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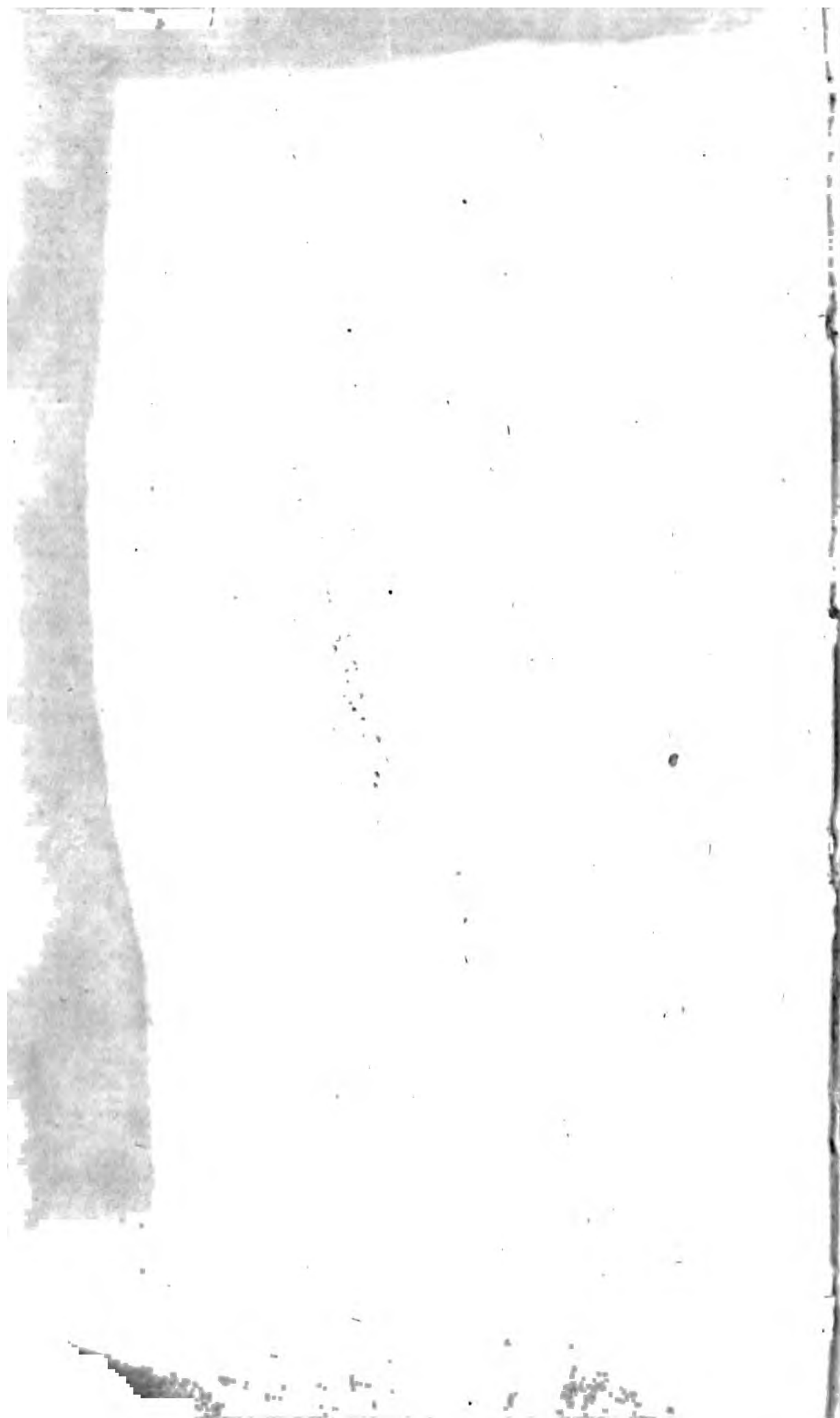
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THE
WORLD displayed;
OR, A
CURIOUS COLLECTION
OF
VOYAGES and TRAVELS,
Selected from
The WRITERS of all NATIONS,
In which the
CONJECTURES and INTERPOLATIONS
OF
Several vain *Editors* and *Translators* are
expunged,
Every Relation is made concise and plain,
AND
The DIVISIONS of *Countries* and *Kingdoms* are
clearly and distinctly noted.
Illustrated and Embellished
With Variety of MAPS and PRINTS
By the best HANDS.

V O L. XVI.

L O N D O N :

Printed for J. NEWBERRY, at the *Bible and Sun*,
in *St. Paul's Church-Yard*; and J. HOEY, jun-
in *Skinner-Row, Dublin*, MDCCLX.

The CONTENTS.

- of the Malabars with respect to Marriage. Of the Kingdom and City of Cochin. Of Aujengo, in the Kingdom of Attingo. Observation on the different Climates on the coast of Malabar and Coromandel. A Description of Trangobar, Fort St. David, Pondicherry, Fort St. Thomas, Fort St. George, Masulipatan, the City of Golconda, and of the River Ganges, Fort William, Calcutta, with the Kingdom and City of Bengal.* P. 51
- CHAP. IV. *Of the Peninsula beyond the Ganges, particularly a concise Description of the Kingdom of Azem. A History of Pegu, with the Manner in which it became subject to the King of Barma. The Pride of the King, and the Manners and Customs of the Inhabitants.* P. 83
- CHAP. V. *A Description of the Kingdoms of Siam, Cambodia, Cochin China, and Tanquin; the Grandeur of the Kings, and the Manners of the People.* P. 100

A Description of CHINA.

- CHAP. I. *Le Compte proceeds by Sea from Siam to Nimpo in China. Some entertaining Adventures. Nimpo described; particularly the triumphal Arches there. He proceeds in an Imperial Barge from Nimpo to Pekin, where he is admitted to an Audience of the Emperor.* P. 115
- CHAP. II. *Of the Cities, Houses, and chief Buildings of China.* P. 130
- CHAP. III. *Of the Customs and Manners of the Chinese; their Magnificence and Oeconomy. The Political Constitution of the Country; their Entertainments; the Feast of the Lanthorns; their Marriages, Religion, Arts and Knavery.* P. 152
- CHAP. IV. *The Climate, Fertility, Mines, Vegetables, Beast, Birds and Fishes of China.* P. 186

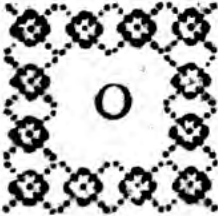


THE
 T R A V E L S
 OF
 Sir JOHN CHARDIN
 THROUGH
 MINGRELIA and GEORGIA
 into PERSIA.



C H A P. VII.

Sir John Chardin leaves Persepolis, and proceeds to Zji-raes, or Schiras; and from thence to Laer. Some Observations on the excessive Heat of this Country in Summer. He arrives at Gambroon.

 **O**N the 19th of *February* I left *Persepolis*, after having staid there five days, and then proceeding nine leagues, the next morning reached *Schiras*, the capital of the province of *Fars*, and one of the greatest and most considerable cities in *Persia*. It is situated between the mountains in a plain between seven

and eight leagues in length, and about four in breadth; as fine and as fertile a spot as imagination can conceive.

The city, which is about two leagues round, is not surrounded with walls, for they have been suffered to fall to ruin; but the gates, which remain entire, are large, strong, and covered with iron plates. Of these there are four, opening to the four cardinal points. [The city begins to be seen a little beyond the mountains, which are then to be left 500 paces to the right; after this you discover a great number of cypress-trees, with a wall cut out of the rock, from whence a stream of water falls like a torrent after great rains. The road between the rocks is deep and narrow. This is situated to the right, and has a wall of earth on the right and left, but much impaired on one side. It is about 300 paces in length, and adjoins to the gate, which is five paces wide at the entrance, and enlarges into ten as you advance. When you have passed through this gate, which is very large and lofty, you come to a narrow passage bordered with buildings, most of which are in ruins, and the gardens that are filled with cypress-trees are run to decay. At the distance of 1500 paces from the gate, in the middle of the way is a basin 72 feet in length, and 46 in breadth, lined with stone. On each side is a wall in the form of a half-moon, with seats under alcoves, and on the left a mosque, that extends 100 paces in front. Ninety paces from thence is a stone bridge of four arches
over

over the river *Roetgore*. On the other side of which the way extends to one of the oldest gates of the city; a building much impaired, that serves at present for a bazar. It is vaulted, and extends to the length of eighty paces. It affords a passage into a great street, on the left side of which is a burying place and a garden, with several edifices on the right. This street reaches to the heart of the city,] * which is almost covered with gardens. The great streets are bordered with trees; these are their principal ornaments; for there are not many grand bazars, nor fine baths. At the end of the street just mentioned, are several others full of shops, which cross each other to the right and left. The coffee-houses are spacious enough, consisting of scaffolds built over the running water, to give them the greater coolness. As to the mosques, there are nine more sumptuous than the rest, and besides them about 300 more, that serve for chapels. [In the heart of the city is a large edifice, the front of which resembles that of a mosque in its portals, and two fine towers; but the upper part is impaired. This structure is a public college, where the sciences are taught.

However, most of the buildings of the city are in ruins, and the streets so narrow and dirty, that they are hardly passable in rainy seasons; and in several places passengers are obliged to bend their bodies in order to walk

* The passages enclosed between crotchets thus [], are abstracted from Mr. *Le Bruyn's* Travels.

4 Sir JOHN CHARDIN'S TRAVELS

under the arches before the houses, especially in the quarter inhabited by the *Jews*. The streets are also made extremely offensive by the many necessary houses in them, which render the air very disagreeable: the jackals not only infest the burying grounds, but often commit great disorders in the city, and in the night-time make dismal howlings that resemble an human voice.]

