and the soles of the feet.

The leaves of the Bengal beans bruis'd, put into a bag and smell'd to several times a day, according to them cure tertian fevers; for which some also order the patient to smell to the whole flowers of white chamomile, two hours before the paroxysm, gently rubbing the forehead, temples, the parts of the arms wherein venesection is performed, the wrists, the palms and backs of the hands, the navel, the loins, the hams, the feet, and the region of the heart, with a bag full of the beans of the country bruis'd; for they do not use those of Europe.

These beans are also very good against the scurvy, for the cure of which some use the broth of beans, and others eat them fried.

The most skilful of their physicians judge of the violence of the disease by the pulse, whereas the vulgar form an estimate of it by the external heat or cold, pretending that the internal parts are cold when the skin is hot, on which occasion they carefully abstain from drinking, for fear of a fannipat, a kind of lethargy, which without impairing reason very much, proves mortal in a short time.

They are afraid of no fevers, so much as the double tertian; and for such as begin with shivering or trembling, they order the patient to take broth of rice boil'd with a spoonful of whole pepper and a head of garlick bruis'd, which makes the patient sweat, and frees him from his thirst. When the body is cold, and the hands and feet hot, they order the sick to take three mornings successively, three spoonfuls of a small herb, which is probably the creeping germander, with juice of green ginger, but

perhaps dry ginger with sugar would produce the same effect.

Some in order to remove a thick and viscid phlegm from the lungs, advise, instead of tobacco, to smoke the dry bark of vervain root. Others in order to incise and attenuate this phlegm in coughs, toast equal parts of cloves, cinnamon, and long pepper, which they mix with honey corrected by a burnt clove; and of this mixture they now and then take a small quantity.

In order to cleanse the salivary vessels and glands from any thick and glutinous humour, they gargarize with a decoction of lentils, which produces happy effects.

To cure the epilepsy, they, during the paroxysm, burn the patient to the bone with an ignited gold button; or in the beginning of the fit they apply to the back of the head, where the two large elevator muscles separate, two or four full-grown leeches; and if these produce no effect, they add more till the patient comes to himself.

To patients afflicted with fluxes, gripes, or a discharge of mucous excrements, they give a glass of water, into which they have the night before, put a spoonful of white cumin, and two spoonfuls of pepper roasted and reduc'd to a powder; but in bilious fluxes they mix opium with honey, of which they make a plaister to be laid on the navel.

For inflations of the scrotum, and all cold defluxions, they prepare a liniment of oyster-shells bruised on a stone and mix'd with water.

When they want to produce a sweat, they make the patient sit down, and covering his whole body except the head, place under him a vessel full of water in which they have boil'd stramony, german-

der, and hedge mustard. They would also put
box-

Box-wood in it, if they had any; for the prickly box of Bengal has not the same virtues with that of Europe.

At Bengal there is a very common disease, accompanied with profuse sweats which prove mortal. The remedy for it is to exhibit cordials and strew linseed in the bed, which mixing with the sweat forms a mucilage which braces up the pores by its coldness.

To cure tetter, they put a small quantity of male incense into two or three spoonfuls of lemon juice, with which they bathe the part afflicted, and which produces a cure in three weeks, being accompanied with the most grateful sensation of coolness when applied.

They cure the panaris, or whitlow, very easily, by means of the toasted leaves of a species of lily which grows at Bengal, applying them twice a day to the part affected, and at the end of thirty days the pus is form'd. They use the same medicine for the resolution of boils and callosities. They cure abscesses with a cataplasm of onions and green ginger fry'd in oil of mustard, and also apply this preparation to the parts affected with the gout, and to the abdomen, for the flatulent colic.

The scurvy, which they call jari, is not unknown in the kingdom of Bengal, and the physicians first purge the patient, after which they order him to drink a proper quantity of a liquor composed of equal parts of the juice of onions, green ginger, and the greater basilicon. Their gargarism is made of honey and lemon juice; and they affirm that this disorder proceeds from ulcers in the intestines.

There is also another very common disorder, in which the tongue is split and cut in several places, and is sometimes rough and marked with white spots.

spots. The Indians are greatly afraid of this disorder, which they say proceeds from an intense heat of the stomach. Their cure consists in chewing basilicon with black seeds, or they swallow the juice of it impregnated with a clove, and sometimes they order the juice of the greater mint to be drank.

They are subject to a kind of ulcers which they call nests of worms, and which are several ulcers communicating with each other by small canals full of worms; and as some of these ulcers are heal'd, others break out. To catch these worms, some apply plates of lead pierc'd with holes, over which they lay ripe figs, so that the worms passing thro' the holes enter the fruit, which is forthwith to be removed, and by this means the ulcer is cur'd.

They also sometimes cure these ulcers by applying to them a layer of coarse-ground snuff and pounded salt as thick as a shilling, and this remedy is remov'd every morning, by which means the wound is cur'd in twenty days.

C H A P. XXXIII.

Situation and extent of Egypt; its government and produce; the course of the Nile; and the several antiquities of Cairo, Alexandria, and Thebes.

EGYPT is by the Greeks called sometimes Aiguptos, sometimes Potamuris, and sometimes Melambolis, all which denote the advantage it has in being water'd by the Nile, and fertilis'd by the black slime which it spreads on the ground.

Almost

Almost all the rest of the ancient nations have known it by the name of the land of Cham the son of Noah, or by that of the land of Mitram the son or descendant of Cham who settled here.

The situation of Egypt is between the entry of the Mediterranean on the north, the isthmus of Sues and the red sea on the east, Nubia on the south, and the deserts of Barca and Lybia on the west.

Its length from north to south, from the last cataract of Nubia to the Mediterranean, is five thousand three hundred stadia, according to Strabo, which make about two hundred and twelve leagues, namely, from the Mediterranean to Cairo thirty-five leagues, from Cairo to Thebes an hundred and thirty-five, and from Thebes to the last cataract forty-two.

It is not so much in breadth, since at most it is no more than between twenty and twenty-six leagues from the last cataract to Cairo. It may even be said, that its breadth is hardly more than five or six leagues, since there is no cultivated land broader than this extent; for it is a long valley border'd by a double chain of mountains which run from east to west, and are cross'd by the Nile; but out of this space, the rest is ground which in all ages has been an uncultivated desert. But from Cairo on the north to the Mediterranean, Egypt is so enlarg'd, that its base from the sea extends to Kan-joune, formerly Jaissus, the last city of the kingdom on the west to the coasts of Lybia beyond Alexandria, and is near a hundred leagues.

Tomumbay of the race of the Mamalukes, is the last sultan whom Egypt had; for Selim emperor of the Turks conquer'd it in the year 1517, and it has since continued under the dominion of the grand signior.

There are in it a bashaw, twenty-four beys, and four corps of militia ; but tho' the bashaw is, as it were, the chief of the government, yet he can undertake nothing of importance, without the advice and consent of the beys and other officers.

The bashaw is generally install'd in his office in the month of September, which according to the Coptic computation is the first month of the year ; and the sultan about this time sends him every year, either a continuation of his office, or an order for his deposition. He generally holds his charge three years, tho' there is no time stated, since he is often deposed before that period.

The castle of Cairo serves as a palace for the bashaw, where he thrice a week holds his divan or general council, which is composed of beys, agas, and seven corps of the militia.

The beys are the lieutenants of the bashaw, and tho' there should be twenty-four of them, yet this number is rarely compleat, because the bashaw who nominates them, finds it his interest not to fill up the vacancies soon, on account of a certain sum granted from the royal treasury for the payment of the beys, and which falls to the bashaw when a bey is wanting ; and 'tis to be observed, that each bey has about nineteen shillings a day, and thirty-seven shillings and six-pence when he travels for the service of the state.

As there are a great number of candidates for the place of bey, the bashaw generally receives from him he nominates, twenty or twenty-five purses, each consisting of five hundred crowns.

The officers also, to enrich themselves by the soldiers pay, instead of twenty thousand cavalry and as many infantry paid by the grand signior, almost never have above the half of these troops.

All

All the infantry, which consist of twelve thousand janisaries and eight thousand azaps, lie in garrison in the castle and city of Cairo; and the cavalry, which consist of five corps of different troops, are dispers'd up and down the country.

Egypt is divided into seventeen governments, thirteen of which are large, and four small. The former are Achemonain, Athsibé, Beheiré, Behenessé, Loubia, Charquité, Quahalié, Faiom, Garbia, Girgé, Gizé, Manselouth, and Menoufié; and the latter, Assouan, Ebrim, Elouah, and Terrané. Besides the governors, each borough and village has its particular lords, all of whom are subject to the decisions of the divan of Cairo.

The governors only continue in office a year, and the bashaw nominates others, and in person instals the thirteen governors of the large governments, whom he cloaths with a cafetan or particular robe, and appoints them a guard of horse, stronger or weaker according to the extent of their government; but the governor of Terrané is install'd by the governor of Beheiré, and those of Assouan, Ebrim, and Elouah, by the governor of Girgé.

The lords of the boroughs and villages labour under this disadvantage, that if any of them dies, without selling or resigning the lands of which they are lords, forty days before their death, their effects are confiscated, and the bashaw ordering them to be sold by auction, receives the money for the use of the grand signior.

Egypt is so rich and fertile, that every three years, the exchequer draws from it fifteen millions of money, and two hundred fourscore and sixteen thousand seven hundred loads of grain, two thirds of corn, and the other of barley, lentils, beans, and other pulses. They also send every year to the

Porte twelve hundred quintals of fugar, and seven hundred loads of lentils.

This, however, is only a part of what the grand signior draws from Egypt, since the taxes of Alexandria, Rosetta, Damiette, Sues, Cairo, and other cities, produce far more considerable sums.

Egypt, however, is not a very populous country, since there are few large cities in it, and only three thousand boroughs and villages, in which there are twelve thousand mosques.

The fertility of the country also appears by the multitude of animals seen every where, and the prodigious number of plants which the earth spontaneously produces, and some of which are peculiar to Egypt.

Among the animals, crocodiles, antelopes, wild oxen, wild goats, wild boars, wolves, foxes, ichneumons, or Pharaoh's rats, tygers, hyenas, cameleons, sheep, hares, and others of a like nature are found in Egypt, as well as in other countries, but the sea horses are peculiar to it, tho' fewer in number than the crocodiles.

A list of the birds would be infinite, but the most common are turtles, quails, ducks, teals, faq-faqs, which the Greeks call trochilus, sea-ducks, divers, birds of the Nile, rice hens, plover, bechats, stock-doves, quathas, which is a kind of partridge (for there are no true partridges except in the desert of St. Antony) courleus, herons, pelicans, cormorants, (which are only in the higher Egypt for some months, when they come from the north) eagles, ibises, and all sorts of small birds, but the woodcock is very rare, both in the higher and lower Egypts.

It is the same with respect to plants as animals, since Egypt has all those common to other countries; except walnut and almond trees; that which bears
the

the fenna is unknown in it, tho' the Egyptians every year furnish a large quantity of it to Europe, which they bring from Nubia.

The papyrus (a sort of rush) the Egyptian arum, the meloukié, a sort of mercury, the achar, a gummy and thorny plant resembling spurge, the hanné, whose juice is so beautiful a red, and the aber, which resembles rosemary, are peculiar to Egypt.

The cassia, the sycamore, and the caterambas, which is a kind of coloquintida, only grow in some particular parts of Egypt.

Tho' the soil is naturally fertile, yet it is so much indebted to the Nile, that famine or plenty depend on the overflowing of this river. The aliments have not generally an exquisite taste, and tho' the beef is excellent, yet the mutton is but indifferent, and the fowls still worse, probably on account of the manner in which they are hatch'd.

There is no wine produc'd in Egypt, since all which the inhabitants drink is brought from Cyprus, Candia, Italy, or France. Before the water can be drank, especially in warm parts of the country, it must be put into pots of a very porous earth, which are expos'd in the windows which look towards the north, and this is the method us'd at Cairo.

This inconveniency is sufficiently recompens'd by the situation of Egypt, than which there is none in the world more happily design'd for commerce; since, as it lies between Africa and Asia, opposite to Europe, bounded on one side by the Arabic, and on the other by the Mediterranean sea, it must be, as it were, the depository of all the riches of these three parts of the world.

The course of the Nile consists only of one canal from its source till it passes five leagues beyond Cairo;

Cairo; it descends from Abyssinia, crosses the kingdoms of Sennar and Angola, together with the whole of Nubia and Egypt, but below Cairo it is divided into two branches, one going to Damiette, and the other to Rosette, by which means the island of Delta is form'd.

The other larger rivers are augmented in their course by the additional waters which they continually receive into their channels, whereas the Nile, in Egypt alone, diffuses itself thro' twenty-four large canals and several small ones, which almost all run into the Mediterranean.

During the three or four months in which the Nile is high, all these canals are full of water, but when she is low, most of them are gradually diminish'd, and at last become dry, except a few which are never exhausted on account of the vast number of springs which supply them.

Those who live on the borders of such lakes as become dry, make, round their hamlets, large and deep ditches, which resemble lakes, when they are fill'd by the overflowing of the Nile, and in these ditches the water being preserv'd till the next overflowing serves as drink for men and cattle.

Besides these deep ditches they also dig wells, which are equally fill'd with the water of the Nile, which however soon contracts an insupportable taste by the nitre of the soil, so that it is only us'd for watering their meadows and plants.

Thus by means of these wells, and the overflowings of the Nile, Egypt is very fertile tho' its climate is scorching, and its atmosphere free from clouds and rain.

In order to produce abundance in Egypt, the Nile must rise above the level of her channel, and go within twenty or twenty-four feet of the cataract
of

of Assouan, that is to the entry of Egypt; twenty or twenty-four hand-breadths from Cairo, and only four or five from Damiette and Rosette.

The waters of the Nile begin to grow turbid and be augmented about the 22d of June, and diminish after the 22d of September, so that they increase for three months and decrease for as many.

Grand Cairo, the capital of Egypt, is situated on the right border of the Nile, and is ten or twelve miles in circumference, including old Cairo and Boulac. Its longitude is 49 degrees, and its latitude 49 degrees and 30 minutes. There are certainly more inhabitants in Cairo than in Paris, but fewer houses, tho' there are near thirteen hundred public edifices, namely, seven hundred and twenty mosques with steeples, four hundred without, fourscore public baths, for the number of private ones is incredible, and a large college call'd Sama, that is, the mosque of flowers.

In this college the four pontiffs or chiefs of the four sects of the law have their residence, and exercise their jurisdiction. Their authority is equal, and they yearly receive from the granaries of the grand signior, two thousand loads of corn or pulse for the maintenance of the college, which has as much, and often more on account of the donations made to it. In this school the principles of mahometism, logic, astronomy, judicial astrology, and history are taught.

In Cairo there is but one public place, call'd Romelie, which is before the castle, and is neither embellish'd with fountains, trees, nor any other ornaments.

The streets are narrow and uneven, and as they are not pav'd, they are always extremely dusty. At Cairo there are neither coaches, chariots, nor
chairs,

chairs, but people go thro' the city on horseback or on asses, and even the ladies have no other method of going abroad. In each city there is a basin of water and a watering trough for cattle, and each basin has a pipe or two, and a brass ladle fix'd to it with a chain.

The houses consist of several stories, and are built intirely either of bricks, or one half of bricks and the other of stones, and their magnificence is in the inside and towards the gardens; but their divans and halls are in a particular manner grand and beautiful, since they are full of water-works, compartments of marble, and all kinds of embellishments.

The canal, which runs from one end of Cairo to the other, is the only external thing which can give us an idea of the city, but the water only flows in it three or four months, and during the rest of the year is so low that it becomes stagnant, and is as it were a common sewer, for it has no other source than the Nile

The castle of Cairo is more remarkable than all the city besides, for this citadel is of a vast extent, and tho' it is neither strong nor regular, yet it commands the city, but is itself commanded by a mountain on the east, and its garrison consists of janisaries and azaps, whose lodgings, magazines of arms, and artillery are in it. This castle is the work of queen Semiramis, who plac'd a garrison of Babylonians in it, in order to keep Memphis in awe which is situated opposite to it, and runs from the west to the north. According to Strabo, a long aqueduct convey'd the water of the Nile to it, by means of several pumps and wheels which were turn'd by fifty slaves, but at present it is supplied by an aqueduct, which is built of stones cut in form of diamonds, and supported by three hundred and

Besides this aqueduct there is in the castle a well, commonly call'd Joseph's well, of which we have already spoken.

Ochus, king of Persia, order'd a famous temple to be built in Cairo, which he consecrated to the god of fire, and in which so great a light was kept, that it was call'd the castle of candles.

The famous city of Alexandria, built by Alexander, the residence of the Ptolomys, the capital of Egypt, the rival of Athens and Rome in the sciences and liberal arts, incredibly populous, opulent, magnificent in its buildings, where nothing was to be seen but public edifices and squares, surrounded with marble pillars, is long since buried in its own ruins, and owes its present subsistence to commerce, since it has two excellent ports in which the shipping are glad to enter; the old port is destin'd for the ships of the grand signior, and the new is open to those of Europe.

Ancient Alexandria is however found in its own ruins, since in the new and old ports we discover the two famous ports mentioned by Strabo.

We see that the palace and library of the Ptolomys, as well as their sepulchres and that of Alexander, were in the plain which terminates at the port of Rosette; for near these palaces they had to the south of Lochias, a small port which was only us'd by themselves, and whose entry was guarded by moles of stone which still appear in the sea; and this port extended to the island of Antirhodus, call'd the Pharillon, in which there was a palace and a theatre.

To the south east of this port was the emporium, mention'd by Strabo, and a little further, the small cape which the same author calls Possidium, on account of a temple dedicated to Neptune, and which

Mark

Mark Anthony lengthened by a mole, and built a palace on it, which he call'd Timonium; so that tho' it is now buried under water, yet when the sea is calm we discover such a multitude of its wrecks as convince us at once of its great magnificence and surprizing extent.

At Alexandria we see the temple of Serapis, so much extoll'd by the ancients, in which there is an iron statue of the sun, which was agitated and attracted, according to Ruffinus, by a load-stone plac'd in the roof.

In the same quarter was the amphitheatre, the stadium, the place destin'd for the games and combats represented every five years, the panium, which is the shooting mark of Nathaur, the college with its long portico's, the tribunal of justice, the sacred wood, and lastly, a spacious place near the porte of Canopé.

On coming out of this port we found the ground for horse races, which was thirty stadiums in length, and reach'd to Nicopolis, the suburbs of Alexandria, now Cafferquiafera, which extended to the sea, and must have been very considerable, since we there find the ruins of a castle, which is an oblong square flank'd with twenty towers, destroy'd indeed, but still distinguishable. The port might also have contributed to its grandeur, since Vespasian embark'd in it when he undertook the conquest of Jerusalem.

'Tis here, where Alexandria, including its suburbs, properly ended; and consequently this city, according to the computation of Diodorus, was seventy stadiums in length, which are more than two leagues and an half, since he assures us that there was a street in it adorn'd with palaces and temples, a hundred feet broad, and forty stadiums from the port, which was probably that of the old harbour, to the port of Canopé;

nope; for in the space between these two we almost every where find pieces of broken pillars.

We have already spoke of the famous pillar of Pompey, and of the two obelisks of Cleopatra, of which there are still very beautiful remains at Alexandria.

What has not all antiquity said of Thebes, otherwise call'd the great Diospolis? There is hardly an author who has not mention'd it as a city whose grandeur and beauty were beyond expression, and Diodorus says that it was four hundred stadiums in circumference, which make very near six leagues; and Strabo affirms, that it was eighty stadiums in length. Be this as it will, 'tis certain that it was of a prodigious extent, since it was call'd the city with a hundred ports, and was not only the capital of Egypt, but under Sesostris, that of the whole east. Its situation was the more commodious and advantageous for supporting the numbers of inhabitants it contain'd, because the soil adjacent was incomparably fertile, and because the Nile run through the city.

This august city had the same fate with Alexandria and Memphis, since it is now no longer known but by its ruins; and the most beautiful monuments of antiquity it contains, are the splendid remains of the sepulchres and palaces of the Theban kings, of which we have already given a description.

C H A P. XXXIV.

Ceremonies observed by the Chinese in paying their compliments, in their visits, in the letters which they write, and in their feasts.

THERE is no nation more exact in the observance of ceremonies than the Chinese, since they have books which contain the rules of civility, which in one of these books amount to more than three thousand. Here every thing is prescrib'd in detail, and common salutations, visits, presents, feasts, and, in a word, every thing practis'd either in public or private, are rather laws than usages introduc'd by custom; and that these laws may not in time be neglected, there is at Peking a tribunal, whose principal business it is to preserve the ceremonies of the empire.

This tribunal is so rigorous that they will not so much as exempt strangers from their jurisdiction; for which reason, before they introduce strangers to the court, they instruct them privately for forty days, and exercise them in the ceremonies of the country almost as our comedians are before they act a part on the theatre.

On certain days the mandarins come in particular habits to salute the emperor, and even salute his throne when he does not appear in public, which is equivalent to paying their respects to his person. In waiting for the signal to enter into the court of tchao, the court before the hall of the throne, each of them sits on a cushion in the court before the south gate of the palace, which is pav'd with bricks
and

and very elegant, but the cushions are different according to the several ranks of the mandarins.

They who have a right to a cushion, for all have not, use a silk one in summer, which is distinguish'd by its colours, and it is principally the middle of the cushion which determines the difference of the rank; but in winter they have cushions of skins, which are distinguish'd by their value. In this great multitude, where nothing but confusion seems to reign, every thing is admirably regulated, and carried on with the greatest order, since every one knows his place, and to whom to yield, so that there are no disputes about precedence.

Their ceremonies are also regulated on all other occasions, when any great events oblige the great men to pay their compliments to the emperor.

Tho' 'tis not surprising that there should be ceremonies regulated for the court, yet it is astonishing that there should be also rules fix'd for the behaviour of private persons to each other; so that when they are to converse either with their equals or superiors, none of them are excus'd from the observance of these rules.

The ordinary salutation consists in joining the hands before the breast, moving in an affected manner, bending the head gently, and reciprocally saying *tsin-tsin*, a word of compliment which signifies every thing a person wishes; but when they meet a person to whom they ought to pay a greater respect, they join their hands, raise them, and then put them to the ground, bowing the whole body very low.

When, after long absence, two acquaintance meet, they sit down on their knees and fall to the ground; then rising up, they repeat the same ceremony twice or thrice, generally using the word *Fo*,

which signifies happiness, in their mutual compliments.

When a person is just arriv'd from a journey, they first ask him, na-fo, if all things have succeeded well during his journey. When a person asks them how they do; they answer, cao-lao-ye-hung-fo, which means, thanks to your abundant felicity. When they see a man in good health, they say to him, yung-fo, which is, prosperity is painted on your happy countenance.

In villages, as well as in cities, they also observe all the ceremonies proper to the rank of each person. When, for instance, any one is at a great deal of pains to please them, they say, fet-sin, you trouble yourself; and if any one has done them a considerable service, they say, sié-pout-sin, my thanks are without end.

Among the vulgar, the first rank is always given to the oldest, and if there are strangers in company, it is always given to him who comes from the remotest country, unless his situation renders the contrary expedient.

When the mandarins meet each other in the streets, if they are of the same rank, they give equal salutations without coming out of their chairs, or even rising out of their seats, but only depress their joined hands and again raise them to their heads, which they repeat several times till they are out of sight of each other; but if one of them is of an inferior rank, he orders his chair to be stopt, or if he is on horseback he lights, and makes a profound bow to the superior mandarin.

Nothing is more singular than the respect which the children pay their parents, and scholars their masters, since they speak little, and always stand in
their

their presence. Besides, it is customary among the children, on certain days, such as their birth-day, the first day of the year, and on several other occasions, to pay their respects to their parents and masters by kneeling, and touching the earth several times with their foreheads.

When the Chinese converse with each other, unless they speak familiarly and among friends, or to their inferiors, they never say I and you in the first and second persons; so that instead of saying, I am very sensible of the service you have done me, they say, the service which your honour, &c. &c. has done his most humble servant, is sufficiently known to me. In like manner when a son speaks to a father, he will call himself his little child, tho' he should be the eldest of the family and have children of his own.

When a governor of a city retires to another province, after having exercis'd his office with the approbation of the public, the people pay him the greatest honours; for as soon as he sets out he finds the road for two or three leagues, beset with tables here and there, on which they burn perfumes, and which are adorn'd with candles, flambeaux, victuals, and fruits, and just by these are other tables fill'd with tea and wine to be offer'd to him.

As soon as the mandarin appears, the people fall on their knees and bow their heads to the ground, some weeping, or rather seeming to do so, while others beg of him to descend in order to receive the last testimonies of their gratitude, on which occasion they present him with the wine and dishes prepar'd, and frequently stop him on his journey as he advances.

What is most surprising of all, is, that among this crowd, there are some who draw off his boots and

give him others ; because all the boots touch'd by the mandarin are rever'd by his friends, and sacredly preserv'd in their houses, and the first pair drawn off his legs, are in testimony of gratitude plac'd in a kind of cage over the port of the city from which he is come.

When a governor or some person of distinction is to be waited on, the visit must be paid before dinner, or if they should breakfast, they must not drink any wine before, since it is look'd upon as a want of respect, to appear before him with a countenance which shews that the visitor has been drinking ; however, when a visit is return'd the same day on which it has been paid, wine may be heartily drank after dinner ; for in this case it is a sign that you are fond of honouring the person who has visited you.

Visits are necessary points of politeness among the Chinese, since there are certain days of the year and certain events when they are absolutely indispensable, especially in scholars to their masters, and mandarins to those on whom they depend.

These days are birth-days, the first of the new year, certain feasts celebrated when a son is born, when a marriage is made, when a person is rais'd to a dignity, when any of a family happens to die, or when one undertakes a long journey, &c.

On all these occasions people cannot be excus'd without urgent necessity from paying all these visits, which are generally accompanied with such presents as often consist of little value, but are useful to the person to whom they are offer'd, and consequently contribute to keep up the ties of friendship and dependence.

As for common visits, there are no fix'd times, and tho' they are made without ceremony among friends

friends and intimate acquaintance, yet custom and the laws prescribe a great many formalities with respect to others.

We must first give the porter of the person we intend to visit a note signifying our design, and wrote on a piece of red paper adorn'd with gilded flowers and folded like a screen, on one of whose folds the visitor writes his name, and uses terms of respect proportion'd to the rank of the person he visits. Thus for instance, they say, the affectionate and sincere friend of your lordship, or the perpetual disciple of your doctrine, presents himself in this quality to pay you his respects, and fall prostrate on the ground before you. When a familiar friend, or one of the vulgar pays a visit, it is sufficient to give a billet of a single leaf, which, if the master of the family is in mourning, ought always to be white paper.

The mandarin who is visited, sometimes takes the billet from the porter, and signifies, that the compliment is as great as if the visitor had seen him in person. If he receives the billet, and if the visitor is a person of distinction, his chair is brought thro' the first two courts of the tribunal to the entry of a hall, where the master of the house comes to receive him.

As soon as you enter the second court, before the hall you perceive two domestics, who sometimes hold the umbrella and the great fan of the mandarin inclin'd to each other; (but these ceremonies are only observ'd among people of the same rank) so that you can neither perceive the mandarin who advances, nor be perceiv'd by him.

When you have descended from your chair, your servant draws by the great fan which also conceal'd you, and then you are at a proper distance to pay your respects to the mandarin.

Then the ceremonies begin, and consist of a vast number of bows, certain terms of respect, honourable titles, genuflexions, and going from the right to the left; for the place of honour varies according to the provinces.

If a person is sitting, the visitor with a grave voice tells the motive of his visit, and is answer'd with the same gravity, accompany'd with profound bows. Besides, you must sit strait in your chair, without leaning on its back, keeping your eyes downward, without looking from side to side, and holding your hands on your knees, and your feet equally advanc'd.

After a short conversation, a servant cloath'd with a proper habit, brings a board with as many cups of tea as there are persons, and there is a particular ceremony us'd in taking the cup, another in carrying it to the mouth, and a third in returning it to the servant.

When the visit is ended, you retire with other ceremonies; for the master of the house conducts you to your chair, and when you are in it, he advances a little, waiting till the chairmen have lifted the chair, and when you are ready to set out you bid him adieu, and he returns the compliment.

Letters wrote by private persons are subject to a great number of formalities, which sometimes perplex several of the literati. If they write to a person of distinction, they must use white paper, made up in ten or twelve folds, in form of a screen. Pieces of paper of this kind are sold wrapt up in small bags and furnish'd with slips of red paper, which are to accompany the letter, which is begun on the second fold of the paper, and on the last the person who sends it, writes his name,

Great care must be taken of the style, which ought to be different from that us'd in common conversation. The form of the characters is also to be regarded, since the smaller they are the more they are esteem'd. There are also distances to be observ'd between the lines, and terms of honour to be us'd according to the rank and quality of the person we write to. The seal, when us'd, is applied to two places, on the name of the writer, and on the first characters of the letter, but they most generally put sit on the covering.

When the mandarins send any deputies to the court about affairs of importance, they fix a feather to the packet, and on such occasions, the courier who carries it travels night and day with the utmost expedition.

Affectation and constraint principally take place in the Chinese feasts, of which they have two kinds; some ordinary, which consist of twelve or sixteen dishes, and others more solemn, in which they place twenty-four on each table.

A feast must be preceded by three invitations given by as many letters to the guests. The first invitation is given the night before, or at most two nights before, which is rare. The second is given on the morning of the feast day, to put the guests in mind of their promise, and the third when the repast is ready.

The hall where the feast is held is generally adorn'd with vases, flowers, paintings, china, and other similar ornaments, and there are as many tables as guests, unless the great number of persons renders it necessary to place two, and sometimes, tho' rarely, three at each table.

These tables are all on the same line along the two sides of the hall, and correspond to each other,

so that the guests are seated in arm-chairs opposite to each other. The fore-part of each table is adorn'd with pieces of silk, work'd like those on the European altars; and tho' they neither use table cloths nor napkins, yet the Chinese varnish renders their tables admirably beautiful.

Each table is often cover'd with several dishes full of victuals, cut and pil'd up in pyramids, adorn'd with flowers and large citrons; but these victuals are not touch'd, since they only serve for ornament, just as the images of sugar do in the Italian feasts.

When the person who gives the invitation introduces the guests into the hall where the feast is to be kept, he salutes them one after another, calls for a small glass of wine, which he holds in both hands, and bowing to all the company, turns his face to the great court of the house, lifts up his eyes and hands to heaven, and pours out the wine in testimony of his gratitude to providence, the bestower of all his blessings.

He then orders some wine to be pour'd into a china or silver cup, and bowing to the most considerable person of the company, offers to place it on the table, but this guest returning the compliment, tells him not to be at so much pains, calls for a glass of wine and carries it to the master of the feast, who with extraordinary terms of respect tells him, that he is sorry his guest should take so much trouble.

Then the principal servant brings the two pieces of ivory adorn'd with gold or silver, which the Chinese use instead of forks, and he places them on the table in parallel lines, before the arm-chairs, if they were not laid so before, which often happens.

After this ceremony he conducts the first guest to his arm-chair, which is cover'd with a rich tapestry of flower'd silk, pays him again a pro-
found

found reverence, and invites him to sit down, but the other does not accept of it without many formalities and excuses for taking such an honourable place. He begins to pay the same respects to the rest, but they do not suffer him to take the trouble.

After all these ceremonies they sit down at table, upon which occasion four or five of the principal comedians enter the hall in a magnificent superb dress; they all together make a low reverence, and touch the ground four times with their foreheads in the middle of the two rows of tables, with their face turn'd to a long table prepar'd like a beaufet, and adorn'd with lights and little caskets fill'd with perfumes; they then get up, and one of them addressing himself to the chief guest, presents to him a book, in which are written in golden characters, the names of fifty or sixty comedies, which they know by heart, and are ready to act on the spot; and desire him to chuse which he likes. The chief guest excuses himself, and sends it to the second, he to the third, &c. but all excuse themselves, and send him back the book. He at last submits, opens the book, runs it over in an instant with his eye, and chooses the comedy which he believes will be most acceptable to the company.

The representation begins by the sound of those instruments which are proper to this nation. These are instruments of brass and steel, whose sound is sharp and piercing; drums of buffaloes skins, fifes, and trumpets.

There are no decorations used in these comedies, which are represented at the feast, since they content themselves with covering the floor with tapestry; and it is from some chambers near to the balcony, that the actors come to play their parts in presence of the guests, and a great number of neighbours whom

whom curiosity draws thither. The ladies who have a mind to see it, are out of the hall, and plac'd opposite to the comedians, where, through a lattice made of bamboo interwoven with threads of silk, they see and hear what passes without being seen.

They always begin the feast by drinking pure wine, and the master, on one knee exhorts aloud all his guests to drink freely. You are invited, gentlemen, says he, to take your glass. At this, each takes his cup in both his hands, and lifts it to his forehead, then letting it sink below the table, and putting it all together to their mouths, they drink slowly by sipping three or four times; but the master begs that they would drink the whole. This he does the first, and then shewing the bottom of his cup, convinces them that he has emptied it, and desires each of them to do the same.

Wine is thus served about two or three times; and then they put in the middle of the table a great china dish of meat, wherein all is served up in ragouts, which is the reason that they need no knife. The master invites them to eat, as he had before to drink; whereupon each dextrously takes a bit of the meat out of the vessel. They serve up twenty or twenty-four of these dishes with the same ceremonies; but they are never forced to drink more than they please, and at table their glasses are very small.

When they have done eating of the first dish, they do not take it from the table, no more than the rest which are served up to the end of the feast. Between every six or eight dishes, they bring in meat or fish broth in a china vessel, and in a plate, a kind of little loaves or cakes, which they take up with the little sticks, dip them in the broth, and eat them without
any

any ceremony. Hitherto they have eaten nothing but meat, but after this they bring in tea.

When the guests have quitted their sticks, and have done eating, they bring about liquor and present another dish. The master invites them again to eat and drink, which is done on the appearance of each dish. In bringing in the dishes in course, the domestics manage in such a manner, that the twenty or twenty-four dishes are ranked on the table at the time when the comedy is to end. They bring in wine, present rice and tea, and then rising from table, go to the end of the hall to pay their compliments to the master, who conducts them into the garden, or into a hall to entertain them, and relax their minds, before the fruit is brought in. During this time the comedians take their repast, and the domestics are employed to bring into the hall where they are, basons of water to wash their hands and face if they think proper; others are employed in clearing the table and preparing the desert, which consists of a like number of dishes of sweet-meats, fruit, and hams, &c. salted ducks dried in the sun of an exquisite taste, and other delicacies.

When all is ready, a domestic approaches his master, falls with one knee on the ground, and whispers to him. The master taking the opportunity when the feast ceases a little, rises up, and invites with politeness the guests to return into the hall. They then go to the lower end of the hall, where they again use some ceremonies about places, and in fine each takes the place where he was before. They change the cups, and bring in larger, upon which occasion they press, or almost force the guests to drink bumpers. They continue the comedy; or sometimes, that all may be more diverted, they have the farce-book brought

brought in, and each chuses his favourite farce: and it must be confessed that some of them are very ingenious.

There are upon this occasion five great shew-dishes on the sides of the table, during which time, the servants of those who are invited are treated in adjoining chambers, where they are entertained well, but without ceremony.

At the beginning of the second service, every one of the guests orders to be brought in by one of his servants, a kind of girdle, to which is annexed several little parcels of red paper, which contain a little money for the cook, for the servants, for the comedians, and those who served them. They give more, or less, according to the quality of him who treated, who after some ceremony allows it, and makes a sign to one of his domestics to take it.

These feasts last four or five hours, are always in the night, or towards it, and seldom end till midnight. They depart with the same ceremonies observed in their visits, and the day following each guest sends a servant with a billet to thank him who has treated them so well.

To make their broths, or soup, which are exquisite, they use hogs lard, which is exceedingly fine in China, or the juices of several meats, such as pork, pullets, ducks, &c. and even in the preparation of such victuals, as are served up in small pieces in china dishes, they always boil them for the last time in this juice.

In every season there grow here several kinds of herbs and pulses, which are unknown in Europe; and of the seeds of these herbs they make an oil, which is of great use in fauces. The French cooks, who have most studied what can quicken the appetite, would be surpriz'd to find that the cooks in China

have carried their study in point of ragouts still farther than they have done, and with less expence. They would think it impossible, that with beans, and themeal of rice and corn, the Chinese prepare an infinity of meats quite different in sight and taste from one another; and they diversify their ragouts by mixing with them spices and aromatic herbs.

C H A P. XXXV.

The expedition of Thamas Kouli-kan into the empire of the great mogul.

AS soon as Thamas Kouli-kan was on the Persian throne, he began his government by reforming the excessive luxury of the court, and establish'd some new laws which were very beneficial to the soldiery and populace. It does not appear that he had any great zeal for mahometism, tho' he made profession of the sect of Hali, as well as the other Persians. He had a particular esteem for the Europeans, and among the rest he distinguish'd the French, upon account of their valour and politeness. He had permitted the christian religion to be preach'd publicly in all his states, and every one was at liberty to embrace it without danger of being molested.