The public gardens at *Schiras*, which are about twenty, are extremely delightful; the trees are the largest of the kind perhaps in the whole world; these are planted without order, and the soil enamelled with flowers, which are in the greatest plenty, and of the brightest colours. In the King's garden to the south of *Schiras*, I observed a tree, the trunk of which was eight yards round. The inhabitants, from the great age of this tree, conceive the highest veneration for it; they go to pray under its shade, and tie chaplets, amulets, and pieces of their cloaths to the boughs. The sick, or others for them, come there to burn incense, to fix lighted candles to it, and to perform other superstitious ceremonies, with the hopes of recovering their health. There are throughout *Persia*, many trees thus superstitiously revered by the people.

About a quarter of a league to the east of *Schiras* is the tomb of *Sheik Sadi*, one of the most celebrated *Persian* authors in prose and verse, who lived about 400 years ago, and whose works contain the finest morals. On one side of his tomb is a large octagon basin, the

through MINGRELIA *into* PERSIA. 5

the water of which is moderately warm, and contains plenty of fish consecrated to the Sheik ; but the common people imagine, that if any person takes them, he will be punished with sudden death : but though I was several times at *Schiras*, I never went thither without having a good plate of these fish with the Carmelite friars, with whom I always lodged.

On the same side of the city, by the corner of a mountain, are the ruins of an ancient castle, and at some distance from it a convent of Dervises, near which are two deep holes in the ground. The mouth of one of them is four feet and a half round, and it is of an unfathomable depth. I was told, that on throwing a large stone into it, one might distinctly repeat the Lord's prayer, before the noise made by its falling ceased ; and this I found to be true by trying the experiment three times successively.

A league beyond these ruins, you see the remains of an ancient building of stone and marble, which, notwithstanding the solidity of the structure, and the durability of the materials, is greatly decayed. It is a small temple 38 or 40 paces round, situated on the declivity of a mountain, with three gates, which are still pretty entire, opening to the north, south and east. They are eleven feet high, and three broad ; on the sides of each is the figure of a woman done in relief as big as the life, resembling those at *Persepolis*. The *Persians* call this place *Mador Sulemon*, that is,

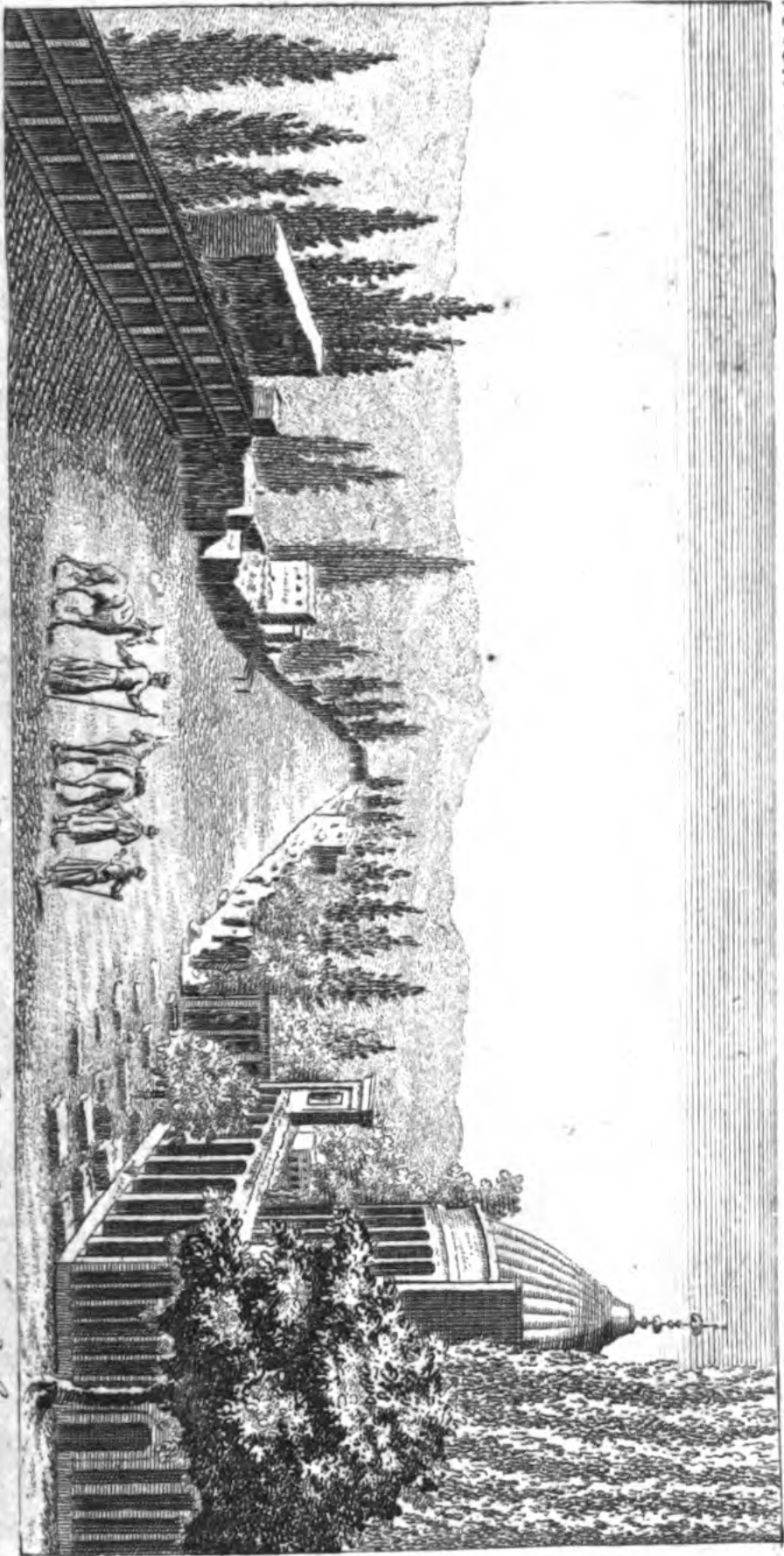
6 Sir JOHN CHARDIN'S TRAVELS.

the Mother of *Solomon*; they pretend, that she built the temple, and came thither to pay her devotions. *Bizarus* relates, that a tomb is found there inscribed with *Hebrew* characters; but I saw no such thing, and am persuaded that these opinions are very ill founded.

[To the north-west of the city is a delightful avenue extending to the King's garden, which is 95 paces wide, and 966 in length. On passing through the lodge at the end of the garden, you come into another beautiful avenue bordered with cypress-trees; this is 620 paces long, and twenty broad, and is covered over in the middle with flowers. You there see a delightful house surrounded with a fine canal. At each corner of the building is a square fountain, that mingles its streams with the water of the canal. This house is spacious, and in the middle of it is a grand hall covered with a dome, filled with niches both within and without. This beautiful avenue is bordered on each side with 72 lofty cypress-trees, one of which is 22 palms in circumference. We have given a view of the avenue and hall in the print. Behind the house is another avenue bordered with cypress and senna-trees, equal in extent to that of the others. This is called *Baeg Siac*, or the Royal Garden.]

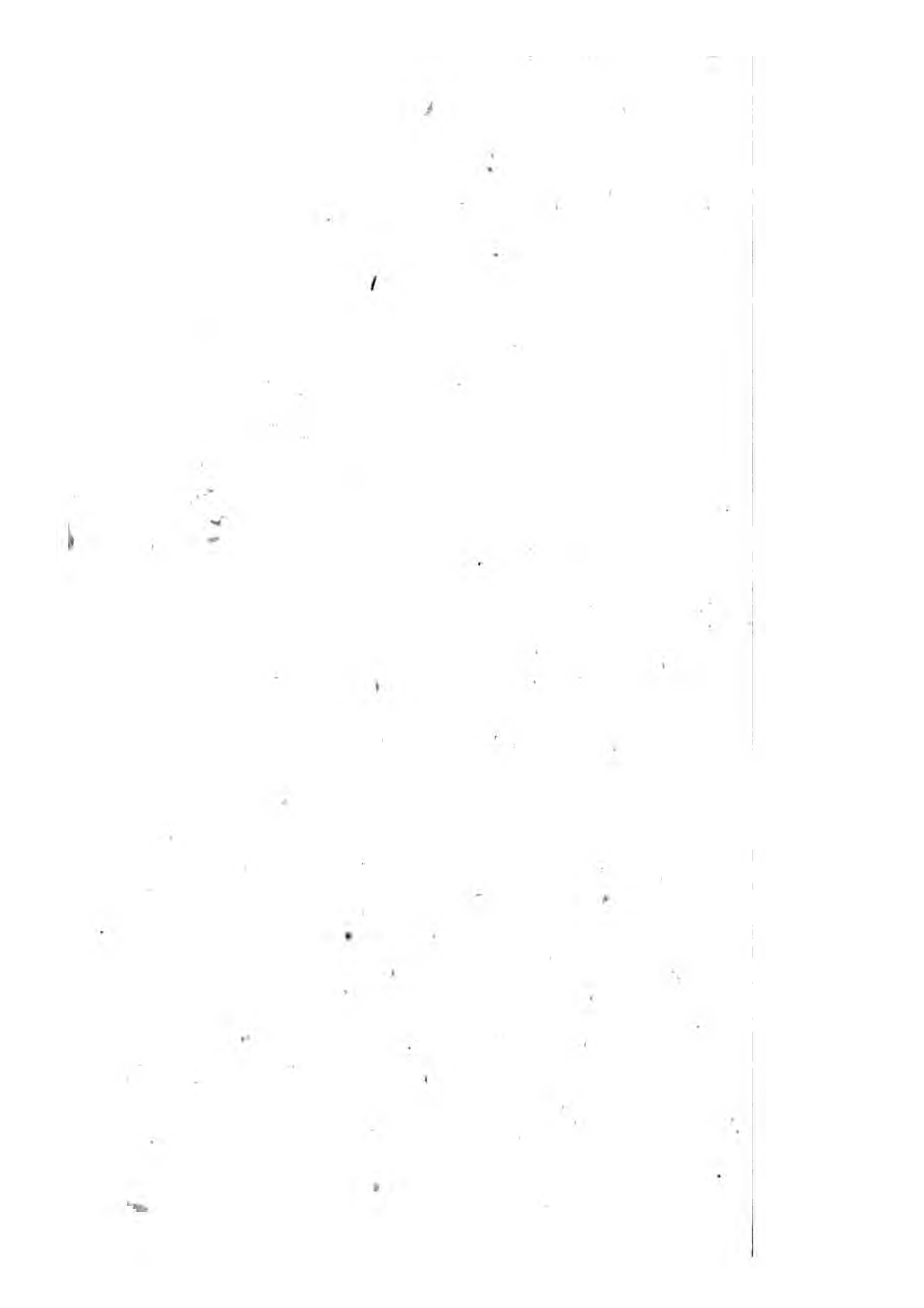
The fertility of the country about *Schiras* is very surprising. It produces the finest horses, and the best pastures. The sheep are so fat, that their tails weigh eighteen or twenty pounds weight.