After his exaltation to the throne, his sole employment was war, and tho' several times defeated by the Turks, he had at last his revenge, and ended the war by a glorious peace. Then he turn'd his arms against the mogul, and invaded his provinces with an impetuosity resembling that of a torrent overflowing its banks. Nothing could stop him; neither citadels, nor armies, nor towns, nor desarts;

defarts ; for his conquests were as rapid as those of Alexander. Having been on all occasions victorious, he arriv'd on the 17th of the moon of February, in the year 1739, within two days march of Delhi, the capital of the empire. The army of the emperor Mahamad Schah, which was the most splendid and numerous ever heard of, waited his approach with resolution. This army was compos'd of 400,000 horse, 400,000 musqueteers, 300,000 soldiers arm'd with lances, arrows, &c. of 10,000 pieces of cannon, 30,000 camels, and 2000 elephants equipp'd for battle. This formidable army had taken a very advantageous post, and had the leisure of drawing an intrenchment of six leagues extent on the weakest side.

Thamas Kouli-kan, who was call'd Nadir Schah since his coming to the throne, had only 60,000 in his army, horse and foot included. He did not judge it proper to attack an enemy who had such a superiority of force, but contented himself with seizing on certain posts at a distance, whereby he cut off the communication of provisions and forage between the city and the country. Detachments of four or five thousand men began to leave the camp in quest of provisions. They fell on these troops and cut them in pieces, for which three or four hundred Persian horse were sufficient. Tho' the mogul cavalry excels by far the best troops of Asia, yet the high reputation of Nadir Schah's horse spread a kind of terror and astonishment among the mogul's troops ; for their very figure and dress made the Moguls tremble.

The Persian horses are large, and the horsemen commonly well made ; they wear great mustaches, and have instead of a turbant a square bonnet a foot and a half high, cover'd with a goat's or tyger's
skin

skin that has the hair on it. To this turbant is fix'd a plate of bended iron, a foot long, with which they ward off the blows of sabres by certain motions of the head, which they make with great agility. Their dress, which is green, red, or yellow, is wide and short, with large sleeves. They have under this a kind of shift open on the breast, and use drawers and leather boots. As for their arms, they consist of a firelock, a hatchet, a sabre, and a buckler. These horsemen, with their accoutrements which they knew to be formidable to their enemies, march'd boldly to them, as being sure of the victory. They attack'd them wherever they met them, and sometimes pursu'd till they came under the battery of their cannon. In several of those fallies, during fifteen days, Mahamad Schah lost above 50,000 men.

In the mean time a famine began in his numerous camp, so that they eat the camels and horses, and a small measure of rice was sold for ten roupies, and soon after they found no more rice, corn, nor any other grain. Hunger, sickness, and infection destroy'd in the camp more than 60,000 men. Disorder and famine increasing daily, 300,000 left the camp in despair, but few of them escap'd the Persian troops. Two days after, Thamas Kouli-kan sent orders to Mirzamamoulouk generalissimo of the mogul army, that he should come over to him, and that he would treat with him about an accommodation.

This general had been formerly one of the prime ministers of state, and his chief employment was, the instruction of the emperor in regard of peace and war. He could have wish'd that Mahamad Schah had been more attentive to his lessons and less ad-

dicted to his pleasures, and he explain'd himself on this subject openly.

This liberty greatly displeas'd a set of young debauch'd courtiers, the eunuchs, and some favourite ladies, who exasperated this prince against the censor of his disorders, and they resolv'd to arrest him under some pretence or other, but Mirzamamoulouk prevented their design. He had the honour of being the admiral omrah, and had the command of a body of 40,000 men. He hinted to his principal officers, that such an effeminate emperor deserv'd not to command such brave men as they were, and that for the public good, and the glory of Mahamad Schah, there was a necessity of a noble exploit, which he design'd, to withdraw him from the profound lethargy in which his pleasures had plung'd him. This exploit was, to put himself at the head of his army, and retire to Dekan, where he was governor. Mahamad Schah in vain order'd his men to follow him, and attack him in his retreat. Mirzamamoulouk, after his retreat to Dekan with his army, always behav'd himself as a faithful and obedient subject; he never fail'd of sending to the emperor his ordinary tribute; he even added to the empire new provinces, which he took from the Sevagi, and other heathen rajas.

Such a submissive and unexpected conduct made the court no longer look on him as a rebel. The emperor by degrees was reconcil'd to him, increas'd his honorary titles, and subjected to his government all the nababs and soubas which are in the peninsula between Surat and cape Comorine. But perhaps he acted out of policy in all this, and only gave him what he fear'd he might have taken by force.

Mirzamamoulouk would never return to court, tho' often invited to it both by the emperor, his friends

friends and relations ; yet at length he suffer'd himself to be prevail'd on, in the calamitous circumstances which he saw the state reduc'd to. On this account therefore he march'd with his army to join the emperor's at Deli. This prince receiv'd him most graciously, and all the persons of any merit at court receiv'd him with joy ; for his great experience and try'd courage in war reanimated all their hopes. Such was the generalissimo of the armies of the great mogul, with whom Nadir Schah desir'd a parly and treaty of peace.

Mirzamamoulouk, or rather Azesia, for that was the name he was best known by, who knew the genius of his troops, fearing that in his absence a panic might seize on them, and they might betake themselves to flight, accepted not the proposals of the Persian monarch ; on the contrary, he exhorted his general officers to sally generously from their intrenchments and follow him, that they might fight the enemy, whom, as he said, he design'd to bruise to powder under his horses feet. His generals having universally promis'd to follow him, he went to acquaint the emperor with the resolution he had form'd of giving battle to the enemy. The emperor consented, and during the night all the necessary preparations were made for the onset at break of day ; but the emperor, who pass'd it in his seraglio, where he listen'd to the counsels of his eunuchs, as cowardly as himself, gave counter orders, and forbade Azesia to give battle.

This counter order drove Azesia to despair, because he saw his army miserably perishing, and therefore resolv'd to see Kouli-kan in company only of ten officers. The Persian king, who was seated, rose at his approach ; see, said he, how much I esteem

you, since I rise in this manner to honour you. I love you no less; sit you down. Azesia, after three customary obeisances, sat him down, and then Kouli-kan laid his grievances before him, and told him the reasons he had to complain of the mogul.

The first was, that Mahamad Schah unjustly withheld the throne of Tamerlane, founder of the Mogul empire, which he had formerly brought from Persia, and which cost nine carols and nine hundred thousand roupies. A carol is worth a hundred Laks, and a Lak is worth a hundred thousand roupies, a roupie of gold is worth thirteen roupies of silver, and a roupie of silver is worth thirty-eight French sols. The second was, that the Persians having lent and paid a thousand men to assist the grandfather of the schah, uncle of Gehanguir, in ascending the throne, the Mogul empire had never indemnified the Persian for the expence it had been at in their favour.

The third, that the emperor had not assisted Persia as he had promis'd, during the last wars which Persia had carried on against the Turks, wherein, for want of such succour, Persia had sustain'd great loss.

The fourth, that the emperor, contrary to the law of nations, had detain'd his ambassadors, without so much as vouchsafing to answer the letters he had written.

The fifth, that Mahamad Schah had given him the trouble to come so far to do himself justice.

Azesia answer'd the king of Persia, that his complaints seem'd to him very well grounded; that he would write about them to the emperor, that he might repair his faults as quickly and expeditiously as possible. Lastly, he desir'd his majesty, that he would not impute to him any of the causes of dis-

Content which he complain'd of, because he had been several years absent from court, and had no share in the management of affairs ; but that as for the last article, which regarded the trouble he had given himself of coming into the country, he ought the more readily to be disposed to pardon it, because both he and his country had ardently wish'd for him, that they might have the honour all together of kissing his feet.

Kouli-kan began to laugh, and looking fixedly upon Azefia, said to him, “ Your answers are both
 “ just and ingenious, they please me ; but hear me
 “ speak to you seriously. I order you to go tell
 “ your master, that I expect he should meet me to-
 “ morrow ; I will advance half way, and we will
 “ converse together betwixt our two armies. I will
 “ grant him peace, but if he has no sense of my
 “ generosity, I will order his head to be struck off.”

Azefia went to acquaint his master with this fierce reply ; and not being able to inspire him with that noble courage with which he himself glow'd, he engag'd him to accept of the propos'd interview. The Persian and the mogul the following day met in presence of both their armies, calling one another brothers, after the Asiatic fashion. They embrac'd with all the signs of a real friendship. The emperor, who was intimidated with the threat which had been made him, offer'd his crown to the Persian monarch. “ I accept your crown, says he,
 “ it is mine, but I restore it to you. All that I
 “ require of you is, that you restore to Persia all
 “ that is due to it.”

These words being spoken, they talk'd of nothing but what was most agreeable. The conversation lasted six hours, and Thamas Kouli-kan invited the emperor to a festival the next day. The two kings

appear'd at it, accompanied with the principal officers of their courts, and cloath'd in dresses which dazzled the eyes of the spectators with their lustre and beauty. At the end of the feast they play'd off several fireworks ; a band of music for some time entertain'd the assembly ; after them came the dancers, who always attend the court, and who shew'd great dexterity, skill, and agility.

The emperor return'd to his camp greatly satisfied. He regal'd the Persian king, but in a much more sumptuous manner ; all the dishes being serv'd up in gold. He ended the feast by a present which he made to the Persian king of six Tartarean horses of an excellent shape, and two elephants, one of which was loaded with precious stones, and the other with roupies. Some days after this double feast, Kouli-kan sent to the emperor a memorial, in which he demanded forty carols of roupies, either on account of the expence he had been at in his wars with the Turks, those he had lately carried on, or those he should be oblig'd to be engag'd in before his return. Mahamad Schah only sent him twenty chariots loaded with golden roupies, and a hundred camels loaded with roupies of silver ; ordering his plenipotentiary Azefia to intercede for him with Thamas, that he would please to diminish the sum demanded.

Azefia acquitted himself of his commission with success. Thamas Kouli-kan receiv'd what had been sent him, and he contented himself with twelve carols of roupies, which were to be paid him in four years, and five carols of roupies, which they deliver'd to him on the spot, with the famous throne of Tamerlane. This agreement being made, Azefia went to present it to the emperor that he might sign it. The emperor refus'd to do it, alledging
it

it was impossible for him to furnish such a great sum; that he would rather renounce the empire than consent to it; and that if he should urge him farther, he would go and confine himself in the province of Bengale to live the remainder of his days as a dervis.

Azefia remonstrated to the emperor, that he could not sufficiently acknowledge the generosity with which Thamas Kouli-kan had restor'd to him his diadem; that he should not trouble himself for the sum which was asked of him; that he knew where to take it; that he might impose a contribution on the heathens, as was customary in the pressing occasions of the empire; and instead of twelve carols he might exact twenty-four, the half of which might be deposited in the imperial treasury.

The emperor deliberated with his vizirs, and their opinion was, that he should not give the twelve carols. Then Azefia raising his voice, "Emperor, said he, with an austere voice, give him battle with your vizirs." Many among them were of the same sentiment; but others pretended, that the troops being weaken'd by hunger, were not capable of such an action. The deliberation after this turned into useless disputes and contests, without any resolution. In the interim, the time prescrib'd to Azefia was on the point of elapsing; he therefore abruptly left the court, and coming into the Persian's presence, said, "Prince, I trust my life in your hands. I had engag'd my honour that my master would ratify the conditions of peace which you had propos'd; he has refus'd to sign them; dispose of my life as you please."

Thamas Kouli-kan being highly provoked, arrested Azefia, and forbid them to give him any

meat or drink the remainder of the day. He immediately upon this dispatch'd a messenger to the mogul to tell him, that since he had no more sincerity than an infidel, he designed to treat him as one; and had taken the resolution to hew him in pieces, with his wives, his children, and all his race, and reduce his capital to ashes. He gave instantly his orders for the battle, and ordered, that after they had slain all before them, they should fall upon Deli, that they should set it on fire, and put all to the sword, and that he abandoned this rich city to a general plunder.

Azefia was informed in his prison of the terrible resolutions of vengeance which were taken against the next day. He secretly informed the mogul, that he might take the generous resolution of a decisive battle; but this cowardly prince only prepared poison for himself, his wife and children. In the mean time he sent word back, that he too well knew the fault he had committed, not to follow his wife counsel, begging of him still, that if he saw any means of saving his emperor and country, that he would do so,

Azefia sent to beg of the Persian monarch, that he would grant him a moment's conversation for the last time. This favour being granted him, he was conducted before the prince, and all in tears he begged of him only to suspend a day, the dreadful consequences of his just anger.

“ My clemency, replied Kouli-kan, grants what
 “ you desire; but on condition that your master
 “ comes, and puts himself immediately into my
 “ power, either to put him to death, or let him
 “ live, as I shall judge proper.”

A courier being dispatched by Azefia, the mogul emperor no sooner had read the contents of this answer,

swer, but he put himself in readiness to give up his liberty at the discretion of the king of Persia. As soon as he approached the Nadir's tent, he was so astonished with the fierce and threatening countenance with which Kouli-kan received him, that he trembled in all his body, and was not able to speak the least word in his justification. Thamas Kouli-kan, without speaking a word, ordered by a motion of his hand, that he should be removed from his presence, and that he should be conducted to a place, where he should be strictly guarded; which was immediately executed. He then made himself master of all the artillery of the enemy, and ordered several of the vizirs heads to be struck off, as well as other officers of the army whom he had prisoners. He distributed no more provisions in the mogul's camp, than what were daily necessary, that he might drain them of all their remaining money. All was sold at a price set by the Persian king, that is, very dear, and a prodigious quantity of men and horses perished.

Sudat-kan, a Persian by birth, lieutenant-general in the mogul's armies, had taken refuge in the beginning of the war with the Persian monarch, for some subject of discontent, which the emperor his master had given him. This rebel often insinuated to Kouli-kan that he ought to put out the eyes of his prisoner, and shut him up within four walls; or what would be still better, strike off his head, ascend his throne, and unite the empire of the mogul to that of Persia.

Kouli-kan seemed not to understand what this revengeful courtier meant; he had formed another system which he followed. He left his enemies blockaded in their camp by a part of his troops, suffering them to furnish them barely with necessa-

ries ; afterwards with the choice of his army he advanced toward Deli, where his triumphant army entered the seventh of the moon of March. Mahamad Schah, stripped of all his regal ornaments, was amongst the retinue of Kouli-kan, and after this he was enclosed in a tower under a strong guard. The Persian king lodged in the imperial palace, ascended the mogul's throne, ordered himself to be proclaimed emperor, with the acclamations of his army and the populace, who gladly changed their master. He stamp'd money in his name, and commanded as sovereign all the time he staid. The weight of these new roupies were twenty grains heavier than the mogul's : this was the inscription ; " He is born to be the king of the world : who is " the king of kings ? Nadir Schah."

The day after his entrance into Deli, Nadir Schah divided his army into two corps. The one continued in the palace and citadel ; the other kept the open campaign, and guarded the gates of the city, so that none could come in or go out without his order. Victuals and provisions were only plentiful amongst his troops. They sold provision to the inhabitants, as they did to the mogul's soldiers, viz. at an excessive price ; and there was no manner of injustice, which the Persian troops did not commit with impunity.

Nadir Schah being informed of his soldiers licentiousness, endeavoured to remedy it, by the order he published that neither horse or foot-man should keep by him above 100 silver roupies, under pain of having his belly opened, which was executed without mercy ; while he appropriated to himself all the riches of the palace. All the utensils almost design'd for the emperor's use were of gold, silver, or vermillion ; ves-

sels,

... tables, beds, canopies, umbrelloes, lustres, boxes, pipes, &c.

The great hall, called the royal hall, was covered over from top to bottom with plates of gold and silver curiously engraved; the top was sparkling with diamonds, which they had fixed in it, and in this hall was the imperial throne. It had twelve pillars of massy gold, which inclosed the three sides. These pillars were ornamented with pearls and precious stones. The cover of the throne was worthy of attention, and represented the figure of a peacock; since the mogul emperors became mahometans, they chose this bird for their coat of arms; this peacock, by the spreading of his tail and wings, covered the throne with his shade. The art by which they had disposed these diamonds, rubies, emeralds, and all the other precious stones, represented according to nature the colours of this bird; and it may truly be said, that this bird was the wonder of the world. It is true, that for several ages, all the emperors who had preceded Mahamad, had emulously embellished and enriched both the covering and throne. The precious stones taken from it amounted to an hundred and fifty carols of roupies, adding to them all the jewels which the empress, the princesses, and all the ladies of the seraglio were desired to give up to the Persian monarch. This desire was a despotic order, which they durst not disobey. The pearls alone were estimated at twenty carols of roupies, and there was found in their apartments ten carols of stamp'd gold or silver.

Thamas Kouli-kan saw with pleasure his treasures thus increased, when a terrible accident disturbed his joy. He had made prisoners of war all the mogul's officers; four of whom were guarded in an inn by twenty Persian soldiers. These four officers

drank freely, and tho' their law forbids them wine, yet they got drunk. Being assisted by their domestics, whom they permitted them in too great a number, they forced their way, and killed the guards. Immediately they rushed into the streets, crying out, Victory, Mahamad Schah has slain Nadir Schah with a poinard. At this report spread over the city, the populace ran to arms, and fell upon the Persian troops. Five or six thousand Persians were slain in this commotion in four hours. This insurrection had continued longer, if Thamas Kouli-kan had not made a continual fire from eight o'clock at night till twelve, when the hostilities ceased.

The next day Kouli-kan, less provoked at the report of his death, than at the loss of his soldiers, made a general assembly be called together, by sound of trumpet. All his troops put themselves under arms, and appeared in order of battle. Kouli-kan passed all the divisions of the town with his scymitar in hand, and assigned to his men the different quarters they were to plunder: "Go, my comrades, said he, pillage, kill, sack all; let us treat these cowardly, treacherous Moguls as they deserve."

Every commander departed with his men to his assigned place. Thamas went himself with his into the plain of Nichok, which is the finest and richest quarter of the city. He entered the mosque, which is on an eminence, from whence he could see on all sides, and sitting down, gave orders that they should set fire to the four corners of the quarter, and that they should without distinction kill persons of all qualities, ages and sexes. His orders were punctually executed; and at the same time, in all quarters they pillaged, they ravished, they massacred without
pity

pity all they found, and those who by flight escaped the flames, perished by the sword.

Azesia, by a special favour, had not been comprehended in the prisoners of war. He came from his palace, and after many dangers which he ran, he came to the plain of Nichok. There without a turban, and with torn vestments, he flung himself at the feet of the Persian king. This prince raised him up, and presented him in a golden vessel some sweetmeats which he was eating.

“ Ah, my prince, cried he, how can I relish
“ the honour you do me, while I see the blood of
“ my fellow citizens stream in full rivers by the
“ hand of your foldiers. Put me rather to death
“ with them. Millions of wretches whom your
“ orders destroy, are no more guilty than I. Do
“ you not fear, lest God should break this arched
“ mosque over you, and crush you to pieces? Is
“ there any justice in your vengeance? Must a
“ whole innocent city, for a few that were guilty,
“ sink in flames? Give me the charge of finding
“ the guilty; I will put them to death by the
“ cruellest torments. But above all, I beg of you,
“ stop the pillage and massacre.”

Thamas Kouli-kan, who had conceived a high esteem for Azesia, was not offended at this free discourse. He dispatched officers to put a stop to the slaughter and pillage; which in spite of his orders continued diminishing till nine o' clock at night; and did not cease till the grand provost of the army with the royal cymbal ran thro' all the quarters, killing or causing to be killed by his guards those who used any hostilities. Three parts of Deli were overthrown and ruined. The fire continued eight days without any possibility of extinguishing it. The palaces of the lords and princes were the particular objects of
the

rage and avarice of the soldiers, and it is thought a million of souls perished in the capital.

This desolation was succeeded by another calamity; they forc'd those who had escap'd the fire and carnage to bring in all their gold and jewels to the citadel. Those who were suspected of concealment, were stretched on a kind of St. Andrew's cross, and after they were thus bound, they beat them so cruelly that they either expired in torment, or deliver'd up all that they had remaining of gold and silver. Azefia was employ'd in this examination of the emperor's officers, from the vizir to the common soldier, and likewise in the enquiry concerning dispensers or bankers in court, in town, and the army. Many of these poison'd themselves in despair.

There were perpetually brought into the citadel, both night and day, immense treasures, or else to the house of Azefia. They were accumulated, and made as it were so many mountains. In one place was formed a mountain of golden roupies, in another one of silver; here a pyramid of vessels of gold and silver, there a large heap of silk tapestry, of stuffs embroider'd with gold and silver, and other rare and precious pieces; and such heaps were likewise seen in the courts of Azefia's palace.

A hundred workmen, for fifteen days, were employ'd in melting down and reducing to ingots the gold and silver which was not stamp'd, that it might more easily be carried away. Two ingots pierc'd in the middle and bound together by a strong cord made a camel's burden; they fill'd fifty boxes with gold roupies, and eight thousand with roupies of silver; there was also an inconceivable number of other chests fill'd with diamonds, pearls, and other jewels. This is what I know will appear
incredible

incredible to such as never had a true idea of the mogul's riches. The annual tribute only of Bengale consists in four hundred oxen loaded with gold and silver roupies ; there are thirty-two provinces in the empire, some of which are as extensive as France.

The governors of these provinces live so splendidly, that in several respects they surpass the magnificence of European kings. They never appear in public without great pomp and shew, either on account of the number of officers richly cloathed, which accompany them, or the number of their elephants, camels, cavalry and infantry which compose their equipage.

The grandeur and power of the mogul emperor is as it were center'd in Deli; several heathen tributary kings reside there, and are the emperor's first ministers, who have at their disposal, and maintain at their cost, twenty or thirty thousand men. The princes of the blood cannot absent themselves from court; they receive their revenue from the fiefs which the emperor grants them, on condition that they maintain such a number of troops. The vizirs and the omrahs have the same kind of revenue, and ought to make the same use of it, but they consume the greatest part in feasts, in horses, and domestics.

Deli is no doubt, without comparison, more magnificent in equipages, more extended, and better peopled than the most flourishing cities of Europe. It is situated on the Gemma, in a vast and fertile campaign, and is become the capital since Chayahan left Agra.

The last mark of his severity which Kouli-kan shewed, was to cause the four general officers to be publickly strangled, who were authors of the fedition, whom Azesia had found out, and caus'd
with

with a halter about their necks to be brought before the Persian king; and tho' they were his own relations, he would ask no mercy for them, judging them intirely unworthy of it.

Thamas Kouli-kan having no more to do at Indostan, thought of returning to his own states, and declar'd to Mahamad Schah upon what conditions he would restore him to the throne.

1. That the kingdoms of Cachemire, Caboul, Moultan, and some other countries as far as the river Atak, should hereafter belong to Persia.

2. That Mahamad Schah should, during life, pay annually to Persia three carols of roupies.

3. That he should only have the honour and title of emperor, but that Azesia should govern the empire.

4. That in case of war, the mogul emperor should succour the emperor of Persia against his enemies, and that Persia should do the same for the mogul.

5. That Mahamad Schah should but be allow'd a lak of roupies for his annual expence.

6. That he should have no officers about his person but such as Thamas approv'd of.

The mogul having acceded to the propositions, and thank'd Kouli-kan for his goodness, the crown was restor'd to him, and he reascended the throne. He begg'd of Thamas, that he would either approve of the cession of the empire to his son, or that his son might have the government of the empire instead of Azesia; but both were deny'd him.

Thamas, thus loaded with the spoils of the empire of the mogul, left Deli in the beginning of June with his army. They reckon the value of what he carried away with him to have amounted to a hundred carols of roupies of silver. We ought less to admire at these immense riches, as the revenues
and

and manufactures of Indostan draw thither every year a great part of the money of Asia and Europe, from whence it returns no more when it is once there. The Marates, a nation accustom'd to pillage, had a great inclination to get this booty; they for some days watch'd the motion of the Persian army, but never durst attack it, for its march was perform'd in admirable order; besides, it had been reinforc'd with ten thousand horse, sent by the eldest son of Thamas Kouli-kan. This prince, as brave as his father, commanded an army of fifty thousand men, which was always at fourscore leagues distance.

He had likewise divided his troops into two corps, to have more conveniently sufficient provisions, to prevent the confusion of too great a multitude, to keep in respect the conquer'd countries which he left behind him, and to secure a retreat in case of an attack or a defeat. The two armies, always at an equal distance from each other, returned into Persia.

Kouli-kan, before he left Candahar, built in two places two good fortresses, to hinder the moguls from invading Persia, and have a facility of returning into their territories when the fancy took him. He was receiv'd at Ispahan by the nobility and all the states of the kingdom with the utmost demonstrations of joy.

C H A P. XXXVI.

Of the authority, power, revenues, and usual expences of the emperor of China; of the magnificence of his march when he comes out of his palace.

THERE is no state more monarchical than that of China, where the authority of the sovereign is unbounded, and the respect paid him amounts to adoration; since no person, not even his elder brother dares speak to him without kneeling, and the lords who accompany him are only permitted to stand, and bow but one knee when they speak to him.

The same reverence is paid to the officers when they represent the person of the emperor, and intimate his orders, either as envoys or mandarins of presence. The grandees of the court, and the princes of the blood, not only fall prostrate before him, but also frequently pay the same respect to his arm-chair, his throne, and every thing he uses, for sometimes they fall on their knees upon seeing his habit or his girdle.

No person, of whatever rank or quality, dares pass the great port of his palace, either on horseback or in a chaise, but as soon as he comes within a certain distance he must alight, and only remount at the place determin'd for that purpose.

The imperial salutation is made in the following manner; as soon as any one is at the gate, he begins to run in as graceful a manner as possible (to run among the Chinese, is a mark of respect observ'd when any one passes by a person of distinguish'd

guish'd rank) till he arrives at the bottom of the chamber which is opposite to the emperor ; after which he stands upright for a moment, with his hands extended on each side, and then falling on his knees, he bows to the earth three different times, rises up, and soon after performs the same ceremonies, which he repeats a third time, when he is desired to advance, and falls on his knees at the emperor's feet.

The imperial colour, which is yellow, is forbidden to every body but himself ; his vest is adorn'd with dragons, which are his coat of arms, and none but himself can carry them with five claws. He is the sovereign arbiter of the life, death, and fortune of his subjects ; for the princes of the royal blood, however much elevated above others, have neither power nor credit, so that the whole empire is govern'd by one master, who disposes of all the offices of the state, establishes viceroys and governors, and elevates or degrades men according to the degrees of their capacity and merit. The princes of his own blood dare not assume that name without his express leave, and would not obtain it, if they should render themselves unworthy of it, by their bad conduct or want of care in the performance of their duty.

The emperor chuses such of his children as he judges proper to succeed him ; and when in his own family he finds no princes capable of governing well, he is free to fix on such of his subjects as he thinks most deserving.

The sentences of no tribunal are of force till they are ratified by the emperor ; but such as proceed immediately from the royal authority are perpetual and irrevocable, and the viceroys and tribunals of provinces dare not delay a moment to register them.

The authority of the prince is not confin'd to the living, but also extends to the dead, since he recom-pences the personal merit of these last, or that of their descendants, by giving them titles of honour which devolve to all the family.

This power, however absolute, has a proper check in the same laws which establish'd it, which permit the mandarins to represent in the most humble and respectful manner, the faults which he may have committed in the administration of the state, and which have a tendency to subvert the order of a wise government. If he should pay no regard to these remonstrances, or make the effects of his indignation felt by the mandarin who had the courage and zeal to tell him of his errors, he would lose the affection of his subjects, and the memory of the mandarin would be immortaliz'd.

If the emperor of China is so powerful by the vast extent of countries which he possesses, he is not less so on account of the prodigious revenues he draws from them.

'Tis no easy matter to determine to how much these revenues amount, since the annual tribute is paid partly in silver, partly in commodities, and arises from the lands of all kinds, the mountains not excepted, from salt, from silks, from stuffs of hemp and cotton, and from several other pieces of merchandize; from ports, barks, ships, the forests, gardens, confiscations, &c.

The personal tribute of all those between twenty and sixty amounts to immense sums, on account of the vast number of inhabitants. In the enumeration of those made under the late emperor Changhi, in the beginning of his reign, there were eleven millions fifty-two thousand eight hundred seventy-two families; and of men capable of bearing
arms,

arms, fifty-nine millions seven hundred and eighty-eight thousand three hundred sixty-four. In this number we include neither the princes, the officers of the court, the mandarins, the officers who have serv'd and been discharg'd, literati, bramins, doctors, bonzes, people under twenty, nor the vast crowds who live on the sea, on rivers, or in barks. The number of bonzes amounts to much more than a million, and that of the batchelors to eighty-four thousand ; and 'tis to be observ'd, that since that time China is become incredibly more populous.

Besides, ten thousand barks are supported at the emperor's expence, for bringing annually to the court the tribute paid in rice, stuffs, silks, &c. The emperor every year receives forty millions a hundred and fifty-five thousand four hundred and ninety bags of rice, wheat, and millet, each bag containing twenty pounds ; a million three hundred and fifteen thousand nine hundred and thirty-seven loaves of salt, each containing fifty pounds ; two hundred and ten thousand four hundred and seventy sacks of beans, and twenty-two millions five hundred and ninety-seven thousand trusses of straw for the support of his horses.

In stuffs, or in silk, the provinces furnish him with a hundred and ninety-one thousand a hundred and thirty-five pounds of wrought silk, each pound containing twenty ounces ; four hundred and ninety thousand a hundred and ninety-six pounds of raw silk ; three hundred and ninety-six thousand a hundred and ninety-six pieces of cotton ; five hundred and sixty thousand two hundred and four pieces of linen stuffs ; without counting the prodigious number of stuffs, velvers, fattins, damasks, and others ; the varnish, the oxen, the sheep, the hogs, the geese, the ducks,

the game, the fish, the fruits, the pulses, the spiceries, and the different sorts of wines which are continually brought to the imperial palace.

Upon computing all that the emperor receives, his ordinary revenues are estimated at two hundred millions of taels, and a tael is an ounce of silver, which is worth a hundred French sols, intrinsic value. Most of the imperial taxes are consum'd in the provinces, by pensions, the support of the poor, and especially of old persons and invalids, of whom there are vast numbers; the salaries of the mandarins, the payment of the troops, and the public works; the surplus is brought to Peking, and laid out on the common expences of the palace, and of the capital, where the prince resides, and supports more than sixty thousand regular troops, besides their wages, which are paid in silver.

Besides, at Peking they daily distribute to near five thousand mandarins, a certain quantity of flesh, fish, salt, pot-herbs, and every month, so much rice, beans, wood, coal, and straw; and all these are divided with the greatest exactness.

The same is observ'd with respect to those call'd from the provinces to the court, or whom the court sends into the provinces; they and their retinue are equip'd, their whole expences defray'd, and their barks, horses, and carriages furnish'd by the emperor.

The troops which the emperor supports on the great wall, and elsewhere, amount to more than eight hundred thousand men; he also maintains about five hundred and sixty thousand horses for the cavalry, and for the service of the posts and couriers who carry his orders and those of the tribunals of the provinces;

The ambassadors of foreign powers are also supported at the emperor's expence, from the moment they enter into the empire till the time they leave it; upon which occasion he furnishes them with barks, horses, carriages, and every thing else necessary for their voyage; he bears all the expences of their table, when they are arriv'd at court, he lodges them in a palace, and to testify his friendship, sends them every day dishes from his own table.

We do not here speak of the other expences of the emperor for all the public works, which serve either for the ornament of the cities, the commodity of the people, or the support of his palace, which is of a vast extent.

When he goes abroad, he is always accompany'd by a crowd of nobility and courtiers. His equipage is the most splendid imaginable; arms, harness of the horses, the flags, umbrellas, fans, and all the other ensigns of royalty, glitter with the greatest splendor of imperial dignity. The princes and lords head the march, and first appear on horseback; they are succeeded by the calaos or prime ministers, and the most honourable mandarins; they march in two wings, and very near the houses, so that they leave the middle of the street vacant; after them are carried twenty-four banners of yellow silk, which are the emperor's livery, and embroider'd with golden dragons, as his arms; these banners are follow'd by twenty-four umbrellas of the same colour, and as many great fans, which make a rich appearance, and are very valuable. The body-guards are all dress'd in yellow, with a kind of helmets on their heads, and a kind of javelins or gilt half pikes in their hands, ending in the figure of a sun, or a crescent, or the head of some animal; twelve officers cloath'd in the same colour bear on their shoulders the em-

peror's chair, which is very magnificent ; and on the road there are several other officers to relieve each other on the march ; and a company of musicians, trumpeters, and performers on several instruments, accompany the emperor, and make a great noise ; finally, a great number of pages and footmen close the march. But there is nothing equal to the magnificence with which he goes annually to offer sacrifices in the temple of Tien, or the God of heaven.

This march begins with twenty-four drums, rang'd in two files, and twenty-four trumpets follow in the same line ; twenty-four men arm'd with staves, seven or eight feet long, varnish'd over with red, and ornamented with gold foliages, then follow a hundred soldiers bearing halberds ; the steel of which terminates in a crescent ; a hundred spear-men, whose lances are painted with vermilion mix'd with flowers and gilded at the ends ; next come four hundred great lanterns, very beautiful, and wrought with great art ; four hundred great flambeaux, made of a wood which burns a considerable time, and spreads round a great light ; then are seen two hundred lances, enrich'd partly with tufts of silk of different colours, others with the tails of panthers, foxes, and other animals ; twenty-four banners come next, on which are painted the signs of the zodiac ; fifty-six other banners, in which are represented the fifty-six constellations to which the Chinese reduce all the other stars ; then two hundred fans, supported by long gilded staves, whereon are painted different figures, of dragons, birds, and other animals ; twenty-four umbrellas richly ornamented, and a buffet supported by the kitchen officers, and furnish'd with several golden utensils, as basons, ewers, &c.

After

After all this equipage and shew has proceeded in good order, then comes the emperor on horse-back, richly cloathed, and with a grave majestic air. They hold on each side of him a great umbrella, which is large enough to shade both him and his horse; he is surrounded by ten white sumpter-horses, whose saddles and bridles are decorated with gold and precious stones, attended by a hundred spear-men and pages of the bed-chamber. After this, we see in the same order all the princes of the blood, the regulars, the first mandarin, and lords at court, all in particular habits, five hundred young gentlemen in waiting at court, richly dress'd, a thousand footmen in red cloaths, embroider'd with flowers and stars of gold and silver; immediately after, thirty-six men carry an open chaise, after which follows a close one, which is much larger, supported by one hundred and twenty porters; lastly, four great chariots, two of which are drawn by elephants, and the other two by horses cover'd with golden trappings, each chair and each chariot is follow'd by a company of fifty men for its guard.

This march is clos'd by two thousand mandarins of letters, and two thousand mandarins of arms, or officers of war, richly dress'd in habits suited to the ceremony.

Such is the grandeur and power of the Chinese emperor.

C H A P. XXXVII.

Usages, manners, customs, dress, and occupations of the Mogul ladies ; education of the young ladies of quality.

THE ladies rarely appear in public, and when they are permitted to go abroad, they always go in close chariots, or on camels cover'd over with large cloaks, or in round cover'd sedans, and eunuchs and armed men accompany them. At home they have their heads cover'd with a gauze veil, which they dare not take off, except in the presence of their husband, their children, their father, mother, or particular friends.

Their dresses are stuffs of silk flower'd with gold and silver ; the body of their dress is bound before as low as the girdle, at the ends of which hangs a small globe of gold, or a pearl. They are slender in the waist, and straitly lac'd to set off their air ; the petticoat, which falls down to their heels, is not separated from the body of their cloathing ; they use flat shoes, cover'd with scarlet, intermix'd with flowers of gold ; they easily put them off, which they always do when they enter into their apartments, which are cover'd with beautiful tapestry.

Their heads are dress'd in their own hair, made up in different forms ; sometimes in pyramids, sometimes in triangles or crescents, and at other times in the figure of a rose, tulip, or other flowers, which they imitate by means of golden buckles mix'd with diamonds, tho' more commonly they divide their hair into tresses, that flow upon their shoulders, and tie to them little thin plates of gold, and precious stones, and it is an art to know
how

how to move the head in such a manner as to shew all the splendor and beauty of their hair.

They pierce one of their nostrils, and put in it a gold ring, wherein is set a large diamond. Their ears are likewise pierc'd with little holes, to put in them little sparkling precious stones in a semi-circle, and their necklaces, bracelets, and rings, are often of an inestimable value.