T. 1871.



N. 6.

A beautiful Avenue near the King's Garden at Schiras.



weight*. As to the fruits, among the rest the pomegranates are as large as the head of a new born child: but the best fruit is the grape, of which there are three principal sorts; one very small, which is sweet and delicious, and the seed so minute and tender that it can scarcely be perceived: the great white grape; and a large red grape, the bunches of which weigh twelve or thirteen pounds. Of this grape alone they make the excellent wine distinguished by the name of the wine of *Schiras*, which, for its fine colour and the richness of its taste, is esteemed the best, not only in *Persia*, but throughout the east. It indeed does not please at first, it appearing to me rough; but when one has drank it a few days, one cannot help preferring it to all others; and those who are used to it can relish no other wine.

As the use of wine is prohibited by the religion of the country, none have the liberty of making it without the King's privilege, and the permission of the Governor and Intendant. At *Schiras* the people also make rose-water and oil, preserves and pickles.

On the 24th I left *Schiras*, where I had lodged in the monastery of the *Carmelites*, who give a very civil reception to all the *Europeans* who come to them, without distinction of nation or religion, and thankfully take whatever

* See an account of this species of Sheep with large Tails in Dr. *Russel's* Description of *Aleppo*, Vol. XIII. of this Work, Chap. III. p. 94, 95.

any one gives them in return for their hospitality. We proceeded five leagues, the greatest part through the fine plain in which *Schiras* is situated, and lodged at a ruinous caravanfarai at the foot of a mountain.

Two days after, I took up my lodging at a caravanfarai named *Kafer*, situated by a town of the same name, that has several hundred houses, and a great number of gardens, in which is plenty of the most excellent fruits, as peaches, nectarines, figs, and dates. The town is situated on the bank of a river that runs by in a deep hollow.

On the 27th, I proceeded seven leagues, and the next day reached *Jarron*, a town consisting of 350 houses, most of them built of date wood, which are the only large trees that grow in its neighbourhood. This town is remarkable for the manufacture of felt bonnets, and for a kind of camblet: but is more particularly famous for its dates, which are esteemed the best in the world. The adjacent country abounds in water, brought thither by subterranean canals.

The next day we proceeded three leagues over the mountain of *Jarron*, which is the most rugged and stony of any I have seen in *Persia*; in passing it we frequently came to the brink of most frightful precipices, where the road is only secured by a stone wall two feet high. The descent is the roughest I have ever seen, it being covered with large stones and rocks, among which our horses could scarcely fix their feet.

On

On the first of *March* we passed a mountain not so high as the former, but the road was even more painful and dangerous, especially on descending it, when we were obliged to walk, for fear of breaking our arms and legs, the horses not being able to keep their feet. Half way down the descent, is a basin, covered with large trees; the rock-water is here cool and excellent. We lodged at a large and handsome caravanferai, before which runs a brook shaded with orange, pomegranate, date and other trees.

There we staid to refresh ourselves after the fatigue we had undergone, and on the third of *March* continued our journey. We proceeded over several plains and mountains, and on the 5th arrived at *Laer*, the capital of the province of the same name, and not above a hundred years ago, the principal city of a kingdom of the same name. It is situated between the mountains in $29^{\circ}. 40'$ north lat. in a sandy country rendered barren by the heat of the climate. [The houses for the most part are very high; but the most beautiful of all the buildings is the bazar erected with stone in the middle of the city: it is arched over, and full of shops, and is 216 paces in length. At the end of the bazar is a fine square, and below the gate is a place in which the city music plays. Opposite the bazar is a large building that has a fine entrance: this structure belongs to the Khan or Governor. The castle, which is entirely built of stone, stands on the summit of a high rock. The avenues

to

to the city resemble a wood, the land being covered with palm, orange and citron-trees, which almost shroud the city from the eye.]

On the 7th of *March* I set out from *Laer* at three in the afternoon, and passing by the village of *Cbercoff*, which is full of gardens, arrived at *Gormouth*, a town, which, with its gardens, consisting chiefly of date-trees, was a league in length, and beyond the town groves of these trees extended as far as the eye could reach. The inhabitants of *Caramania Deserta* retire, during the summer, into these woods to shelter themselves from the heat, which in that season is insupportable, as I found in the year 1677, when I passed through this country at the end of *August*: for then the wind was so hot, even in the night, that I was frequently obliged to turn aside my horse and to cover my face with my handkerchief, to avoid the blasts that could no more be endured than flame. I was once reduced to the necessity of throwing myself from my horse, and lying with my face to the earth to avoid the scorching vapours; but found that those which arise from thence were even still more suffocating. In the day I was obliged to continue naked in a caravanserai, from nine in the morning till four in the afternoon, seated or lying on a skin of *Russia* leather, not only on account of the heat; but because water incessantly flowed from my body in sweat, in such a manner that I could neither read nor write, and every thing I took in my hand was immediately wet. I had taken two camels at

Laer

Laer with my usual baggage, the one to carry water, and the other provisions; because the country was deserted, and really for twenty-five leagues, that is, from *Gormouth* to *Courestoon*, I did not see a single person, every body being then retired into the woods of date-trees, or into the mountains; and as the dates were then ripe, the people lived on almost nothing else. This fruit is nourishing, and wherever it grows there is a certainty of finding water. It is to be observed, that the land which bears dates is always sandy, and that at twelve or fifteen feet beneath the surface, water is to be found: the people therefore dig pits, and those that are last dug have always the best water.

I remember, that performing this journey five years before, I happened to lose my way, and ramble into the mountains: I thought myself lost; and expected never to return. Having wandered part of the night, I laid myself down at the foot of a tree, holding my horse by the bridle, and waiting till it was light. When the day came, I discovered a wood of date-trees at two leagues distance, where being arrived, I found I had advanced six leagues on my way, and a collector of the taxes conducted me to the road. I never suffered so much in my whole life; the morning appeared to bring some coolness with the dew, but the heat returning with the sun, at first consumed this small humidity, and affected me so violently, that I could not even sweat, it seeming to burn and dry up my very entrails.

My

My horse stopt at every step, not having strength to advance; but what pressed me most, was my not being able to keep either my mouth or my eyes open, on account of the exhalations from the earth which rose to my face, like gusts of flame pouring from the mouth of a lighted oven. I also observed two circumstances in these regions during the heat of summer; the one is, that the fields are entirely burnt up, and there arises through the whole night and morning vapours excited by the heat of the earth, which cover it in such a manner, that it cannot be discovered at fifty paces distance, it perfectly resembling a sea, or some great lake in a calm.

On the 9th, I proceeded six leagues through a mountainous and stony country, where are nevertheless many streams of running water, especially in spring: these are very clear; but great care must be taken not to drink this water, it being almost as salt as that of the sea, which proceeds from the land over which it passes; for this land is in summer white with the salt that covers it. We stopped at *Tanguedelan*, where are two caravanserais, with cisterns. This place is between two very high mountains, a quarter of a league distant from each other. One of the caravanserais has a basin of running water; but it is brackish, and not fit to drink; yet is brought by a grand aqueduct to this caravanserai, whence it takes its course towards the opposite mountain, through which it passes by a canal cut in the rock, 300 paces in length.

On

On the 12th we reached *Courestoon*, a village that abounds in dates, and a kind of wild plumbs. The inhabitants cultivate tobacco, and sow great quantities of a kind of grain called *Zoura*, which grows in bunches somewhat like the ears of *Indian* corn, on canes eight or nine feet long. Of this they make bread, which is of a reddish colour: they also bake it like rice.

This day I met a great Lord on the road named *Ali Kouli Khan*, who was returning from his government of *Gambroon*, in order to go to a province in *Persia*, given him by the Shah. He had a grand train: his women, with all that belonged to them, were carried on 80 camels, 40 mules, and 20 horses. His own retinue and effects were conveyed on twice as many camels, and mules. Many of the peasants fled from the villages on the road, for fear that his men should take their provisions by force.