Their stature is commonly fine, and their air pleasing. There are some whose complexion is almost white, but they are generally of an olive colour. Those who are curious in setting off their beauty, paint with a water extracted from white saffron; they make a composition likewise which is very black, and give a dash of this round their eyes; they paint likewise the ends of their nails of a beautiful red, with a juice extracted from the leaves of a shrub; and they have always in their hands some flower, fruit, or some little phial of perfume'd water.

There is no tapestry in their chambers but what they walk on; they are ornamented with great glasses, canopies, and niches where they place crystal, gold and silver vessels, to preserve their perfumes, essences, and the utensils of their toilette. The use of chairs is unknown among them, yet they have a kind of low stools to sit down on; but for the most part they sit on rich tapestry, cross-legg'd; behind is placed a support cover'd with brocade, and on their side, a little cushion, which they move and change as they please, and when several of them are met together, they form a kind of circle.

They some times visit, and the richest tapestry is for the lady of the highest quality; young slaves always attend them, that they may fan them and
drive

drive away the flies ; they present betel in basons of gold for that purpose, then they bring in lemonade for a refreshment ; they eat fruit, sweetmeats, and a kind of cakes made of fine flour, the juice of sugar cane mix'd with milk, and rose water. The collation being over, they retire with the usual civilities, which consist in inclining a little the body, putting their hand to the head and heart, then embracing and using at the same time the most obliging expressions.

Women that are married to the same man are not always of the same rank. 1. A man of quality always marries a lady of equal rank with himself ; this wife is the chief, and is called begum, which signifies a woman without care, or a happy woman. 2. Three other wives of some distinction, who make a second class. 3. The third degree is composed of as many wives as the man pleases, and this marriage is performed with less ceremony than the two preceding ones. 4. As for the fourth species, it is sufficient that they buy a girl, or make themselves masters of one in the wars, which they frequently have with the heathens.

All these wives must be better or worse lodged, fed, and cloathed, according to their ranks ; but it is difficult to regulate this ; and it is a customary thing to see the wives of an inferior order rais'd to the rank and privileges of the begum by the husband's favour.

When these wives observe a difference made between them, it is not credible to what extravagancies of jealousy, chagrin, quarrellings, and animosities they give way to ; so that each employs her whole art to engage and please her husband. The shame and confusion of not succeeding, make them sometimes have recourse to charms, witch-craft, and diabolic

bolic incantations ; at other times they blame themselves, and put an end to their lives by poison, or secretly poison their rivals ; nay, they sometimes rage without any bounds.

A begum, wife to a governor, seeing her husband had no complaisance but for one of his Georgian slaves, made many bitter complaints ; but the husband, who passionately lov'd this young slave, paid little regard to her remonstrances. His wife, whom jealousy transported with fury, resolv'd to be reveng'd in a manner as uncommon as it was cruel. One day, when the husband was a hunting, she order'd this young slave to be bound by one of her eunuchs, and to have her breasts cut off with a sabre. When the husband return'd from hunting, she presented him in a bason the two breasts, and added, This is the present of your begum.

Tho' in general, husbands have it in their power to divorce their wives, or even to kill them for certain faults, yet we are not to suppose that they can easily do this in regard of the begum, on account of the respects due to the illustrious families of these ladies.

Marriage among the mahometans is, strictly speaking, the purchase of a lady. A man who designs to marry, agrees for a sum, which is not given to the parent, but the woman herself ; this sum is her dowry, and the husband cannot dispose of it. The bridegroom, in a coach or on horseback, accompany'd by his friends and some musicians, goes with flambeaux to fetch his spouse. She meets him half way, with a suitable attendance, and especially a number of women, her relations, in close coaches. When they are arriv'd at the bridegroom's house, the caze, or priest of the law, reads in presence of
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all the company the contract of marriage. After this, he orders a lady, behind the bride, to take off her veil, and the lover, who stands opposite, sees for the first time his spouse. They put the veil on again, and the case asks the man, if he is content with his wife? The man having answer'd that he is, all the women go with the young lady into an apartment, where there is prepar'd a magnificent feast, and the men go into another; and if it happens afterwards, that the husband is any ways disgusted with her, and sends her back, he is oblig'd to leave her dowry with her.

The rich and opulent mahometans of quality, after the example of Mahomet, glory in having a great number of women in their seraglios, some having an hundred; they give one another a wife sometimes, or make an exchange, and have a great many ladies from Circassia, Georgia, and Abyssinia, whom they purchase dear.

The husbands never eat with their wives, exclusive of some small collation, which they have together by way of diversion. The children who are born of the first wife, tho' superior in rank, are not the sole heirs. The men are married very young, even at the age of seven years; after this they remain in the seraglio under their governors; the girls have likewise their tutoresses; but they continue in the apartments of their mothers till the time of their marriage.

In the education of young ladies, they neither admit of singing, music, instruments, nor dancing: these are reserved for courtesans. They teach ladies of distinction to walk with grace and a majestic air, to keep themselves erect, sitting, or standing, to speak politely wittily, to sew, embroider, and dress themselves with elegancy. They never teach

teach them to write, but only to read, that they may have the consolation of reading the alcoran, of which they understand nothing.

In well-regulated houses, both men and women have by heart, their prayers in Arabic, and they never fail at certain hours to assemble in a hall destined for prayer; for the women never go to the public mosque. Before prayers, they wash their whole body in the bath, tho' sometimes they are content with washing their face, mouth, and hands, and they have particular habits of a white colour for this religious worship. The cleanness of the place, of the habits, and of the person, are with them conditions essential to a good prayer, during which they must neither spit nor cough. Certain parts of the prayer are recited by way of chorus, and with an audible voice. The posture of the body varies, since they sometimes stand, sit, or fall prostrate on the tapestry; they raise their hands to heaven, when repeating certain passages, and at others they put them either upon their heads, eyes, ears, breast, or knees. They have rubrics, which they observe scrupulously, and nothing is comparable to the modesty and devotion of these ladies when they pray.

As a recompence for their virtue, they think to merit such a paradise as Mahomet has promis'd to his followers. Old and ugly women, said that impostor, shall never enter into heaven; his disciples, surpriz'd at such an assertion, ask'd him the reason of it, upon which he answer'd, that the old and ugly should then become young and beautiful. This piece of wit they frequently repeat smiling, and possess'd of an agreeable confidence, that they shall one day experience the proof of it.

They fast rigorously during a month every year, on which occasion they neither eat nor drink any
thing

thing the whole day, but take their repast in the night. They have a kind of beads, consisting of an hundred, which they run over, mentioning on each bead one of the divine perfections; for example, omnipotent, creator, merciful lord, &c. They make vows and prayers in order to obtain what they want, and their vows are generally address'd to some male or female saints, whom they acknowledge in the system of their religion, and whom they suppose to be already inhabitants of the delicious gardens of paradise. These they revere, and preserve their relicks with the greatest respect. In their invocations, whether of God or their saints, they always turn their face to Mecca; and tho' they have no images of their saints, yet they with pleasure behold the image of the blessed virgin, whom they call Hibiminiam, which signifies the chaste lady Mary, who had Jesus for her son, and they relate a thousand apochryphal stories in honour of her.

When the women have lost their husbands, they are supported by the eldest son of the deceas'd, in separate apartments, which are call'd the old seraglios, where they pass the remainder of their days in a melancholy widowhood, but have no more any perfumes, ornaments, games, and amusements, to distract and divert them; however, they may marry a second time with the consent of the eldest son, under whose jurisdiction they are.

C H A P. XXXVIII.

Of the Chinese government with respect to the police, taxes and posts.

EVERY city of China is divided into quarters, and every quarter has a chief who takes care of it, and takes cognizance of any tumult that happens, and if he should neglect forthwith to acquaint the mandarin with it, he would be severely punished.

The fathers of families are equally answerable for the conduct of their children and servants; and when any accident happens, such as a night robbery for instance, every family is obliged to assist their next neighbours.

In every city there is a strong guard at the gates, who examine all those who enter, on the smallest circumstances; a man's physiognomy, his air, or his accent, are sufficient to render him suspected, upon which he is stopped, and an account of it sent to the mandarin, by which means they prevent the establishment of foreigners in their empire.

About the close of the evening the gates of each city, and the boundaries of each street are shut, and here and there are centinels, who stop all those who are not in their houses. There are also patrols of the horse upon the ramparts, who go their round continually. The night, say they, is made for rest, and the day for labour, so that it rarely happens, that honest people are found in the streets in the night time.

In every city, there are large bells, or a drum of an uncommon size, for denoting the watches of

the night, each of which is two hours long. The first begins at eight o' clock, and during these first two hours, they now and then strike a single stroke upon the bell or the drum, but when this watch is finish'd, and the second begins, they strike two strokes, and so on of the rest, till all the watches of the night are finish'd.

The port of arms is never open but to the soldiers, who generally are without their arms, except when upon duty, and who on other occasions follow their particular callings.

If any quarrel happens among the vulgar, they carefully avoid bloodshed, for which reason, if they should happen to have a stick, or any iron instrument in their hands, they throw it away, and fight with their fists. Their disputes are most generally ended by the mandarin, who after having heard them, orders the aggressor, and sometimes both, to be bastinadoed in his presence.

Ladies of pleasure cannot stay in the cities, but are obliged to live without the walls, under the care and inspection of a man, who is responsible for all the disorders committed by them.

The education they give their children greatly contributes to the peace and tranquillity which reign in the cities; for as none arrive at the offices and dignities of the empire, but in proportion to the advances they have made in the sciences, they keep the young people constantly employed in study; and games, and all diversions proper to encourage idleness, are absolutely forbidden.

The Chinese government is admirable on account of their care to embellish the public roads, and render them commodious. The canals by which China is cross'd, are in many provinces bordered with hewn stone, and in low and marshy grounds they have

have raised very long roads for the conveniency of travellers.

They take great care to render the roads smooth and even, and they pave them, especially in the southern provinces; and where they use neither horses nor chariots, they have cut passages through the highest mountains, and even levell'd some with the vallies.

There are some provinces in which the roads are like so many large avenues, border'd with very high trees, and sometimes included between two walls, to hinder travellers from going out of their way; and these walls have openings at the cross-roads which lead to different villages.

In the public roads we find here and there resting places, which are very commodious, both during the rigours of the winter, or the intense heats of the summer, and charitable people order tea to be given in summer to poor travellers, and in winter water, in which ginger has been boil'd.

There are inns enough on the roads, but nothing can be more miserable and incommodious except those on the principal roads, where travellers are obliged to lie upon a simple mat, and think themselves well accommodated if they can find any fish or flesh.

There are found in the high roads, at certain distances, a kind of towers, on the tops of which are boxes for centinels, and holes for streamers, as signals in case of alarms; these towers are made of turf or beaten earth; their height is about twelve feet, their form square, and they have battlements, &c. each of these towers must have soldiers, who continually watch over what passes, and hinder all insults; all these soldiers come from their guard-room, and draw up in order when any considerable

officer passes. By this means robbers on the highway are very rare in China, and they never murder, but when they have got their prize they make off immediately. These towers have another use, for they exactly mark the distance of one place from another.

When to avoid the heat, persons are forc'd to travel in the night, especially on the sides of the mountains, which are infested with tygers, they take guides with them, who carry lighted flambeaux; these torches afford light, and drive away the tygers; they are made of pine branches dried by the fire, and prepar'd in such a manner, that wind and rain make them burn the better.

A great advantage for travellers in China, is the facility and security with which their bales of goods are carried from place to place. There is in each city a great number of porters, who have a chief, to whom strangers make their address. When you have agreed with them about the price, he gives you as many tickets as you have hired porters, and instantly furnishes you with them, answering for whatever is in your bales. When the porters have done their office, you give to each a ticket, they carry it to their master, who satisfies them out of the money which you have paid before.

There are taxes in China, some of which are paid by the piece, and the merchant is believ'd by his book; but others are paid by load, and there is not the least difficulty in this. When great officers of the crown receive or send any parcels, they upon each parcel fix a piece of paper, upon which is written the time when it was made up, the name and dignity of the persons, and if these officers are very considerable, they never dare to open them.

In all places, where there are regular posts, there is a mandarin, who takes care of them. All the post horses belong to the emperor, and none can make use of them but the couriers of the empire, officers, and such as are sent from court. Those who are charged with the emperor's orders, have them enclos'd in a great roll cover'd with yellow silk, which they carry like a scarf on their back; they are commonly persons of some distinction, and are escorted by some horsemen.

The common couriers carry their bag bound to their back, and in the motion of the horse the bag rests upon a cushion, which is fix'd on the crupper. Their bags are not heavy, for they carry nothing but the dispatches of the emperor, or those of the sovereign courts, or the advice of provincial officers. They carry, tho' in a clandestine manner, the letters of private persons, and in this consists the augmentation of their little profits.

C H A P. XXXIX.

Of the mandarins of letters, and those of arms; their dignities, employments, and functions.

THE first order of the mandarins is that of the calaos, or ministers of state, the first presidents of sovereign courts, and other officers of the militia, and this but the highest order which men of letters can arrive at. The number of the calaos is not fix'd; it depends on the will of the prince, who chuses them as he pleases, and takes them from other tribunals; yet they are seldom above five or six, and there is one, who is head of their council.

cil. Their tribunal is held in the palace on the left hand of the imperial hall, which is the most honourable. This tribunal, which is call'd *muy yuen*, or inner court, is composed of three orders of mandarins; the first are properly ministers of state, who see and examine almost all requests which the sovereign tribunals are to present to the emperor, whether about state affairs, or civil and criminal ones. The mandarins of the second class, are as it were adjutants to the first; from their body are chosen the viceroys and presidents of other tribunals. The mandarins of the third order compose the emperor's council, and it is in this council that the greatest part of momentous affairs are decided, unless the emperor assembles the grand council to decide them. The grand council is composed of all the ministers of state, the first presidents and assessors of the six sovereign courts, and of those of the three other considerable tribunals; for beside this council, there are at Peking six sovereign courts, which they call *leou-pou*, the power and authority of which is extended over all the provinces of the empire. There has always been in each a president, who is commonly a mandarin of the first rank, and two assistants of the second, without counting the subaltern officers, to the number of forty-four, who have each a president, and at least twelve counsellors. The function of the first of these sovereign courts is to furnish mandarins for all the provinces, to watch over their conduct, and give an account of them to the emperor. This court has four subaltern tribunals; the first has the care of chusing those, who by their science and other qualities deserve the employments of the empire. The second examines the good or bad conduct of the mandarins; the third is to seal all the juridical acts, and give the man-
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darins credentials suitable to their dignities. In fine, the fourth is that which is charg'd with examining the merits of the *grandees* of the empire, that is to say, of the princes of the blood, the *regulos*, and all of a distinguished rank.

The second sovereign court has the superintendency of the finances, the revenues and expences of the emperor ; it expedites orders for salaries and pensions, determines the proportions of donative rice, pieces of silk, and money, which are distributed to the great lords and all the mandarins of the empire, keeps an exact list of all the families, and of all the duties payable, &c. To assist them in this prodigious task, they have fourteen subaltern tribunals for the affairs of the fourteen provinces, of which this vast empire is composed.

The third sovereign court is the tribunal of rites, which is entrusted with the care of the rites and ceremonies, the sciences, the arts, and the imperial music ; it also examines those who aspire to any degrees, and admits them to examinations, takes care of temples and sacrifices which the emperor generally offers, receives, entertains, and takes leave of ambassadors ; and four subaltern tribunals assist this court in its functions.

The fourth is the tribunal of arms, and all the militia of the kingdom is subject to its power ; and on this tribunal depend all the officers of war, both generals and private men. It is this which keeps in repair the fortresses, fills the arsenals and magazines with ammunition and provision. It has four inferior tribunals ; the first disposes of all the military offices ; the second directs the officers and soldiers to their different posts, and takes care to clear the towns and high roads of robbers ; the third has the superintendency of the horses of the

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empire, post-horses, change-horses, the imperial inns, and the vessels designed for the transportation of provisions to the soldiers; and the fourth takes care of arms and the artillery, that the arsenals and storehouses may be well provided.

The fifth sovereign court is as it were a court for criminal cases, and has fourteen subaltern tribunals, according to the number of provinces.

The sixth sovereign court, which is the tribunal of publick works, has the care of the palaces, not only of the emperor's, but also of the tribunals, of the princes of the blood, the viceroys, the sepulchres of emperors, temples, &c. it has also the superintendance of towers, triumphal arches, ports, rivers, barges, bridges, caufways, highways, and has four subaltern tribunals. Each of these inferior tribunals has a particular palace with halls, and is compos'd of two presidents and twenty-four counsellors, partly Tartars and partly Chinese. I speak not of a multitude of petty officers annexed to these tribunals, such as writers, notaries, bailiffs, couriers, sheriffs, serjeants, &c.

There is in every tribunal an officer, whose employment is to assist in all the assemblies, and receive all the acts of them which are brought him. He can decide nothing himself, but is only an inspector to observe things, and give an account to the court. These censors are generally not to be corrupted, and make themselves greatly feared.

Every three years, each graduate comes to Peking, to obtain the degree of doctor. They are strictly examin'd during thirteen days, and there are only about three hundred raised to this degree. They chuse out of these young doctors the most learned, to compose the tribunal which they call han lin yuen, which is a kind of academy that only receives

the brightest geniuses of the empire as its members.

These doctors have the charge of the education of the hereditary prince, and are to teach him virtue, the sciences, and the grand art of government, and are employ'd in writing the general history of the empire.

It is the emperor who nominates the mandarins, to whom he entrusts all authority in the provinces. In all the capital cities there are two tribunals, one for civil affairs, and the other for criminal ones. As for lesser cities, they have likewise their governors and several mandarins to distribute justice.

The number of the mandarins of letters spread over the empire amounts to more than thirteen thousand six hundred. The governors of towns, who are but inferior mandarins, are obliged on important occasions to make their reports to their superiors, as the treasurer general and viceroy of the province. These two great mandarins, as well as the tong-tou, who has the care or inspection of several provinces, acknowledge no superior but the tribunal of Peking.

The mark of dignity which distinguishes the mandarins, consists in a piece of square stuff, which they wear on their breast, and which is finely wrought, and in the middle is the emblem of their respective employments. Some have a dragon with four claws, others an eagle, a sun, &c. As for the mandarins of arms, they bear panthers, lions, &c.

The mandarins of arms, or officers of war, must pass several examinations, as well as the mandarins of letters, and give proofs of their strength, dexterity, and experience in the military art. Thus there are three degrees among them, that of bachelor, of licentiate, and doctor of arms. It is in the

capital of each province that this examination is made of batchelors, in order to become licentiates.

There are at Peking five tribunals of mandarins of war, who have at their head a captain, and two adjutants. They commonly chuse out for these posts great lords of the empire, and they command the officers at court and all the soldiers. These five tribunals depend on one supreme tribunal of war; the head is one of the greatest noblemen in the state, and has for an assistant a mandarin of letters, who has the title of superintendant at arms, with two inspectors, that he may never abuse his authority.

The first of the mandarins of arms has the same rank as our European general, and his office is much the same; he has sometimes four, and sometimes two mandarins, who are his lieutenants-general, who likewise have under them four mandarins, who are as it were, colonels. These last have likewise under them other mandarins, who may be look'd on as captains, who have their lieutenants, and under-lieutenants, &c.

The number of these mandarins amounts to eighteen thousand, and there are more than seven hundred thousand soldiers dispersed thro' all the provinces of the empire, in the fortresses, strong holds, and along the great wall. These troops are well cloath'd and arm'd, and appear very splendid on a march or in a review, but in point of courage they are greatly inferior to the European soldiers; the Chinese are naturally effeminate, and the Tartars are become Chinese.

There are above two thousand fortresses or strong places in China; they reckon there above three thousand towers or castles, where there are perpetually centinels on guard, who, as soon as they perceive

ceive any disorder, give a signal if it be in the day-time by a banner, which they fix upon the tower, and with a lighted torch in the night.

The strong towns are scarce fortified, but by their situation. All the ingenuity of the Chinese engineers consists in making an excellent rampart, and a wall of brick, with towers, and a large ditch fill'd with water.

Tho' the use of gunpowder has been long known in China, yet artillery is a modern invention, and for a long time they only us'd it for fireworks, in which the Chinese excel.

C H A P. XL.

Ceremonies observed by the Chinese at their marriages and funerals.

THEY do not consult the inclination of their children in the article of marriage, since the choice of a wife is reserved for the father, or the nearest relation of him they design to marry; and it is with the father or relation of the young woman that the contract is made. The Chinese women have no fortunes or dowry; the custom is, the parents of the man agree with those of the woman for a certain sum, which they give in ratification of the marriage, and which is employ'd in buying cloaths and utensils, which the married woman takes with her on the day of her nuptials.

A Chinese who is but in a low condition, often goes to the foundling-house to beg a girl, in order to bring her up as a wife for his son, by which means his son is provided for at a small expence.

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The rich who have no children, sometimes feign their wife to be with child ; then they go in the night incognito to the hospital, and take out a child which they bring up as their own. These children being thus believed legitimate, commence their studies, and are made batchelors and doctors. This is a privilege which would not be granted to children adopted, after they had been taken from the hospital. But when the Chinese have no male children, they adopt the son of a brother, any other relation, or even of a stranger. The adopted child has all the rights of a true son, and takes the name of his adopting father, wears mourning after his death, and becomes his heir : and if after this adoption the father should have children, the adopted child must still equally share the inheritance with the rest, unless the father in particular should give something more to his own son.

The Chinese law permits men to take concubines besides their lawful wife. There is notwithstanding a law, which forbids the people to take a second wife, unless their lawful wife has arrived at the age of forty, without bearing children.

As women are always shut up in their separate apartments, and the men are not permitted to see them, there are old women who live by negotiating marriages. When by this mediatrix an agreement is made, the contract concluded, and the sum paid down, they then prepare for the solemnization, which is preceded by some ceremonies, the principal of which consist in mutually sending to enquire the names of the contracting parties, and making to the relations presents of silks, cottons, meat, wine and fruits. They send likewise to the bride jewels, earrings, and other things of a like nature.

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When the day of the marriage is come, they put the bride into a magnificent chair with all her dowry. Among the low rank, this consists in the wedding cloaths, linen, and other conveniences, which the father furnishes. A company of persons, hir'd for that purpose, go along with torches, tho' at noon-day. The chair is preceded by fifes, hautboys, drums, and followed by her relations, and the particular friends of the family. A trusty servant keeps the key of the chair, to deliver it only to the husband, who being richly cloath'd waits at his door for the wife they have made choice of for him. As soon as she arrives, he takes the key from the servant, and opens the chair, in order to know his good or bad fate. Some, dissatisfied with the woman's person, forthwith shut the chair, and send her back, consenting to lose the money they have given.

As soon as the bride is come out of the chair, the bridegroom stands by her side, and both of them walk into a hall, where they make four bows to Tien, (the god of heaven) and after bowing several times to the husband's relations, the wife goes to the ladies invited to the ceremony, who pass the day in diversions and feasting, while the husband regales his friends in another apartment.

As for concubines, they receive them almost without any formality, farther than giving a written promise to the parents, with the sum agreed on, to use their daughter well.

These concubines live in an entire dependance on the lawful wife, and serve and respect her as the only mistress of the family. The children of the concubine are judg'd to belong to the lawful wife, call her mother, have a share in the heritage, and if the real mother dies, are not obliged to wear

mourning for three years, which is the custom when their father or his lawful wife dies. Most of them, however, pay this piece of respect and affection to their real mothers.

Some take a concubine with no other view than to have a male child; as soon as he is born, if the concubine displeases the wife, the husband dismisses her, and gives her the liberty to marry whom she pleases, but more frequently provides her with a husband. Widowers and widows may marry, but there are few formalities observ'd in these second marriages.

As for widows who have children, they are absolute mistresses of themselves; though a widow who has children would be reflected on if she married without great necessity, especially if she is a woman of distinction; for if she has been married but a few hours, or even promised in marriage, she thinks herself obliged to pass the rest of her days in widowhood.

This is not the case with women of low fortunes, since the relations wanting to recover a part of the sum which a wife cost her first husband, may marry her again if she has no male children, and often oblige her to it; and it sometimes happens that the second husband is arrested, and the money paid, without her knowing any thing of it. If she has a daughter at the breast, that daughter is sold with the mother. She has but one means of freeing herself from this oppression, which is, that she has wherewithal to subsist from her relations, and indemnify those of her husband, or become herself a bondswoman: but this state is so despicable, that she can hardly embrace it without the loss of reputation.

If a woman goes from her husband, he may sell her, after she has undergone the punishment ordained by the law. If a husband should abandon his wife and family, after three years absence she may present a request to the mandarins, who can give her the liberty of taking another; but she would be punished if she did not take this precaution.

A husband may divorce his wife on certain occasions, such as adultery, aversion, or incompatibility of temper, jealousy, extraordinary disobedience, barrenness, or contagious disorders.

There are other cases, wherein marriage cannot be contracted, or if it be, it becomes null.

1. If a maid has been so far promised that presents have been sent and accepted on both sides, she can marry no other.

2. If treachery and deceit have been used: for example; if instead of a beautiful person whom they had shewn to the mediatrix, they should substitute an ugly one: or if they should marry the daughter of a freeman with a slave: or if he who gave a slave to the daughter of a freeman, persuaded the relations of the woman, that he was his son, or relation.

3. It is not permitted to a mandarin of letters, to ally himself to any family of the province or town whereof he is governor; and should he transgress this law, not only the marriage will be null, but he will be condemn'd to a severe punishment.

4. In the time of mourning for a father or a mother, marriage is forbidden their children; and if the promises were made before this death, the engagement ceases.

The same happens in case of some great calamity; as if, for example, a father or near relation

was imprisoned, the marriage is not allowed, unless the prisoner gives his consent; and then they have no marriage feast, but abstain from all the testimonies of joy which are usual on such occasions.

5. Persons of the same family, or of the same name, how distant soever their degree of affinity, is cannot marry together; thus the law permits not two brothers to marry two sisters, nor a widower to marry his son to the daughter of the widow he marries. We now proceed to the ceremonies observ'd in their funerals.

The common mourning lasts three years, which is often shorten'd to twenty-seven months, and during this time they can exercise no public office; a mandarin is obliged to quit his charge, and a minister of state the care of the empire, to live in retirement, and not employ his mind with any but sorrowful ideas, unless the emperor for weighty reasons dispenses with him, which happens very seldom. The mourning for other relations is longer or shorter according to the degree of relationship.

White is their colour for mourning, both among princes and the lowest artificers. Those who wear compleat mourning, have their bonnet, their garment, their surtout, their stockings, and buskins of white stuff. In the first month of mourning for their father or mother, their dress is a kind of hempen linen, reddish, and very thin, a kind of shaggy cord serves them for a girdle, and their cap is made likewise of hemp. It is by this mournful appearance that they endeavour to express the grief they feel for having lost so dear a person.

They seldom wash the bodies, but they dress the dead in their best cloaths, and cover him with the marks of his dignity; then they put him into a coffin,

coffin, which they buy for him, or which he had provided for himself during life, for this is one of the dearest moveables in China, and thus they take care to provide themselves in time.

The coffins of persons in easy circumstances are made of planks half a foot or more thick ; they are so well covered in the inside with pitch, and so well varnish'd on the outside, that they emit no bad smell ; some are curiously carv'd and gilded in a fine manner, and some rich people lay out a thousand crowns to have a coffin of precious wood that is ornamented with figures.

Before the body is plac'd on the bier, they put at the bottom a little lime, and when the body is in it, they either put a cushion or a great deal of cotton, that the head may be supported, and not move easily ; the cotton and lime serve to receive the humours which come from the carcase ; they put likewise cotton or things of a like nature in all the empty spaces, to keep it in the situation in which it is.

It is forbidden the Chinese to bury their dead within the walls of towns or inhabited places, but it is permitted them to keep them in their houses enclos'd in coffins, which they do several months, and even several years, as a depositum, without any magistrate's ordering their burial. A son would be dishonour'd, especially in his own family, if he did not cause the body of his father to be carried to the tomb of his ancestors, and they would refuse to place his name in that hall where they are honour'd. When they are carried from one province to another, it is not permitted without an order of the emperor, to bring them into the towns, or let them pass through ; but they carry them round the walls.

The burying places are out of the towns, and as much as possible on eminences, where they often plant pines and cypresses. Near two leagues from each town you are sure to find villages, hamlets, houses scatter'd here and there, and diversified with groves, and a great number of little hills cover'd with trees and enclos'd with walls, which are so many different sepulchres, and form a landskip that is not disagreeable.

The greatest part of the sepulchres are well whiten'd, made in the form of a horse-shoe, and of a polite structure. The name of the family is written on the principal stone. The poor are contented to cover the coffin with reeds and rushes, or earth rais'd five or six feet high, in shape of a pyramid; many enclose the coffin in a little apartment of brick, representing a tomb.

As for the grandees and mandarins, their sepulchres are of a magnificent structure; for they build a vault, in which they enclose the coffin, and raise upon it a heap of beaten earth of twelve feet high, or thereabouts, and eight or ten in diameter, which is almost of the figure of a hat; they cover this earth with lime and sand, of which they make a kind of mortar to hinder the water from penetrating it; about it they plant with great regularity, trees of different kinds, and over against it is a great table of white polish'd marble, upon which is a casket, two vessels, and two candlesticks likewise of marble, very well wrought; on both sides they range in several files a number of figures, representing officers, eunuchs, soldiers, lions, saddled horses, camels, tortoises, and other animals in different attitudes, which shew respect and grief; for the Chinese are skill'd in giving life to sculpture, and express all the human passions by it.

The solemn ceremony which is paid the dead lasts commonly seven days, unless some essential reason makes it necessary for them to spend only three in that service. While the coffin is open, all the relations and friends whom they have invited, come to pay their respects to the dead, and the nearest relations remain in the house. The coffin is expos'd in the principal hall, which is ornamented with white stuffs, that are often intermix'd with pieces of black and violet silk, and other mournful ornaments; they put a table before the coffin, and place upon it either the image of the dead, or a label on which his name is written, and is ornamented on each side with flowers, perfumes, and lighted wax candles.

Those who come to pay their compliments of condolance, salute the dead in the manner of their country. Those who were particular friends, accompany these ceremonies with groans and tears, which sometimes are heard at a considerable distance.

While they acquit themselves of their duties, the eldest son, and his brothers, come from behind a curtain, which is on the side of the coffin, crawling on the earth, with countenances full of grief, and eyes bath'd in tears, in a mournful deep silence, and pay their respects with the same ceremony as that used before the coffin. This curtain conceals the women, who raise at different times the most lamentable cries.

When the ceremony is over, they rise up; a distant relation of the dead, or a friend, being in mourning, pays the due honours, and as he receives you at the door, he conducts you into an apartment, where you are presented with tea, some dry fruits, and such like re-

freshments, after which he conducts you to your chair.

When the day of burial is fix'd, notice is given to all the relations and friends of the dead, who do not fail to come at the day appointed. The march of the convoy begins by those who bear different statues of pasteboard, which represent slaves, tygers, lions, horses, &c. several companies follow two by two; some carry standards, some flags, or vessels of perfumes, and others play mournful airs on musical instruments.

There are places where the picture of the dead is raised above the rest, and where we see in large characters of gold his name and dignity; then comes the coffin, cover'd with a canopy in form of a dome, which is of a violet colour'd silk, with tassels of white silk at the four corners, which are embroidered, and artfully interlac'd with strings; the machine on which the coffin is laid, is born by sixty-four men. Those who are not in a condition to bear the expence, use a machine which does not require such a multitude of porters. The eldest son, at the head of the other children and grandchildren, follows on foot, cover'd with a sack of hemp, supported by a staff, and, as it were, sinking under the load of his grief and sorrow.

Then come the relations and friends cloath'd in mourning, and a great number of chairs cover'd with white stuff, wherein are the daughters, wives, and slaves of the dead, who make the air resound with their cries.

When they are come to the burial-place, there are at some distance from the tomb, tables rang'd in the hall, on which, while the usual ceremonies are going on, the servants prepare an entertain-
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ment, which serves to regale the whole company.

Sometimes after the repast the relations and friends fall prostrate, and touch the ground with their foreheads before the tomb. Commonly they content themselves with returning thanks, and the eldest son and other children answer their civilities with some external signs, but in profound silence. If the deceased be of high rank, his sepulchre has several apartments, and after the coffin is brought thither, a great number of relations remain there one or two months, to renew every day with the children of the dead the signs of their grief.

The duties and honours which they pay in each family to their dead ancestors are limited to the time of mourning and burial, and there are two kinds of ceremonies which are to be observed every year in their regard.

The first are practis'd in the hall of their ancestors in certain months of the year; for there are no families who have not a building made for this ceremony, and all the branches of the family assemble here, sometimes amounting to seven or eight thousand persons. Then there is no distinction of rank, the artist, the labourer, the mandarin, and the learned are mixed together, and admit of no distinction. Age determines all, and the oldest, tho' the poorest, on this occasion takes the first place.

There is in this hall a great table plac'd against the wall, on which commonly the image of the most considerable ancestor, or at least his name, with the names of the men, women, and children of the family rang'd on both sides, and written on tablets, or little plates of wood of about a foot

high, with the age, quality, employment, and day of each one's decease.

All the relations assemble in this hall in the spring, and sometimes in autumn. The richest prepare the feast, and cover several tables with various dishes, as rice, fruits, perfumes, wines, and wax tapers, with near the same ceremonies which their children practis'd towards them while they were living, or such as are perform'd to the mandarins on their birth-day, or when they take possession of their government. As for the low people who have not the means of raising such a building, they content themselves with placing the names of their ancestors in the lightest place of their house, as near each other as possible.

The other ceremonies are practis'd at least once a year, in the sepulchres of their ancestors. As the tombs are out of the city, and often in mountains, the relations meet there yearly at a certain time, which is from the beginning of April to May. They begin by pulling up the herbs and shrubs round the sepulchre, after which they give the deceas'd marks of their respect, gratitude, and grief, with the same ceremonies which they us'd at their death; then they put on their tomb wine and meats, which serve them afterwards to feast together.

The ancient Chinese made use of a little child as a living image to represent the dead. Those who have succeeded them have substituted an image or picture, to hold in some degree its place; and they pay to this image the same respects as they would to their ancestors, were they alive.

The bonzes have mix'd with these ceremonies many superstitious rites, such as burning gilded paper cut in form of money, and even white silk-stuffs.

stuffs, as if the evaporation of these things could serve them in the other world, adding, that the souls of the dead pearch upon the inscriptions, and feed on the smoak of the meats and perfumes which are offer'd. But these ridiculous doctrines are very remote from the constitutional one of China, and gain no credit but among the credulous ideots of these sects.

C H A P. XLI.

Of the different kinds of punishments which they inflict on criminals in China.

Criminal affairs commonly pass thro' five or six tribunals before they come to a definitive sentence. These tribunals are subordinate to one another, and have a right of reviewing all processes, and to take exact informations of the lives and manners of the witnesses and accusers, as well as of the crimes of the persons accused.

This slowness in proceeding is the occasion that the innocent are seldom oppress'd, but it causes the accused to lie long in prison, tho' these prisons have neither the horror nor nastiness of those in Europe, being much more convenient and commodious.

Exclusive of the felons that are close confin'd, the other criminals have the liberty, during the day-time, to walk and take the air in the court of the prison. They call them together every evening one by one, and shut them up in a great dark hall, or in small apartments if they have money to hire them, that they may lie more conveniently.

A centinel watches every night to keep the prisoners in profound silence, and should there be the least noise heard, or should the lamp which is lighted be extinguish'd, the goalors are told immediately, that a stop may be put to any disorder.

Others have the care of making a continual nightly circuit, and 'tis a difficult matter for a prisoner to escape. A mandarin often visits the prisons, and must always be ready to give in his account; if there are any sick he must give notice of them, call in physicians, furnish remedies at the emperor's charge, and use all prudent means to re-establish their health.

There are prisons, such as that of the sovereign court of Peking, where they permit merchants and tradesmen to come in, for the service of such as are kept there. There are even cooks who get their victuals ready, and all is done with great order by the vigilance of the officers.

The women's prison is separated from the men's, and they cannot be spoken to but thro' a grate.

There is no fault left unpunish'd in China. All punishments are determined by the law, and the bastinado is the common chastisement for the least faults. The number of blows is more or less, according to the nature of the fault, and this is the punishment which the Chinese officers frequently inflict on their soldiers, who are set to watch in the streets of cities, when they are found asleep.

When the number of blows do not exceed twenty, 'tis a paternal correction, which has nothing infamous, since the emperor having sometimes order'd it to be given to persons of great note, afterwards sees them, and treats them in his usual manner.

The pant-see, or instrument with which they beat criminals, is a large cane split, half flat, and several feet long; at the point it is as large a man's fist, but at the top it is smooth and small; it is made of bamboo, which is a hard, massy, and weighty wood.