On the 12th, as I was preparing to set out at five in the evening, I observed that the air was darkened, as when the sky is covered with clouds, and considering that this could not be the case, I recollected that these clouds consisted of locusts; and indeed as they passed, a prodigious number of those destructive insects fell to the ground: they were the largest I had ever seen, and so heavy, that they could not rise again. The peasants gathered them as they fell; and told me, that in this season such clouds appear almost every night; having gathered, they dry and salt them, after

which they live upon them, and sell them to each other very cheap, as they are their common food.

This day we proceeded five leagues in a very level country ; but through moving sands into which the horses sunk. After advancing a leagues, we passed by a small village abounding in date-trees and running water : the inhabitants I found there cutting their corn ; and as I had seen the people about *Persepolis* sowing the land about three weeks before, I could not help thinking it very remarkable, that I should see people sow corn after the middle of *February*, and reap it before the middle of *March* following. This has happened to me several times in my journeys in *Persia* in the like space of three weeks. I have seen them plowing in one place ; two days after the people have been sowing wheat ; in a few days I have seen the blade begin to sprout up out of the ground ; then advancing farther, I have seen the green corn ; then it has appeared in ear, then ripe, then cut, and then threshed : indeed the Empire of *Persia* is so situated and so extensive, that it has summer and winter at the same time, the one on one side, and the other on the other.

The next day I set out at two in the morning and reached *Gambroon*, or as it is called by the *Persians*, *Bander Abassie*, or the Port of *Abas*. *Gambroon* is situated to the south-eastward of *Schiras*, as that town is of *Ispahan*. The distance between this place and the last-mentioned city is computed at 183 leagues ; but

but these leagues are very long, and the mountains, with the badness of the roads, render the journey very tedious.

The houses of *Gambroon* are built so near the water, that in a high sea they are washed by the waves. It is situated between the islands of *Ormuz* and *Kismis*, the one to the left and the other to the right; and the coast of *Arabia* being bordered by high mountains, may also be seen in a clear day to the right, at 20 leagues distance. Three leagues behind *Gambroon* are also very high mountains, which are far from being barren, they being covered with trees, and abounding with water. The territory belonging to *Gambroon* is, however, dry and steril, it consisting of a moving sand. The town is surrounded by a wall on the land side, and has two small fortresses. The houses are computed at 14 or 1500, one third of which are *Indian* Gentoos or Idolaters, a few *Jews*; the greatest part are *Persians*, and the rest *English*, *French* and *Dutch*, belonging to their respective companies. The Governor of the province usually resides there, and not at the capital, which is called *Neris*, and is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greatest distance from the sea, built with stone brought from the isle of *Ormuz*, and all the houses have flat roofs.

This town has no port, but the road is as large, good and safe, as any in the universe; however, it has one great inconvenience, which is, that the vessels that stay there during the

summer, are subject to be greatly damaged by being eaten with the worms. The ships lie at anchor in four or five fathoms water, in as secure a situation as if they were in a basin.

The water of *Gambroon* is very brackish, and drank by none but the poor: it is taken out of pits dug three fathoms deep in the sand. The common people drink the water of *Mines*, a village at the distance of a league from the port; and the people in easy circumstances drink the water of *Iffin*, a large and fine village situated at the foot of the mountains.

As to the air of *Gambroon*, it is extremely disagreeable and unhealthy; the wind almost throughout the year changes four times a day. From midnight to break of day it blows from the north, and is cold: from break of day till ten or eleven o'clock in the morning, it blows from the east, and is also cold: a south wind arises about three o'clock, which is hot, it proceeding from the sea: this changes to the west at sun-set, and blows hot till midnight. These sudden changes of the air from hot to cold produce many diseases, that are extremely fatal to foreigners: the most common of which are the dysentery, the bloody-flux, and malignant fevers. *

* See a farther account of *Gambroon*, with respect to its latitude, the conquest of the place by the *English*, and the privileges granted them by *Shah Abas*, in Vol. IX. page 93.

Provisions are here very good, and in great plenty, particularly fish, which are brought ashore fresh night and morning: they sometimes catch antelopes and partridges; but the natives live chiefly on milk and plants, of which there are here all sorts. As to fruits, they being brought from a great distance, cannot be had very cheap; the most common are nectarines, quinces, citrons, oranges, pomegranates, figs, melons, apples, pears, nuts, almonds and grapes of several kinds.

On the 13th of *March* the principal person belonging to the *French* company took me with him to dine with the Governor, who entertained us with great magnificence after the *Persian* manner; that is, we had music and dancing, and among the rest a young *Indian* posture-master. The entertainment lasted five hours. It began at ten o'clock with a slight breakfast: dinner was served up an hour after, at which the Governor and some of his guests drank to excess. No body was forced to drink; but so many healths were proposed, that it was necessary to drink a great deal. Swordsmen in the *East* accustom themselves to drink wine after our manner; for when the healths of the Kings of *France* and *Persia*, with those of the principal persons present, were drank, they were accompanied with the discharge of the cannon of the fortresses, with those of the Governor's palace, and of the vessels in the road.

I had not been long at *Gambroon* before the badness of the climate affected all my men,

who were taken very ill, and I myself wa much disordered, when being informed of the danger of our being soon carried off if we stay'd there, I resolv'd to return to *Ispahan*, without waiting any longer for a vessel I expected from *India*, I therefore set out; but was taken so ill at *Tanguedelan*, that my life was despaired of: I however recovered; reach'd *Ispahan*, and soon after returned to *Europe*.





A N E W
H I S T O R Y
O F T H E
E A S T - I N D I E S .



I N T R O D U C T I O N .

AS the reader has followed Sir *John Char-*
din to *Gambroon* on the most southern con-
tines of *Persia*, it will be naturally expected
that we should now proceed to a description
of the *East-Indies*: but it is proper first to re-
mind the reader, that a great part of this task
is already performed. We have given an ac-
count of the manner in which those countries
were discovered by the *Portuguese* Admiral *De*
*Gama**; and of the prosecution of those dis-
coveries by *De Cabral*. † The reader has seen

* See vol. VIII. page 1---53. † Ibid. 54---81.
From these two voyages, the reader has obtained
some knowledge of the ports of *Melinda*, *Calicut*,
and *Cochin*.

the

the first voyage of the *English* to those seas under Captain *Lancaster*,* and the first voyage made thither by the *French* under Commodore *Beaulieu*.† He has been entertained with the distresses indured by Sir *Henry Middleton* at *Mocha*, in the *Red-Sea*, ‡ and under Mr. *Grose's* voyage to the *East-Indies*, he has seen a concise account of all the settlements of the *English East-India Company*. § On the other hand, the Author of Commodore *Roggewin's* voyage || has furnished us with an account of all the settlements of the *Dutch*, and of the whole mystery of the spice trade. From him we have not only described the spice-islands; but all places in the *East-Indies* to which the *Dutch* resort for the sake of commerce. And in short, from *Laval*, we have given a very particular account of the *Maldives*. ¶ But this is not all, the circum-navigators have frequently given us occasion to describe remarkable places omitted by other travellers, and from *Dampier*,** *Woodes Rogers*, †† and the ingenious Writer of Mr. *Anson's* voyage round the world, †† we have

* See vol. VIII. page 88---121. In this and the following voyage, the island of *Sumatra*, and *Achen* its capital, are particularly described.

† Ibid. 122---220.

‡ See vol. IX. page 1.

§ Ibid. 72.

|| Ibid. page 97.

¶ See vol. X. page 5.

** See vol. VI. page 65---108.

†† Ibid. page 187---193.

†† Vol. VII. page 149---161, 174, 1756, 200, &c.
given

given very entertaining descriptions of many places, which, tho' not yet resorted to for the sake of commerce, are well worthy of the notice of the curious.

Thus as we have already described the principal islands, nothing now remains but to give a description of the continent of *India*, and some of the neighbouring kingdoms. *



C H A P. I.

Of Indostan, or the Empire of the Great Mogul, with a particular Account of the Climate, Soil, Animals, Vegetables, the Manners and Customs of the Inhabitants: The Mogul's Court, and the Conquest of that Empire by Shah Nadir.

INDOSTAN or *India Proper*, is a country of great extent, situated to the east of *Persia*, and is bounded by *Tartary*, on the north, by the peninsula of *India* within the *Ganges*, and the bay of *Bengal*, on the south; and by *India* beyond the *Ganges* on the east. It is also called *Mogulstan* or the Empire of the Great Mogul. As the Tropic of *Cancer* runs thro' the middle of it, the air is excessive hot; however, in the most sultry season, the rains

* In these descriptions we chiefly follow Captain *Alexander Hamilton*, who from the year 1688 to 1723, traded and travelled by sea and land to most countries in the *East-Indies*; from *Mandeslo's Travels*, and an excellent work entitled, *A New History of the East-Indies, ancient and modern.*

which

which usually begin at the latter end of *June* and last till about the end of *October*, refresh the earth, and cool the air. When those rains set in, a day seldom passes without terrible thunder and lightening; even in the fair season, they have lightening, tho' without thunder, for several weeks together; but this does no harm. All the rest of the year, except at this season, and the Vernal Equinox, the sky is clear and serene, and the earth is refreshed with moderate breezes, so that the mornings and evenings are inconceivably pleasant. From the above rains the most delicious plants spring forth with incredible speed. Rice being of the most general use, is the chief grain cultivated here: it is sown in *May* and *June*, and generally reaped and threshed in the open fields in *November* and *December*: but they have also as good wheat and barley in several parts of the Empire, as any where in the world. Their chief fruits besides those brought from *Europe*, are dates, figs, prunellos, melons, pomegranates, tamarinds, guavas, jaccas, pine apples, mirabilons, mangoes, cocoas, sugar canes, pepper, oranges, limes, &c.