When the mandarin holds his audience, he sits gravely before a large table, in which is a case full of small batons, more than half a foot long and two fingers broad. Several footmen arm'd with pant-see surround him, and at the signal given, by taking and throwing down these batons they lay hold on the criminal, take down his breeches to his heels, and as many of the batons as the mandarin has thrown upon the ground, so many of the footmen succeed each other, and apply each five blows of the pant-see to the bare flesh of the criminal. They change the executioner every five blows, or rather two executioners alternately strike five blows, that they may be the heavier, and the punishment the more severe; 'tis however to be observ'd, that they always count four blows for five, and this is call'd the grace of the emperor, who, as a father, out of compassion to his people, always abates something of the punishment.

'Tis not only in his tribunal that a mandarin has a right to order the use of the bastinado, but also in whatever post he is, even out of his own district; for which reason, when he goes abroad, he always has in his retinue officers of justice, who carry the pant-see.

As for a common person, if he gets not from his horse, or should he cross on foot the street in his presence, 'tis a sufficient offence to receive five or six good strokes of a cane in his sight. The execution is so quick, that often the offender feels the

blows before the by-standers see any thing of it. Masters use the same chastisements in regard of their scholars, the fathers in regard of their children, and lords in respect of their domestics, with this difference, that the pant-see is shorter and narrower.

Another punishment of a less painful nature, but more infamous, is a kind of portable pillory, which the Portuguese have called *cangue*, which is made of two pieces of wood joined in the middle, so that the neck of the guilty man may be fixed in it. He carries day and night this disagreeable burden, which is heavier or lighter, according to the nature of the fault. There are some of these *cangues* which weigh two hundred pounds; but the common sorts are only fifty or sixty.

The sufferers find means of lessening this punishment, since some walk attended by their relations and friends, who support the *cangue* at the four corners, that it may not press upon their shoulders; others rest it on a table or bench; others have a chair with four pillars in which they sit, while they support the *cangue*. There are some who lie on their belly, and make use of the hole as of a window, through which they impudently look at all who pass in the streets.

When in the presence of a mandarin they have closed the two pieces of wood about the neck of the guilty person, they glue above on the right and left two long scrolls of paper about four fingers broad, to which they put a kind of seal, that the two pieces which form the *cangue*, cannot be separated without its being known; then they write in large characters the crime of the condemned, and the time his punishment is to last. The place where they are first exposed is commonly the door of some frequented temple, a square, or the gate of a city, the
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market place, the door of a tribunal, or that of a mandarin. When the time of the punishment is elapsed, the officers of the tribunal bring the guilty before the mandarin, who after an exhortation to amendment, frees him from the cangue, and for a farewell, gives him twenty strokes with a stick; for it is an usual piece of Chinese justice to impose no penalty, except a pecuniary one, which is not preceded, and followed by the bastinado.

There are some crimes for which they condemn the guilty to be marked on each cheek; and the mark is a Chinese character which indicates their crime. Other criminals are either condemned to banishment, or to row the royal barks, but this servitude seldom exceeds three years. As for banishment, it is often perpetual, especially if they banish into Tartary.

They execute in three manners those who are condemned to death. The first and mildest is strangling: the second is beheading; and with this death they punish those who have committed something enormous, such as murder, &c. this death is looked upon as the most shameful, because the head, which is the principal part of man, is severed from the body, and because in dying, he does not retain his body as entire as he received it from his parents.

In some places they strangle with a kind of bow, the string of which they twist round the neck of the criminal, plac'd on his knees; they draw the bow, and by this means close his windpipe, and by destroying respiration suffocate him. In other places they fix a cord seven or eight feet long to the neck of the guilty, by putting a sliding knot about it: two servants of the tribunal draw it strongly; a moment after they let it loose again; then they draw it as they had done before, and then they are sure that the criminal is dead.

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When a criminal is condemned to death, the mandarin orders him from prison, and to be brought to his tribunal, where there is ready a moderate meal; and before he hears his sentence, they seldom omit giving him wine. The criminal, when he hears his sentence, often breaks out into injurious words against those who have condemned him. When this happens, the mandarin listens to the invectives with patience and pity; but they put a gag in his mouth, and lead him to punishment. There are some conducted on foot, who go singing to the place of execution, and wantonly drink the wine which their friends offer them, who wait in the way to give this last testimony of their friendship.

There is another kind of death, which was formerly used for criminals guilty of high treason. The executioner bound the guilty to a kind of gallows; he flead his head, and tore off his skin by force; he beat him on his eyes; then he scarified all his body, and cut it in several pieces; and after wearying himself in this barbarous exercise, he abandoned him to the fury of the populace and spectators.

Exclusive of certain extraordinary cases, no mandarin nor superior tribunal can definitively pronounce sentence of death. All judgments of crimes worthy of death, must be examined, decided, and subscribed by the emperor.

The common torture to draw out a confession in China, is painful, and very sensible. It is given upon the hands and feet. They use on this occasion an instrument of three cross pieces of wood, the middlemost of which is fixed, and the two others turn, and change position. They put the patient's feet in this machine, and they press them
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with such violence, that the heel is levell'd with the ancle. When it is inflicted on the hands, it is by little pieces of wood which are put betwixt the fingers of the guilty; they bind them strongly with cords, and leave them for some time in this torture.

From the common rack they sometimes pass to the extraordinary one, which is given for great crimes, and especially treason. It consists in making small cuts on the skin of the accused, and taking off his skin in form of laces, or thongs.

C H A P. XLII.

Of the agriculture and trade of the Chinese.

SUCH is the industry of the husbandmen of China, and such their indefatigable application to labour, that there is no province in China but is very fertile, and none but what can support an inconceivable multitude of inhabitants.

Besides the goodness of the soil, the prodigious quantity of canals with which it is separated, contributes not a little to its fertility; and so many different grains are gathered, that they employ many of them to make wine and brandy of. But when a defect or barrenness is feared in one place, the mandarins never fail of hindering for a time the preparation of these liquors. Agriculture is much esteemed; and the labourers, whose profession is looked upon as one of the most necessary in the state, hold a considerable rank. They are allowed great privileges, and are preferred before tradesmen and merchants.

The greatest care of the husbandmen is for the cultivation of rice. They commonly dung the ground, and mix all ordures for this purpose. When they are not employ'd in the fields, they cultivate kitchen gardens; for the Chinese are not dispos'd to prefer the agreeable to the useful, and take up the ground with useles and unprofitable things, as in making parterres, cultivating flowers, and forming fine walks. They think it concerns the public good, and particularly themselves, that all be sown with something useful.

The dung compos'd of mixtures of excrements, which in other places would consume plants, is very good for the soil of China; and besides, they have the art of mixing it with water before they use it. They carry close cover'd baskets, or close-stools, in which they heap all kinds of ordures, and take them on their shoulders; this contributes extremely to the cleanness of their streets, whose soil is removed every day.

To make the rice grow better, they take care in certain places when they sow it, to bury in the ground certain little balls of hogs bristles, and even hair, which they think add strength to the ground, and greater perfection to the rice. When the plant begins to shoot in grain, if the field is water'd with fountain water they mix quick lime with it, and say that this lime kills worms and insects, destroys weeds, and gives the earth a heat, which greatly serves to make it fertile.

All the plains are cultivated; we perceive neither hedges nor ditches, nor almost any other tree; so much they fear the loss of an inch of ground. In many provinces the ground bears twice a year, and even between the two harvests they sow small grains and pot-herbs.

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The provinces to the north and west bear wheat, barley, several kinds of millet, tobacco, green peas as well as black and yellow, which they use instead of oats to fatten horses; they give them rice, but in small quantities. The southern parts bear abundance of rice, because the country is low, and the soil aqueous.

The labourers at first sow the grain without order, then when the blade is sprung up a foot or a foot and a half, they pull it up root and all, and make a little bundle of it, which they plant by the line checquer-wise, that the stalks mutually supporting each other, may bear themselves up, and be in a better condition to resist the winds. We have mentioned before how they level'd their grounds and made them smooth, which operation must always precede the transplantation of the rice.

In the provinces where the plains are mix'd with hills and mountains, there are some of them barren in certain places, but the most are good lands, and they are cultivated even on the borders of precipices.

It is a very agreeable sight, to see sometimes plains of three or four leagues surrounded by hills and mountains, cut in the manner of a terrass from the bottom to the summit. These terrasses rise above one another to the number of twenty or thirty, at the height of three or four feet. These mountains are not usually stony, like those of Europe, since the ground is light, porous, easily cut, and so deep in some provinces, that they may dig three or four hundred feet before they reach the rock.

When the mountains are stony, the Chinese take out the stones and make small walls to support the terrasses; they then smooth the good earth, and sow grain.

Tho' there be in some provinces desert uncultivated mountains, the vallies and mountains which separate them are very fertile. One cannot see an inch of arable ground but what is cover'd with fine rice. The Chinese industry has levelled all the unequal ground betwixt these mountains, which is capable of improvement.

The labourers divide into parterres that which is on a level, and by stories in form of an amphitheatre, that which on account of the declivity of the valleys has higher and lower places. And as the rice cannot do without water, they place here and there, and at different heights, great reservoirs to gather the rain water and what runs from the mountains, that they may distribute it equally over the parterres of rice, and in this they spare no pains nor fatigue, whether in letting the water fall by the declivity of the higher reservoirs into the lower parterres, or by making it mount from stage to stage to the very highest.

They use on this occasion certain hydraulic engines, that are not of a perplex'd composition, to make the water thus circulate, and water perpetually their lands ; so that let the season prove almost as it will, the labourer is as it were certain to see every year the land which he cultivates bear him a harvest proportion'd to his industry and labour ; and on the other hand, travellers have the successive new pleasure in casting perpetually their eyes over the most charming fields and vallies, which tho' pretty much resembling one another in the verdure with which they are equally cover'd, cease not to present as many scenes admirably diversify'd by the different disposition or figure of the mountains which surround them. They find themselves perpetually surpriz'd by the new spectacles which offer
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constantly to their sight a succession of green amphitheatres, which they discover after each other in the road.

This hydraulic engine which they use, is very simple both in its structure and manner of working. It is compos'd of a chain of wood, and a great number of little plates of six or seven inches square, strung together in the middle, parallel at equal distances and at right angles in this chain of wood. This engine is extended along a wood canal, made of three boards, in form of an auger; so that the inferior half of this engine rests upon the bottom of this auger, and fills the whole vacuity of it, and the superior one which is parallel to it rests upon a board plac'd along the opening of the canal. One of the extremities of this engine, I mean the lower one, passes round a moveable cylinder, the axle of which is pois'd upon the two sides of the lower extremities of the machine, and the other extremity of the engine is mounted on a kind of drum furnish'd with little boards, so plac'd, that they close exactly with those of the engine, and this drum turning by the power applied to the axis, makes the engine turn. As the higher extremity of the canal which this drum rests on is supported at the height to which they would raise the water, and the lower extremity is plung'd in the water which they would raise, it is necessary that the lower part of this engine, which takes up exactly the cavity of the canal of wood, should ascend along this canal, and that all the small planks, raising with them as much water as they meet, that is, as much as the canal can contain, there is form'd a rivulet of water which mounts without interruption to the height which you wish, as long as the machine is in motion; notwithstanding the higher part of the engine descend-

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ing uniformly along the plank on which it rests; these two motions produce all the effect of the machine, which is put in motion in the three following manners.

First, by the hand, by means of two or three handles fix'd to the axis of the drum.

Secondly, with the feet, by means of certain cogs of thick wood, plac'd jetting out at the distance of half a foot round the tree or axis of the drum; these cogs have large round heads externally, I mean such as are proper to fix in them the sole of a naked foot, so that one or more men, according to the number of the cogs, either standing or sitting, may only, as it were playing together by the motion of their feet, without any straining, holding in one hand an umbrella, and the other a fan, make a rivulet rise to any height in their dry lands.

Thirdly, by the means of a buffalo, or some other animal, which they tie to a great wheel about two fathoms in diameter, situated horizontally, at the circumference of which they have fix'd a great number of cogs or teeth, which corresponding exactly with the teeth of the drum, make the machine turn, tho' far greater, with much more facility.

When they cleanse a channel, they cut it here and there by ditches, and they assign a part to each of the neighbouring villages. There immediately appear different companies of peasants, who bring a kind of engines of little square boards, which they make use of to raise the water of the canal, and as the banks are very high, they raise their engines three stories high, and so bring up the water from one to another. There are places where the mountains which are not very high, touch one another, and are almost without vallies, yet they are quite cultivated by the secret which the labourers have of
making

making as much water flow into them as they judge proper, by conveying it from one mountain to another by pipes of bamboo.

What supports those in their toils who with so much care and fatigue cultivate the lands, is not so much their own interest as the veneration in which agriculture is had, and the esteem which the emperors have paid it, since the very infancy of the empire. 'Tis their opinion that it was taught them by one of their first emperors, call'd Chin-nong, whom they revere to this day as the inventor of an art so useful to the people. We have before observ'd, that the emperor goes in person to till the ground, in order to denote the esteem in which agriculture ought to be had in every state.

The care of the emperor and mandarins for the cultivation of the lands is so great, that when deputies come from the viceroys to court, the emperor never fails to ask them, in what state or condition they have seen the fields; and a seasonable rain falling lays a foundation for the mandarins being visited and complimented.

Of the commerce of China.

Commerce is the second source whence those riches flow which make prosperity and plenty reign in China. The trade carried on in the heart of the empire is so great, that the traffic of all Europe cannot be compared with it. The provinces are like so many kingdoms communicating to one another what is peculiar to each; and this is the circumstance which unites all these provinces, and conveys abundance to all the cities.

The provinces of Hou-quang and Kiang-si furnish rice to such as are not so well provided with it. The province of Tche-hiang supplies the finest

silk, and that of Kiang-nan, varnish, ink, and the most beautiful works of all kinds; those of Yun-nan, and Chen-si, and Chan-si, iron, copper, several other metals, horses, mules, camels, and furs; that of Fo-kien, sugar, and the best tea; and that of Set-chuen, plants, medicinal herbs, rhubarb, and other commodities of a similar nature.

All these merchandizes, which are easily transported on the rivers, are soon disposed of; so that we see merchants, who, three or four days after their arrival in a city, have sold five or six thousand parcels proper to the season, and even the meanest families, with good œconomy, find the means of subsisting easily by their traffic; but the manner in which this happens we have already related.

As commerce is so great in China, 'tis not surprising that the inhabitants should be so little solicitous about foreign trade, that in their voyages to sea they never pass the streights of the Sonde, and their most extensive navigations never reach farther on the side of Malaca than to Achen, on the side of the Sonde to Batavia, which belongs to the Dutch, and on the north to Japan.

I. Generally when they trade to Japan, they set sail in June and July at farthest. They go to Camboye or to Siam, whither they carry the commodities proper for that country, and take others which are in great request in Japan; and when they are return'd home, they find that they have made two hundred per cent.

1. They carry to Japan medicines, as gin-seng, aristolochia, rhubarb, mirobolans, &c. 2. Bark of the arua, or Indian nut, the skins of buffalos and oxen, and sugar, on which they gain a thousand per cent. 3. All sorts of silk stuffs, especially sattins, taffeties, and danasks, but principally
such

such as are black. 4. Silk laces, eagle-wood, and sanders, which is much esteemed by the Japanese for perfuming their idols, which they do very often; and lastly, the European cloths and camblets, on which they gain fifty per cent. The commodities they bring back, are,

1. Fine pearls, on which they sometimes gain a thousand per cent. 2. Brass bars, or work'd copper, as scales, chaffing-dishes, frying-pans, &c. 3. Blades of swords, which are sold at one piafter in Japan, and at ten in China. 4. The flower'd and smooth paper, of which the Chinese make fans. 5. Very beautiful China. 6. Varnish'd works, such as are to be found in no other part of the world. 7. Very pure gold, and a certain metal call'd tombac, on which they gain fifty or sixty per cent. at Batavia.

II. The Chinese also trade to Manila, whither they carry silks, sattins, strip'd and embellish'd with flowers of different colours, embroideries, tapestries, cushions, night-gowns, silk-stockings, tea, china, varnish'd works, drugs, and other things, on which they generally gain fifty per cent. and carry back nothing but piasters.

III. The most regular trade the Chinese carry on is to Batavia, to which the commodities they bring are,

1. Green tea and china. 2. Gold wire and gilt paper, some of which is not bought by weight, but by little scrolls, and this is dear because it is cover'd with the best gold; but what the Chinese bring to Batavia is only sold by weight in packets tied up with large slips of red silk, which they use to heighten the colour of the gold, and render the parcels heavier. The Dutch make no use of it, but carry it to the Malaian territories, where they make considerable profit of it. 3. Touted-
C c 2 naque,

naque, which is a metal partaking of the nature of iron and tin, by which they gain a hundred, and sometimes a hundred and fifty per cent.

4. Drugs, and especially rhubarb. 5. Vast quantities of copper utensils.

They bring from Batavia, 1. Silver in piasters. 2. Spiceries. 3. Tortoise-shells, of which they make very beautiful works, and for ten-pence can sell elegant snuff-boxes, made upon European models. 4. Sanders-wood both black and red, and brazil-wood. 5. Cut agate-stones, with which the Chinese adorn their girdles, use as buttons fix'd to their bonnets, and compose the beads which they wear about their necks. 6. Yellow amber in lumps, which they buy very cheap. 7. European stuffs, which they also have very cheap, and which they sell at Japan.

The Chinese also, tho' rarely, go to Achen, Malacca, Char, Patana, Ligor, which depends on the kingdom of Siam, Cochinchina, and some other parts.

They bring little back from these countries except spiceries, birds-nests, which are the most delicious Chinese repasts, rice, camphor, rotin (a kind of long canes woven together like small cords) torches made of the leaves of trees which burn like pitch and serve as flambeaux, gold, tin, &c.

As for the commerce which the Europeans carry on with China, there are few ports except that of Canton. They formerly carried thither cloths, crystals, swords, cloaks, watches, telescopes, looking-glasses, and other things of a like nature; but since the English go thither regularly every year, these commodities are become as cheap as in Europe, and coral, formerly so much valued, can hardly be sold without loss.

Thus

Thus in general it is only in silver that we can traffic advantageously to China, and we find a considerable gain in purchasing the gold which is expos'd to sale. We may also purchase excellent drugs, different kinds of tea, gold wire, musk, precious stones, pearls, quick-silver, &c. but the greatest trade the Europeans carry on there, consists principally in varnish'd works, china, and all kinds of silk stuffs.

C H A P. XLIII.

Of the varnish and silk manufactures of China.

A Whole summer is hardly sufficient to give a varnish'd work all the perfection it ought to have; and the Chinese rarely have these kind of vessels ready, but wait the arrival of the ships in order to conform themselves to the taste of the Europeans.

The varnish which the Chinese call tsi, is a red-dish gum, which flows from certain trees by incisions made in the bark as far as the wood, however, without spoiling it. These trees are found in the provinces of Kiang-si and Se-tehuen; and those of the territory of Kian-tcheou, one of the most southern cities of the province of Kiang-si, afford the varnish most esteem'd.

To obtain the varnish from these trees, we must wait till they are seven or eight years old, since that extracted before this time would not be good. The trunk of the youngest trees, from which they begin

to draw this varnish, is more than a foot in circumference, and 'tis said, that the varnish flowing from these is better than that distilling from the old trees, but that they yield much less of it.

These trees, whose leaves and bark pretty much resemble those of the ash, are rarely more than fifteen feet high, and when they have arriv'd at this height their trunk is two feet and a half in circumference. They bear neither flowers nor fruit, and multiply in the following manner.

In the spring, when the tree begins to send forth young shoots, they chuse one of these about a foot long, which comes from the trunk, and not from the branches, and cover its basis with mortar made of yellow earth. This covering begins about two inches above the place where it arises from the trunk, descends four or five inches lower on the trunk, and is at least three inches thick. They carefully cover this earth with a mat to defend it from the rains and injuries of the weather, and leave the whole in this state from the vernal to the autumnal equinox, after which they gently open the earth, to examine in what state the roots are, which the shoot generally sends into it, and which are divided into several filaments; and if these filaments are of a reddish or yellowish colour, they think it time to separate the shoot from the tree, which they do dexterously, without injuring it, and then plant it. If the filaments are white, 'tis a sign they are too tender, so that they again put on the covering of earth, and defer cutting the shoot till next spring; but whether they plant it in spring or autumn they must put a large quantity of ashes in the hole in which it is set, otherwise the ants would destroy the roots which are as yet tender, or at least extract their whole juice, and render them dry.

The

The summer is the only season in which the varnish can be extracted from these trees, since it does not flow in the winter, and that which is discharg'd in the spring and autumn is always mix'd with water: besides, the varnish flows only during the night, but never in the day-time.

In order to obtain the varnish, they make several rows of incisions on the same level in the bark of the trunk, which can afford more or less of these, according as it is greater or smaller. The first row of these incisions is about seven inches from the ground, the second, seven inches higher, and so on from seven to seven inches, not only in the trunk, but also in the branches which are large enough.

For making these incisions, they use a small semicircular knife, and each incision ought to be a little oblique from below upwards, as deep as the bark is thick, and no more; while he who makes it with one hand, has in the other a shell, whose edges he forthwith puts into the incision as far as he can, and these shells are much larger than the largest oyster-shells seen in Europe. These incisions are made in the evening, and in the morning they gather what is collected in the shells; at night they insert the shells in the same incisions, and continue to do so thro' the whole summer.

The proprietors do not generally extract varnish from these trees, but merchants, who in the proper season agree with them for five-pence a foot. These merchants hire workmen, to whom they give only a crown a month both for their labour and subsistence; and one of these workmen is sufficient to take care of fifty feet of these trees.

There are certain precautions to be taken in order to guard the workmen against the malignant im-

pressions of the varnish. They must have in readiness the oil of rabette, in which they have boil'd a certain quantity of fleshy filaments, which are intermix'd with the fat of hogs, and which are not melted in boiling. When the workmen go to fix the shells in the trees, they carry with them some of this oil, with which they rub their face and hands. In the morning, when after having gathered the varnish, they return to the merchant, they rub themselves still more carefully with this oil.

After taking some refreshment, they wash their whole bodies in warm water, in which they have boil'd the external rough bark of chesnut trees, the bark of fir, saltpetre crystaliz'd, and an herb which is a kind of blit, and resembles tricolor; all these substances are esteem'd cold.

Every workman fills a small tin bason full of this liquor, and washes himself with it. When they work near these trees, they cover their head with a bag of silk, which they tie about their neck, and in which there are only two holes opposite to their eyes. They cover their breasts with a doe's-skin, which they suspend about their necks with cords, fixing the other end to their girdles. They have also boots of the same skin, and very long gloves.

When they gather the varnish they have a vessel made of an ox's skin fix'd to their girdles, and with one hand disengage the shells, while with the other they scrape them with a small instrument of iron till they have taken all the varnish out of them. At the foot of the tree there is a panier, in which they leave the shells till night. In order to facilitate the harvest of the varnish, the proprietors of the trees take care to plant them at a small distance from each other.

The merchant takes care to have in readinefs a large earthen vefsel, on which is a wooden frame fupported by four feet almoft like a fquare table, empty in the middle. On this frame is a thin cloth fix'd with rings at the four corners. This cloth they hold pretty flack, and pour the varnifh into it; and when the moft liquid has run thro' it, they wring the cloth to prefs out the reft. What remains in the cloth they fell to the drug-gifts, becaufe it is of fome ufe in medicine. They are content with the harveft, when in one night a thoufand trees yield twenty pounds of varnifh.

When the harveft is over, the merchant puts his varnifh into wooden veffels well caulk'd on the outside, and their covers fixt with ftrong nails. A pound of new-made varnifh comes to about forty pence, and the merchant gets the double of this fum by it, and fometimes more, according to the diftance of the place to which it is tranfported.

The workmen who gather the varnifh fuffer, if they neglect to take the precautions we have mentioned; for in a day's time their faces and whole bodies are cover'd with a kind of tetter; foon after the vifage and body are inflated, and appear to be cover'd with a leprofy.

To cure a patient attacked with this diforder, they firft make him drink fome cups of a medicated water, which they ufe to prevent thefe accidents, and which purges violently. Then they fumigate him ftrongly with the fame water, and cover him well up till the inflation is gone; but the fkin is not fo foon cur'd, fince it chops in feveral places, and difcharges a great deal of water. To remedy this, they take fome of that kind of blit which refembles tricolor, and after having dried and burnt it, apply

its ashes to the affected parts of the body, These ashes imbibe the acrid humours of the lacerated parts, after which the skin dries, falls off, and is renewed.

The Chinese varnish, besides the splendor it gives to works on which it is laid, also preserves the wood, and hinders all moisture from penetrating into it. We may spill as much of any liquid upon it as we will, and by rubbing a wet cloth over it, there remains no mark, nor so much as the smell of the liquid spilt. But there is a particular art in applying it, since however good it may be naturally, it requires a skilful hand to lay it on. The workman must in particular have a great deal of patience to find the just temperament of the varnish, that it may be neither too thick nor thin; without which precaution, he would succeed but indifferently.

The varnish is laid on in two manners, the most simple of which is to apply it immediately to the wood; after having smooth'd it well, they two or three times lay over it that species of oil which the Chinese call *tong-yeou*, and when this is sufficiently dry, they lay over it two or three layers of varnish. If they want to hide all the matter on which they work, they multiply the number of layers, by which means it becomes so splendid as to resemble a looking-glass. When the work is dry, they paint on it in gold and silver, various kinds of figures, as flowers, men, birds, trees, mountains and palaces, over which they also lay a slight bed of varnish, which not only gives them a splendor, but also preserves them.

Their less simple method requires more preparation; for it is done on a kind of thin mastic previously applied to the wood. Of paper, rags, lime,
and

and other substances well beaten, they make a kind of pasteboard, which they glue to the wood, and which forms a very smooth and solid bottom, over which they put two or three layers of the above-mention'd oil, and then apply the varnish in different beds, letting them dry one after another; but every workman has his particular secret, which renders his work more or less perfect, according as he is more or less skilful.

It often happens, that by spilling tea or hot liquors on varnish'd works their lustre is effaced, since the varnish assumes a yellow colour; but the means to restore its first shining black, is to expose it in the night to the hoar-frost, and it is still better to let it lie for some time in the snow. We now proceed to the silk manufactures of China.

It may be said that China is the country of silk, and seems to be an inexhaustible source of that commodity. It not only furnishes silk to a great number of nations in Europe and Asia, but also the emperor, the princes, the mandarins, the literati, the women, and in a word all those in easy circumstances, wear habits of silk, and are cloathed with sattin or damask. Very few, except the vulgar, or country people, wear cotton painted blue.

The several provinces of China furnish perfectly beautiful silks, yet such as come from Tche-hiang are undoubtedly the best and finest. The Chinese judge of good silk by its whiteness, softness, and fineness; for if in handling it, it is rough to the touch, it is a bad sign. Sometimes to make it look well, they prepare it with a certain rice water mixed with lime, which burns it, and renders it incapable of being manufactured when transported into Europe.

This

This is not the case with that which is pure ; for nothing can be more easily wove ; and a Chinese workman will work upon it an hour without breaking a single thread.

Their looms are very different from those of Europe, and much more simple. Two or three windles and a wheel are sufficient to prepare it ; and in a word, 'tis surprizing to see the simplicity of the instruments with which they make the most beautiful stuffs.

At Canton there is a sort of silk, which comes from Tong-hing, but it is not comparable to that brought from the province of Tche-hiang, provided this last is not too moist, which we ought to be ware of ; for the Chinese, who generally want to cheat, sometimes put into the heart of the packet one or two parcels of coarse silk, widely different from that on the surface.

Of this silk the most beautiful stuffs are made in the province of Kiang-nan ; for to this province most of the good workmen repair, and it furnishes the emperor with all the silks he uses, and those he makes presents of to the grandees and lords of his court. The great trade of Canton, where foreign merchants abound, also draws a vast number of good tradesmen to it.

They could make stuffs as rich as those of Europe, if they were sure of their sale ; but they generally employ themselves on the most simple kind, because the Chinese are fonder of what is useful than of what is beautiful.

They indeed make gold stuffs, but they do not pass their gold thro' the drawing mill, as they do in Europe, in order to twist it with the thread, but are content to gild a long leaf of paper, which they cut
into

into narrow slips, with which they cover the silk with a great deal of dexterity.

These stuffs are very beautiful at first, but do not last long, neither are they very proper for wearing apparel, because the air and the moisture soon tarnish the splendor of the gold. They are most proper for curious pieces of furniture, and the ornaments of churches; and none but the mandarins and their wives cloath themselves with these stuffs, and that very seldom.

The pieces of silk most used by the Chinese, are gauzes, both of the plain and flower'd kind, of which they make summer habits; damasks of all sorts and colours; strip'd sattins, and the black sattins of Nanking; corded taffeties which wear well; several other sorts of taffeties, some with flowers, and others strip'd in a beautiful manner; crapes, brocades, and different sorts of velvets; of this last the crimson is the dearest, but 'tis easy to be deceiv'd in it; the best method of discovering the fraud, is to take lemon-juice mix'd with lime, and sprinkle some drops of it on different parts, and if the colour changes, 'tis a sign that it is bad.

The Chinese also make a prodigious number of other stuffs, two of which are most generally used among them.

First, A sort of sattin, stronger, and less glossy than that made in Europe. This is sometimes plain, and sometimes adorned with flowers, trees, birds, and butterflies.

Secondly, A particular taffety, of which they make drawers, and other sorts of wearing apparel. It is thick, and yet so pliant, that we may fold it and press it with our hand, without leaving any mark in it. They also wash it like
other

other stuffs, without its losing a great deal of its lustre.

The Chinese workmen give the lustre to this taffety with the fat of the river porpoise, which they purify by washing and boiling. Then with a fine brush, they give the taffety two beds in the same direction, on the side they intend to render glossy. When they work in the night time, they use this fat melted in their lamps instead of oil, because its smell banishes the flies from the place, which is looked upon as a great advantage, since these insects by lighting on the work, are very detrimental to it.

The province of Cang-tong furnishes a particular silk, which is found in large quantities on the trees and in the fields. When it is spun, they make a stuff of it called kien-tcheou, and this silk is produced by small insects, which nearly resemble caterpillars. They do not spin it round nor oval, as silk-worms do, but in very long threads, which adhere to the bushes and shrubs as the wind pushes them to one side or another. They gather these threads, and make of them silk stuffs, coarser than those which are spun in houses. These worms are wild, and eat indifferently the leaves of the mulberry, and those of other trees. Persons unacquainted with this stuff, would take it for a rough stuff, or a coarse drugget.

The worms which spin this silk are of two kinds; and the first, which is larger and blacker than our silk-worms, is called tsouen-kien; and the second, which is smaller, is called tiao-kien. The cotton of the first is of a reddish gray; but that of the other is blacker; and the stuffs made of them retain these two colours. It is very close, does not cut, lasts long, washes like stuff, and when it is good spots do

do not spoil it, not even those of oil, but come out of their own accord. This stuff is much esteem'd by the Chinese, and is sometimes as dear as the fat-tins and best made silks. As the Chinese are very dextrous in counterfeiting, they make false kientcheou with the refuse of the silk of the the-hiang, and 'tis very easy to be deceiv'd if we are not very careful.

The workmen of Canton also make ribbands, silk stockings and buttons to great perfection.

C H A P. XLIV.

The different degrees of the Chinese nobility; the rights, honours and prerogatives they enjoy; the subjection and dependance in which the princes of the blood are kept.

Nobility is not hereditary in China, tho' there are dignities which remain in some families, and which are given by the emperor to those of the family he judges to have the greatest talents. Here there is no rank, but in proportion to capacity and merit. Tho' a man was ever so illustrious, and had arrived at the first dignities of the empire, the children he leaves behind him have their fortunes to make, and if they want sense, or are addicted to idleness, they must grovel with the vulgar, and be often obliged to follow the meanest employments.

They may indeed succeed to the fortune of their father, but not to his dignities and reputation; for
which

which reason they make study their principal business, and seldom fail to be advanced, if they have a turn for learning, whatever their condition may be. Hence in China we daily see promotions no less surprising than those observable among the ecclesiastics in Italy, where persons of the lowest extraction arrive at the first dignities.

At China all come under the denomination of people, whether literati or mandarins, and none but those of the reigning family are distinguished. They have the rank of princes; and it is in their favour that five degrees of titular nobility have been established, almost resembling the European titles of dukes, marquesses, counts, viscounts and lords.

They grant these titles to the descendants of the royal family, such as the children of the emperor, and those whom the emperor has joined in alliance to him, by giving them his daughters in marriage. They assign to them revenues proper to sustain their dignity, but they give them no power. There are however other princes who are not allied to the imperial family, and these are either descended from the preceding dynasties, or have acquired the title by services done to the empire. The provinces are only governed by the mandarins sent from the emperor, who nominates immediately to the principal employments, and confirms those who have drawn by lot, after having call'd them before him and examin'd them in person.

The emperor ——— who conquer'd his own country, all the eastern Tartary, the kingdom of Corea, and the province of Leao-tong beyond the great wall, having been assisted in his conquests by his brothers, who were very numerous, gave them titles of honour. He made some of them tui-
vang,

vang, and others kiun-vang, and pai-le. The Europeans have called these kinds of dignities by the name of regulos, or princes of the first, second, and third order. It was then determined, that among the children of these regulos, one should be always chosen to succeed his father in the same dignity.

Besides those three dignities, the same emperor established some others of an inferior nature, which are given to the other children which render themselves most worthy of them. Those of the fourth degree are called peitse, those of the fifth cong-heou, and so of the rest; and this fifth degree is above the greatest mandarins of the empire; but the others which succeed it have not, like those now mention'd, external marks which distinguish them from the mandarins, either in their equipage or dress. They wear only a yellow girdle, which is common to all the princes of the blood, whether they possess dignities or not; but these last are ashamed when their indigence puts it out of their power to have an equipage suitable to their rank and birth.

The plurality of wives is the reason why these princes multiply incredibly fast, by which means they are prejudicial to each other, since they have no territories, and since the emperor cannot, or will not, give them all pensions; so that they live in extreme poverty, tho' they wear the yellow girdle. These princes, besides their lawful wife, have generally three others, to whom the emperor gives titles, and whose names are inserted in the tribunal of the princes; and the children born by them have their rank after the legitimate children, and are more considered than those born by the concubines, of whom they may have as great a number as they please.

They have also two kinds of domestics, some who are properly slaves, and others who are Chinese tartaris'd, whom the emperor gives in a greater or smaller number, in proportion to the dignity with which he honours the princes of the blood.

These last constitute the equipage of the regulo, and are generally called the persons of his train. There are among them considerable mandarins, viceroys, and even t'ong-tou, or mandarins who have the charge of several provinces; and tho' these are not slaves like the former, yet they are almost equally subjected to the will of the regulo, so long as he retains his dignity, and go into the service of his children, if they are honour'd with the same dignity.

If the prince during his life should fall from his rank, or it retaining it till death his dignity should not pass to his children, this species of servants are kept in reserve, and given to some other princes of the blood when rais'd to the same dignity.

The business of these princes in ascending from the fifth to the first order, is to assist at the publick ceremonies, to shew themselves every morning at the palace of the emperor, and then to retire to their own palaces, where they have nothing to do but to govern their families, the mandarins and other officers, of whom the emperor has compos'd their house. They are not permitted to visit each other, nor to lie out of the city without an express permission, tho' some of them are employ'd by the emperor in publick affairs, and are very serviceable to the empire.

They also class among the number of the nobles, first, those who have formerly been mandarins; secondly, those who not having had capacity to ar-
rive

rive at literary degrees, have by interest or certain presents procured titles of honour, by means of which they carry on a commerce of visits with the mandarins, which makes them feared and respected by the vulgar; and thirdly, an incredible number of students, who from fifteen to forty years of age, come every three years to the examinations before the tribunal of the governor, who prescribes the subject of their composition.

One of the principal marks of nobility, is to have received from the emperor such titles of honour, as are only given to persons of distinguish'd merit. The prince sometimes gives these for five, six, eight or ten generations, according to the services done to the state; and it is by these honourable titles that the mandarins denominate themselves in their letters, and on the frontispieces of their houses.

In Europe nobility passes from fathers to sons; but in China it sometimes passes from sons to fathers and grandfathers. When a man has distinguish'd himself by an extraordinary merit, the emperor not only raises him to the honours now mention'd, but by as many patents extends these titles to the father and mother, the grandfather and grandmother of him whom he has honour'd, or to speak more properly, he gives each a particular title of honour, as a recompence for having brought into the world and educated a man of a merit so distinguished, and so useful to the state.

From what has been said 'tis evident, that except the family of Confucius, which is preserv'd in a direct line in the person of one of his nephews, and of the princes descended from the reigning family, no one is noble in China, except in as much as his merit is

is rewarded by the emperor, or as he is elevated to a rank of which he thinks him worthy. All those who are not graduated are reckon'd among the vulgar, and consequently the fear is obviated, lest families perpetuating themselves in a certain splendor convey'd by nobility, should think of establishing in the provinces any authority, which might be dangerous to that of the soveraign.

The End of VOL. II.

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