But tho' the soil is so rich as to produce a vast variety of fruits and flowers, yet the ground is so light, that seldom more than two oxen are used in ploughing it. There are here numbers of fine woods that afford timber for building ships, and redwood for dying. Their mulberry-trees supply their silk-worms with food, the toddy-trees furnish the inhabitants with liquor; and of the fruit of the cotton-tree and cot-

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ton shrub, they make their calicoes, muslins, gingham, &c. the great articles of their cloathing and commerce. The country also yields for exportation, malabar pepper, ginger, sandal-wood, aloes, gum lacque, cassia, camphor, indigo, opium, assafoetida, cardamums, borax, saltpetre, allum, and sulphur; while the mountains produce jasper, agate, crysolites, granates, amethysts, rubies, and diamonds.

Here are plenty of wild and tame beasts: of the former class are the elephant, and the rhinoceros, with lions, tygers, leopards, wolves, jackals, elkes, apes and baboons. Wild boars, deer, antilopes, hares and foxes, says *Mr. Hamilton* are their wild game, which they hunt with dogs, leopards, and a small fierce creature called a shoegoose. It is about the size of a fox, with long pricked ears like a hare, and a face like a cat, a grey back and sides, with the belly and breast white. When they are taken out to hunt, a horseman carries it behind him hood-wink'd, and the deer and antelopes being pretty familiar, will not start before the horses come very near. He who carries the shoegoose, takes off the hood, and shews it the game, which with large swift springs, it soon overtakes, when leaping on their backs, and getting forward to their shoulders, it scratches out their eyes, and makes them fall an easy prey to the hunters. The leopard runs down his game, and often gives the hunters a long chase, as well as the dogs, who will take the water when the game betake themselves to swimming, which they frequently do.

The

The flesh of the *Indian* hog is reckoned the best butcher's meat of this country; especially that of the wild hogs, of which there are great plenty. These not being the property of any single person, all are at liberty to hunt and kill them; so that tho' the people have no lands they can properly call their own, the privilege they enjoy in those of the Prince is almost an equivalent, the lion being the only beast of the forest, which the Mogul reserves the hunting of to himself. They have buffaloes, whose skin is smooth without hair; but their flesh is coarse. Towards *Persia* and *Tartary* they have fine large sheep, with fat tails; but those in the south part of *Indostan* are thin and long shank-ed, with a reddish hair on their backs instead of wool, and their flesh is lean and dry. The natives have plenty of good milk from their cows, buffaloes and goats; but their best cream will not every where produce butter, the climate being in some parts too hot to bring it to a due consistence, however, 'tis said they make good cheese in the north part of *India*.

They have here plenty of geese, peacocks, hens, ducks, pigeons, plover, turtle-doves, partridges, quails, parroquets, &c. but the flesh of their poultry is generally lean and dry. Vultures are no where so common and tame as here, which is ascribed to their feeding much on the banian-tree. There is a kite here with a white head, to which some are so superstitious as to pay religious honours. They have bats as big as kites, and an exceeding pretty bird less than a wren, which has ravishing notes

notes and a beautiful plumage. As the monkeys which abound in the woods, are its great enemies, it builds its nest at the extremity of the twigs of the trees, whence they hang like a purse out of their reach. They have also excellent fish in their rivers and seas.

The people are generally well made, and have good features; towards the south they are black, and towards the north of an olive colour; but the natives have every where black long hair, and black eyes, and hardly any of them are deformed. They are strong, acute, have a lively fancy and a good genius. They are civil to strangers, profoundly submissive to their Governors; but not remarkable for their courage. The *Indians* here are distinguished into *Moors*, or *Moguls*, and *Gentoos* or original *Indians* and *Pagans*. The former are a mixture of *Tartars*, *Persians*, *Arabs*, and most of the *Mahometan* nations, who having the power in their hands, behave as the Lords of the country. The *Pagans*, who are much the greatest number are as polite, as peaceable, as ingenious and as inoffensive a people as any on the face of the earth. Their beautiful chints, and painted calicoes are drawn by the meanest of the people, from their own fancy: for the chints and calicoes on the *Coromandel* coast are painted with a pencil; but those to the northward are printed: however, the dye of neither washes out. For inlaying in ivory no people excel them. The goldsmiths work curiously in filligree, and imitate any goldsmith's work made in *Europe*. The builders use a cement made of

sea-shells much harder than bricks, and will terrass the roof of a house, or lay a floor with it, that shall be like one entire stone, and be full as hard. They have likewise good carpenters who exactly imitate the *English* models.

The *Indians* generally wear a white vest of calico, silk, or muslin, which folds over before, and is tied with strings on either side. The sleeves are close to their arms, and so long that they sit about their wrists in wrinkles. The upper part fits close to their bodies; but from the waist downwards it hangs in plaits reaching below the knee. They have no stockings, but their breeches reach down to their heels, and they put their bare feet into their slippers. Round their waists they wear a sash, in which the better sort have a dagger. In the north part of the country they have shirts open before, which hang over their breeches, and in the winter season they also wear a cloak. The Pagans wear their hair made up in a roll behind; but the *Moors* have only a single lock; many of them wear their beards, but some have only whiskers. The Pagan women have their hair adorned with jewels, which they also wear in their ears and noses; they have bracelets on their wrists and ankles, and gold, silver, or brass rings on their fingers and toes; or if they cannot afford those of metal, they have those of glass. The *Mahometan* women are almost always veiled, and let part of their hair hang on their shoulders.

The Gentoos are divided into eighty-five different tribes, which do not eat with each other:
each

each tribe herds together, and those of one tribe cannot marry into another; they must pursue the trade and profession of the family, so that a goldsmith's son must be a goldsmith, and marry a goldsmith's daughter, and a carpenter's son must be a carpenter, and so of the rest. The chief of these tribes are the *Brachmans*, or *Bramins* who are their Priests; and the *Rajaputes*, or *Rashboots* who profess arms, but do not, like the other tribes abstain from meat, except it be the flesh of a cow, or of some other beasts which they hold sacred.

The *Bramins* or Priests of the God *Brama*, persuade these who are ill to leave legacies to the church, for which they give a receipt, which they put into the dead person's hand, in this case says Capt. *Hamilton*, they draw a bill for ten times the value in the other world on some eminent Saint, who negociates such bills in paradise. They persuade the vulgar, that their idols eat like men, and in order that they may be plentifully provided with good cheer, they make them of a gigantic stature, and give them a monstrous belly; and if the people fail in their offerings to these idols, by which the *Bramins* maintain their families, they threaten them with the anger of the gods. The people believe there is something so divine in a cow, that happy is the man who can get himself sprinkled with the ashes of one burnt by a *Bramin*; and they esteem the man blessed, who in the agonies of death can lay hold of a cow's tail: for they believe transmigration, and think the soul sometimes returns into the body of that

beast, which they consider as an high honour. The souls of the wicked they imagine enter the bodies of dogs, swine and other unclean animals. Hence they abstain from the flesh of all living creatures, and kill nothing that has life, for fear they should dispossess the soul of a friend or relation of its habitation. The learning of the *Bramins* consists in their being able to read and get by heart some ancient books said to be written by *Brama*.

There is a religious order among them called *Faquirs* and *Jongies*, who make vows of poverty and celibacy, and to obtain the favour of *Brama*, suffer the most dreadful tortures. They contemn worldly riches, and go naked except a piece of cloth about their loins, and some have not even that. A set of these never comb nor cut their hair, but delighting in nastiness, besmear their bodies and faces with ashes. Mr. *Hamilton* observes that he has seen one of these sitting quite naked under the shade of a tree, and that married women came as a cure for barrenness, to kiss the part which modesty ought to have taught him to conceal, while he stroaked their heads, and muttered prayers over them. To such a degree do these pretended religions impose on the credulous multitude.

The austerities of some of these are incredible to those who have not been eye-witnesses of them. Some stand for years on one foot, with their arms tied to the beam of a house, or the branch of a tree. By this means their arms settle in that posture, and ever after become useless; and some sit in the sun with their
faces

faces looking upwards till they are incapable of altering the position of their heads. The people in all these cases making a merit of feeding them.

Frauds are, however, sometimes practised; for in the year 1721, one of these zealots pretending to more sanctity than his neighbours, gave out, that he would be buried alive in a grave ten feet deep, and that he should appear at *Amadabat*, at about 200 miles distance, within fifteen days. The grave was dug, and going in, he had some reeds placed about a foot or two over his head, to prevent the earth falling in. A large jar of water stood under the shade of a great tree, about ten or twelve yards from the grave, where a good number of *Faquirs* had for some time taken up their quarters, and had persuaded many people into a belief of the story; but the Governor of *Surat* ordered a party of soldiers to see the *Faquir* buried, and to take care that no imposture was used in his pretended resurrection. They accordingly searched narrowly, and suspecting that some place about the root might afford a passage, ordered the *Faquirs* to remove a little out of the way, which they willingly did; but finding nothing, they ordered the *Faquirs* to remove the great water jar, which was almost full: at this they exclaimed aloud; but their clamours strengthened the suspicions of the *Mahometans*; who either breaking or removing the jar, discovered a subterranean passage that led within two feet of the grave, on which they fell upon the *Faquirs* with their drawn swords, and cut many

of them to picces; and the fellow who was to have arisen from the dead lost his head in the fray.

Besides the many tribes of *Indian* idolaters, there is a sect called the *Persees* or *Gebers*, who are worshipers of fire.* These are here bred to trade and husbandry, and are very industrious.

The *Banians* or *Gentoos* are often married at six or seven years of age, but they do not cohabit before the bride is twelve, and the bridegroom sixteen. Their weddings are celebrated with much pomp. In the forenoon the bridegroom sends a long train of messengers with presents to the bride, in covered dishes or baskets, preceded by a sort of hautboys, drums, and trumpets, and followed by female slaves, for the use of the married couple, and after them is carried an empty palanquin to carry the bride to the bridegroom's house. Several nights successively they are both carried in state thro' the streets by torch-light, dress'd in their best apparel and jewels, with music, fire-works, flags, and streamers before them, and then the parents of the married couple send presents to their friends. These pompous cavalcades being over, they proceed to the house of the bride's father, where being seated at a table opposite each other, they join their hands, and the Priest covers their heads with a sort of hood,

* See a curious account of this sect in Mr. *Hanway's* travels, vol. XIV. of this work, page 236, 237, 238, 239.

which

which remains spread over them for a quarter of an hour, till he has finished a prayer and the nuptial benediction, and then uncovering their heads, the company is sprinkled with rose water and other perfumes mixed with saffron. If the youth does not happen to like the girl chose for him by his parents, he may keep concubines, and if the wife murmurs at this, he may set her to work with his slaves, for which she can have no remedy, not even a divorce. The women of this country pay their husbands an extraordinary respect, and are entirely at their disposal: which is the less extraordinary, as among the richer sort, the husband purchases his wife of her parents.

When a person dies, they wash the corpse, dress it in the common apparel usually worn by the deceased, and carrying it a little way out of the town, place it on a funeral pile generally raised with wood near some river: those of fortune usually mix vast quantities of fragrant wood with the rest, and the whole being reduced to ashes, is thrown into the river. As to the custom of widows burning themselves with their husbands, it seems in most places laid aside. Where this is the case, the women who mourn for their husbands, shave their heads, and seeming to abandon themselves to grief, neglect their dress, and never marry again; but the men never cut their hair on these occasions, unless it be for the death of a father, or some of their Rajas or Princes. When they mourn for other relations, they generally rend their garments,

garments, or rather put on an old torn vest, and appear quite negligent of themselves.

The buildings of the common people, especially those of the Gentoos, who are at least twenty to one *Mahometan* throughout the Empire, are generally low thatched cottages with clay walls, and only one floor; but the bazars, and other public buildings, with the houses belonging to the *Christian* and *Mahometan* merchants, in some of the chief cities are very pompous, being built with brick, timber and stone, and sometimes with marble. The houses of the more wealthy are two stories high, and have flat roofs on which they take the morning and evening air.

The palaces of their Princes or Rajas are mostly built in one form: before the gate is a large piazza or roof supported by pillars, open to the front, and upon the right and left towards the gate are banks of earth about a yard high, on which are spread fine carpets, or pieces of *European* scarlet cloth, with cushions of the same, on which the Raja sits to receive the complaints of his subjects, to entertain foreigners, or transact state affairs.

The power of the Mogul is so despotic, that he has the sovereign disposal of the lives and effects of his subjects, and none dare dispute his will. At his command the greatest Lords are executed. Few days passed without his appearing at sun-rising; and the Lords of his court are obliged to be in his apartment, in order to pay him homage. He shews himself also at noon to see the wild beasts fight; and
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in the evening he appears at a window, from whence he sees the sun set. He retires with that luminary amidst the noise of a great number of drums and kettledrums, and the acclamations of his people, wishing him a long and happy life. None are permitted to enter the palace but the Rajas or Princes, and the great officers; who accompany all their discourse with continual reverences; they prostrate themselves before him at taking leave; they put their hands on their eyes, then on their breast, and lastly on the earth, to testify that they are only dust and ashes when compared to him. They wish him all manner of prosperity as they retire, and go backwards till they are out of sight.

When he marches at the head of his army, or goes a hunting, or to one of his country palaces, he is accompanied by above 10,000 men. About an hundred elephants covered with housings of scarlet, velvet and brocade, march at the head of this little army; each carrying two men, one of whom governs the animal by touching his forehead with an iron hook, the other holds a great banner of silk embroidered with gold and silver; the first eight carry each a kettledrum. In the middle of this troop the Mogul rides on a fine *Persian* horse, with trappings of gold, adorned with diamonds and pearls, gold-bells and fringes, or in a chariot drawn by two white oxen, whose large spreading horns are adorned with gold; and sometimes he is carried by men in a palanquin. The Rajas and officers of his court compose his re-

tinue,

tinue, and have 5 or 600 elephants, camels, or chariots loaded with baggage. When he rides on an elephant, he is seated on his back on a stately throne, adorned with gold and precious stones.

His sons have the title of Sultans, and his daughters of Sultanas, the former are married at thirteen or fourteen years of age, and when they arrive at years of maturity are sent to distant governments, none but the heir apparent remaining with his father. The first son he has by any of his wives, is considered as heir to the Empire, tho' the longest sword generally carries it; but whenever he obtains the throne, he inhumanly destroys his brothers, and their male issue.

The Mogul has seldom more than four wives, tho' his concubines generally amount to above a thousand. His court, according to *Tavernier*, is richer than can be imagined. The great men buy the finest diamonds that can be got for their wives and daughters, whose head-dresses and other apparel are amazingly sumptuous. But those for the Emperor's own use, are the finest in the world.

Mr. *Mandeflo*, who wisely lays it down as a rule to describe nothing but what he has seen, observes, that the palace of *Agra*, is four leagues in circumference, and that it is fortified on all sides. After having passed several courts and streets separated by different gates, one comes at last to the Mogul's apartment, which is in the middle of the building. In the first saloon is a balustrade of silver, where are the
officers

officers of the guard, who allow none to enter but the great Lords of the court. This leads into the chamber of ceremony, where there is another balustrade of gold, enclosing the throne of massy gold, enriched with diamonds, pearls and other precious stones. None but the King's sons are allowed to enter within this balustrade, or to cool the air and drive away the flies with fans. In this palace is a high tower, the roof of which is covered with plates of gold.

If we may believe *Tavernier*, this Prince had four thrones adorned with diamonds, rubies, emeralds and the richest pearls, made up in several figures, and that one of them, which was crowned with two peacocks, that had their tails set with jewels, cost thirteen millions sterling; and that in this palace are two apartments covered all over with gold, as are also the pillars that support his pavillions.

There are two solemn festivals of which he is the principal object. The first at the beginning of the new year, lasts about fifteen days. A theatre is erected before the palace fourteen feet high, fifty-six long, and forty broad, covered with rich tapestry, and surrounded by a balustrade. Near it is a building of painted wood, embellished with mother of pearl, in which some of the principal Lords of the court seat themselves, tho' they have at the same time tents erected in the first court of the palace, where they affect to display all their riches and splendor. The Prince, attended by seven of his ministers, ascends the theatre, where he seats himself on velvet cushions, embroidered with

with gold and pearls, waiting for the presents that are brought him, which he receives equally from the people, and the *grande*s of the empire, during the eighteen days the ceremony lasts, and towards the end he dispenses among them his bounties; these consist in places and dignities, which he confers on those who have been most liberal to him. *Tavernier* says, he saw him receive at one of these feasts above thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, silver, fine stuffs, elephants, camels, and horses.

The second festival is the anniversary of his birth. He begins the day with all manner of diversions, which he breaks off to go to the palace of the queen his mother, if she be yet alive, and having shewn his gratitude to her, he causes his *grande*s to make her magnificent presents. After he has dined, he puts on his finest robes, covers himself with gold and jewels, and being rather loaded than adorned, goes into a vast and superb pavilion, where he is waited on by the principal Lords of his court. He here finds the great scales, and the chains which suspend them, both of which are of massy gold adorned with jewels. He places himself in one of the scales, the other being filled with gold, silver, jewels, pieces of stuff, fine linen, pepper, cloves, mace, cinnamon, corn, pulse, and herbs, and an exact register is kept of the difference of his weight every year. If it appears that he has made any considerable acquisition of flesh since

since he was weighed last, there are great rejoicings throughout the whole kingdom.

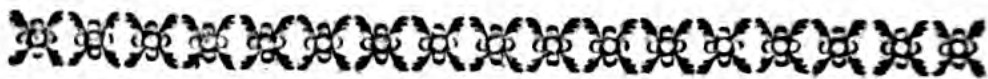
This ceremony is followed by his distributing small pieces of money among the poor; and in throwing among the grandees, nuts, pistachios, almonds, and other fruits, made of gold, but they are so small, and the gold so thin, that it is said a thousand of them does not weigh above seven or eight pistoles. The festival is concluded with a magnificent supper given to the Lords of the court, with whom he spends the night in drinking.

But tho' the treasures of this monarch, and his revenues from forty kingdoms, which are within his empire, are immensely great, yet specie is hardly any where scarcer than among the private persons in his empire.

It is however proper to observe, that this pompous account was wrote before *Nadir Shah* ravaged the Mogul's dominions: for, in the beginning of 1739, that conqueror having defeated the Mogul, entered *Delly*, secured his person, and having seized all his jewels and treasures, of which he obliged him to give a list, replaced him on the throne; obliging him to promise to pay him an annually tribute of 6,250,000 l. sterling. Among the other plunder seized by the *Persian* Monarch, was the Emperor's bed of state adorned with precious stones, and the grand imperial throne. In short, the value of the plunder taken from the Mogul and his Nobles, is said to amount to 111 courons, or 231,250,000 l. sterling. It must be acknowledged, that the

largeness of this immense sum may render this account improbable; it is therefore necessary to add, that it is taken from a letter from *Persia*, published the same year in the *London Gazette*.

Having given a general description of the Mogul's dominions, we shall now proceed to describe the several provinces situated on the coast, as being the most remarkable, on account of the commerce carried on with them by the trading nations of *Europe*.



C H A P. II.

A Description of the most remarkable Places in the Provinces along the Coast of India. Captain Hamilton attacked by robbers in his way to Tatta: A Description of that City, and of his Reception by the Nabob. Of the Navigation of the Indus. Of the Kingdom of Guzerat, and particularly of the Cities of Diu, Cambay, and Surat.

THE first port in *Sindy*, the most western province of *India*, is *Larribundar*, situated five or six leagues from the sea, on a branch of the river *Indus*, capable of receiving ships of 200 tons burthen. It is a village of about 100 mud houses, with a large stone fort, that has four or five great guns, to defend the merchandize, and prevent its being seized by
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the *Ballowches* and other robbers. *Tatta*, the metropolis of the province, is a large and rich city about three miles long, and one and a half broad, at about 40 miles distance from the above village. All goods carried from one of these places to the other, are transported on carriage beasts, as camels, oxen, and horses. The country, which is almost level, is overgrown with shrubs and bushes, fit to cover an ambuscade, and often made use of by the above robbers, who suddenly rush out on a *caffila* or caravan, and while the guards and carriers are fighting, another party drives away the beasts with their packs.

Captain *Hamilton* once came to *Larribundar*, with a cargo from *Mallabar* worth about 10,000*l.* where being unable to sell his goods, he was obliged to travel to *Tatta* in a *caffila* of 1500 beasts, and as many, or more men and women, besides 200 horse for their guard. Having proceeded about sixteen miles, they were informed by their scouts that a great body of robbers were just before them. Captain *Hamilton* had thirteen of his best marksmen belonging to his ship with him in the front, where his beasts were, and being all mounted on *Indian* horses, which are very small, they dismounted, and set their beasts on their flanks and front, to serve for a barricado against the sword and target men, who were the principal strength of the robbers. They had not been long in that posture, when the robbers sent a herald on horseback, who brandished his sword, and on his coming within call, threatened,

that if they did not immediately surrender at discretion, they should have no quarter. Our traveller had two seamen who shot extremely well, and therefore ordered one of them to fire at the herald, which he instantly did, and shot him through the head. Another came soon after with the same threatenings, and met with the same treatment. The next that came the Captain ordered his horse to be shot in the head, to try if they could take his rider, that they might know the enemy's strength. The horse was killed as soon as he appeared; but some of the guard who were mounted, instead of bringing him, cut him to pieces. The horse-guard, who had continued in the rear, seeing what was done in the front, now took courage, and getting in among the bushes, met with some who had a design to attack the flank, and soon defeated them; which threw the rest into such a panic, that they betook themselves to flight, and the horse pursuing them, put many to the sword.

They now travelled without molestation to *Tatta*, where they were received with acclamations from the populace, and the better fort visited the *English* with presents of fruit and sweetmeats, ascribing the safe arrival of the *caffila* to their courage and conduct.

He and his men were lodged in a large convenient room that had good warehouses. The stairs from the street were each of one piece of porphyry ten feet long, of a bright yellow, and as smooth as glass. They were about ten in number, and led up to a square fifteen yards

yards long, and about ten broad. The next day the Nabob sent them his compliments with an ox, five sheep, as many goats, twenty fowls, and fifty pigeons, with sweetmeats and fruit in abundance. He was then encamped about six miles from the town, with an army of 8 or 10,000 men, to punish these bands of robbers. He invited Captain *Hamilton* to drink a dish of coffee with him, and the latter sending him word that he designed to kiss his hand, the next day he sent him twenty fine *Persian* horses well equipped, on ten of which he and his guard rode, and on the other ten were mounted the most considerable Merchants in *Tatta*, who went to accompany him out of respect.

When they came to the camp they would have alighted; but an officer informed them, that the Nabob desired they should be brought to his tent on horseback, and riding before them conducted them to the door of the pavilion which the Captain entered, and found the Nabob sitting alone. He desiring to lay a small present at his feet, this was readily permitted. It consisted of a looking-glass of about 5 l. value, a gun and a pair of pistols well gilt, a sabre-blade, and the blade of a dagger gilt, a glass tobacco-pipe, and an embroidered case to put it in. The Nabob sent for all who had accompanied Mr. *Hamilton* into the room, and shewing them the present, expatiated on the value of every piece of it; and after some encomiums on Mr. *Hamilton's* valour and generosity, told him, that

he was a free denison of *Tatta*, and should be exempted from all custom on the goods he had brought or should export, and that he should have the power of imprisoning any person who bought any part of his cargo, and did not pay according to agreement, and if that was not sufficient to induce them to give him satisfaction, he might sell their wives and children to discharge the debt.

Within about four miles of *Tatta*, are forty-two fine large tombs, the burying place of some of the Kings of *Sindy*, when that country was governed by its own monarchs. Mr. *Hamilton* went into the largest; this was built in the form of a cupola, and in the middle of it stood a coffin about three feet high and seven feet long, with some others of a smaller size. The cupola was of yellow, green, and red porphyry finely polished, and being set chequer-wise, had a very pleasing effect. This tomb is about thirty feet high, and twenty-one in diameter, and is said to have been the burying-place of the last King of that country.

The city of *Tatta* stands in a spacious plain about two miles from the river *Indus*, from which cannals are cut to bring water to the city and the gardens. Those which formerly belonged to the King were at that time well stored with excellent fruit and flowers.

The river *Indus* is navigable for their vessels as high as *Casmire* in 32° . north latitude. One branch runs to *Cabul* to the westward, and others through several large provinces situated to the east. These vessels are called kifties; they

they have one mast, carrying a square sail, and are flat-bottomed. Some of them are 200 tons burthen. The cabbins are built from stem to stern, and in each is a kitchen and a necessary which opens into the water. These cabbins are let to passengers, and the hold being divided into separate apartments are let out to freighters, so that every one having a lock on his own cabin, and apartment in the hold, has his goods always ready to dispose of wherever he finds a market.

This country never knows the misery of famine, for the *Indus* overflows all the low grounds in the months of *April*, *May* and *June*, and when the floods go off they leave a fat slime. Before the earth dries, it is sown and harrowed, and never fails of bringing forth a plentiful crop.

The people here manufacture silks, calicoes, cotton-cloths of several kinds, and also chints and very beautiful coverlets for beds. They make very fine cabinets, both lacquered and inlaid with ivory, and the best bows and arrows in the world, of buffalos horns.

The religion established by law is the *Mabometan*, but there are ten Gentoos to one Musulman.

The next maritime country to *Sindy* is *Guzerat*, an island formed by a branch of the *Indus*, that runs into the sea at the city of *Cambaya*. The natives are vassals to the Mogul, tho' they are still Pagans. The first town on the south side of the *Indus*, is *Gutchmaggen*. It has some rade and produces coarse cloths, cotton and chonks,

chonks, a shell-fish in the shape of a perri-winkle, but as large as a man's arm above the elbow. In *Bengal* these shells are formed into rings for the ornament of womens arms; and they are worn in many parts of *India*. This country is famous for pirates. It has several other ports, the most remarkable of which is *Diu*, a small island on the south of *Guzerat*, three miles long and two broad, belonging to the crown of *Portugal*. The city is pretty large, and fortified by a high stone wall with bastions at convenient distances, well furnished with cannon. The harbour is secured by two castles, that can bring above a hundred large cannon to oppose its enterance, and by sea it is fortified by nature with dangerous rocks and high cliffs. This is one of the best built, and strongest cities in *India*, and its stately edifices of free stone and marble, are sufficient witnesses of its ancient grandeur and opulence; but at present not above a fourth part of the city is inhabited. It contains five or six fine churches which standing on a rising ground of an easy ascent from the great castle, and the churches rising gradually higher than each other, shew all their beautiful fronts to the sea, where they appear to great advantage; and within they are well decorated with images and paintings. At present there are not above 200 *Portuguese* in the castle and city: the rest of the inhabitants being *Banyans*, of whom there may be about 40,000, but few of them are rich, because the insolence of the *Potuguese* render it unsafe for monied strangers to dwell among them.

The

The King of *Portugal* has about 12,000*l.* per annum in poll money paid from hence into his treasury, and the customs and land-tax may amount to about six thousand pounds more ; but if the island were in the hands of some industrious *European* nation, it would be the best mart-town on the coast of *India* for carrying on a trade up the *Indus*.

Goga is a pretty large town, that has some mud wall fortifications. There is some trade, and strangers are admitted to a free commerce in such merchandize as are fit to be imported or exported to or from *Guzerat*. The town is governed by an officer of the Mogul, whose forces for the defence of the place amount to about 200.

A peninsula which lies at the bottom of the mouths of the *Indus*, contains the greatest part of the Kingdom of *Guzerat*. There is not a more fertile province in all the *Indies*, it producing fruit and provisions in such abundance, that it supplies the neighbouring provinces. *Cambay*, at the bottom of the Gulph of the same name, and only twelve leagues from *Goga*, is a fine, large, and agreeable city ; its streets are spacious, handsome and strait. Tho' it is at least two leagues in circumference, it is entirely built of hewn stone. Without its walls are very large suburbs, and fifteen or sixteen public gardens. It is still a place of pretty good trade, tho' it is not now half inhabited. The natives are strict observers of the doctrine of the metempsychosis, and *Du Bois* says they maintain three hospitals, one for birds, another for goats and a third for black cattle. The Zealots who eat nothing
that

that had life, lay food for animals on the highways and in the fields. The *Banyans* carry in their girdles an instrument to brush the places where they sit down, or where they walk, lest they should crush the ants, and other reptiles, that may be found there. Some of them carry their scruples and weakness so far as to eat nothing that is red, for fear there should be blood in it. By the force of money they have obtained from the Great Mogul the singular privilege, that no calf, bull, or cow, shall be killed in their city; and if a *Christian*, or *Mahometan*, should be found transgressing the prohibition, his life would be in danger. These Pagans have in this city one of the most magnificent temples in the kingdom, full of idols of all sizes, and for the most part, of monstrous figures. It contributes to the wealth and grandeur of *Surat*, to which it is subordinate, and its vicinity to *Amadabat*, from which it is only about 150 miles distant, makes it share the advantages of that great city, which in magnitude and wealth is but little inferior to the best towns of *Europe*. In this last city the *English* have a factory for commerce.

The country abounds in grain, cattle, cotton and silk. Cornelian and agate are found in its rivers; of the former they make rings, and seals, and of the latter cabinets, some of which are of one entire stone, except the lids. Mr. *Hamilton* says, he has seen some of them fourteen or fifteen inches long, and eight or nine deep, the value of each being 30 or 40 l. sterling.

sterling. The natives are the best embroiderers in *India*, or perhaps in the whole world.

Surat, situated to the south on the peninsula of *India*, on the banks of the river *Tapta* or *Tapee*, is the next sea-port town of consequence. The inhabitants are computed at 200,000 souls, among whom are many *Mahometans* and *Gentoos*, who are immensely rich. There are here as many different religions as in *Amsterdam*; that by law established is *Mahometism*, of the sect of *Ali*. There are some called *Musey*, who observe the law of *Moses*, as well as the *Koran*, but the *Gentoos* are the most numerous, and are either merchants, bankers, brokers, accomptants, collectors, or surveyors; but few of them are of any handicraft trade, except taylor and barbers.

Surat is one of the best, the finest, the richest and greatest marts, not only of the *Mogul's* country; but of all the *Indies*. It was one of the first objects of *European* ambition. The *Portuguese* established themselves there by force of arms in the year 1530; the *English* followed them in 1609; the *Dutch* in 1616, and the *French* in 1665. All of them have contributed to embellish a city, which was already esteemed the most splendid in all the country. Part of the streets is paved with porcelain, and some houses are fronted with it. The houses are flat on the top. The rich vie with each other in their decorations. The furniture of their apartments is superb, and their magnificence is seen even in the penthouses of their windows.

These

These consist of several rows of small planks joined together obliquely over the windows, and inlaid with mother of pearl, and the shells of tortoises, crocodiles, &c. Thus they keep off the heat of the sun, which is extreme, and by weakening the light, they render it more agreeable by that mixture of colours, which is reflected by its rays.

The fields about *Surat* are very fertile, except those towards the sea, which are sandy and barren. They have excellent beef, mutton, and fowl daily exposed to sale in the city. Beef is about three farthings a pound, when the bones are bought with the flesh, and about a penny with the bones taken out. Mutton is three half-pence a pound, large fowls are sold for seven-pence half-penny a piece, and live hares at four-pence each. They have great plenty of wild-fowl; but those who would have them must shoot them. Their flamingoes are large and good: the paddy-bird is also good in its season, and the corn-bird is excellent. They have good partridges; but the pheasants are bad. The wild-geese, ducks and teal, are plenty and good, and several sorts of turtle-doves are both beautiful and well-tasted. They have likewise plenty of wheat as good as any in *Europe*, with some pease and *French* beans; but neither oats nor barley.

There are few or no fine buildings in the city. The *French* have a little church near the old *English* factory; but though there are above an hundred different sects here, they have

have no religious disputes, each being willing his neighbour should worship God in that way he believes will please him best.

The *Mahometan* women go always veiled when they appear abroad. Their garments differ but little from those of the men. Their coats, which also serve both sexes for shirts, are close-bodied; the men's are gathered in plaits below the navel, to make them appear long-waisted, and the women's are gathered a pretty way above, to make their waists seem short. They both wear breeches which reach to the ankles. The men have only silver rings on their fingers, and generally but one for a signet. The women wear gold rings on their fingers, and sometimes one on the thumb, in which is set a small looking-glass; they likewise often wear gold rings in their noses and ears. On the other hand, the *Gentoos* permit their women to appear barefaced, and their legs are naked to the knee. They wear gold or silver rings, according to their ability, one in the nose, and several small ones in holes bored round the rim, with a large and heavy one in the tip of each ear. They likewise wear rings on their toes, and shackles on their legs, of those metals made hollow; these contain glass beads, in order to rattle when they walk. The men wear gold rings in their ears, and often three or four in a cluster hanging at the tip; some have them also set with pearls.

From *Surat* to *Daman*, a town belonging to the crown of *Portugal*, at twenty-two leagues distance, are several rivers and villages under

the superintendancy of *Surat*. *Daman* was once a place of good trade; but is at present reduced to poverty. It is situated on the sea-shore at the mouth of a river, and is naturally very strong from its being surrounded by a deep marsh; it is also encompassed by a good stone wall. The town is about half a mile long and near as broad; the buildings of the city are of stone, and it has a large cathedral, that may be seen at sea a considerable distance. There are two or three other churches, a convent, a monastery, a nunnery, and an hospital. On the opposite side of the river is a castle distinguished by the name of *St. Salvadore*.





C H A P. III.

Of the Peninsula of India on this side the Ganges. Of Bassaim, Salfett, Bombay, Chaul, Goa, the Kingdom and City of Bisnagar, and the Port of Carwar, near which Mr. Hamilton is frightened by a Tyger. The manner of Hunting them. Of the Province of Canara, and the Port of Onoar. Widows burnt on the funeral Pile of their Husbands. The English Factory at Batacola massacred. Of the Factories of Barceloar, Mangulore, Cannanor, Tellicherry, and Calicut. Singular Customs of the Malabars with respect to Marriage. Of the Kingdom and City of Cochin. Of Aujengo, in the Kingdom of Attingo. Observation on the different Climates on the Coast of Malabar and Coromondel. A Description of Trangobar, Fort St. David, Pondicherry, Fort St. Thomas, Fort St. George, Masulipatan, the City of Golconda, and of the River Ganges, Fort William, Calcutta, with the Kingdom and City of Bengal.

AT Daman begins the Peninsula within the Ganges, a vast country which nearly resembles the figure of a cone reversed. It is washed towards the east, south and west, by the waters of the ocean; and the country of the Great Mogul bounds it to the north. It lies in the torrid zone between 7°. 30'. and

21°. north latitude, extending from north to south 270 leagues, and from east to west at its greatest breadth 270 leagues, and its outmost point is called *Cape Comorin*. The excessive heats which reign in this country render the colour of the inhabitants much darker than those who live in *Indostan*; but with respect to fertility and riches, both countries are nearly the same. This country is, however, more celebrated for its numerous harbours, and the immense commerce of the *European* nations.

The western coast which extends from *Daman* to *Cape Comorin*, is called the coast of *Malabar*, and the eastern side, which begins at that Cape, and ends at the Kingdom of *Orixa*, is the coast of *Coromandel* and *Golconda*. We shall proceed along the western coast to that cape, and then doubling it, proceed up the eastern side up to the river *Ganges*.

From *Daman* to *Bassaim* is about eighteen leagues along the shore. The latter is a fortified city belonging to the crown of *Portugal*, standing on a little island separated from the continent by a small rivulet. Its walls are pretty high, and about two miles in circumference. In the middle of the city is a citadel: it has also three or four churches, with some convents and monasteries, a college, and an hospital. This is a place of small trade; for most of its riches lie dead in the churches of the *Portuguese*, or in the hands of indolent, lazy country gentlemen, who loiter away their days in ease, pride and luxury, without having the least feeling for the poverty of the rest of the people. At

At about half a league distance is the island of *Salsett*, which is about 20 miles long, and in some places ten broad. The island is cut almost in two by a narrow river, near the mouth of which is a small town called *Versua*, that has a little narrow harbour deep enough to receive ships of the greatest burthen. It has a small trade in dry fish, which are sold to the inland countries and villages. †

Bombay * an island belonging to the crown of *England* is the next place of consequence; near it is the island of *Elephanta* remarkable for a surprizing temple cut out of a rock. ‡

Farther to the south is *Chaul*, a town belonging to the *Portuguese*, situated on the side of a river that affords an harbour for small vessels. The town is fortified, as is also an island on the south side of the harbour. This was once a place of great trade, particularly for fine embroidered quilts; but it is now miserably poor.

Passing by several inconsiderable towns on the coast, you come to *Goa* the metropolis of the *Portuguese* dominions in *India*, situated in an island about twelve miles long, and six broad. It has a fine salt water river, capable of receiving ships of the largest size, which lie

† See a farther account of this island in Vol. ix. p. 88.

* See a particular description of *Bombay*, with a view of the port in Vol. ix. pag. 80.

‡ See a description of this island, and a view of the inside of the temple in Mr. *Grosse's Voyage to the East Indies*. Vol. ix. pag. 86.

within a mile of the town. The banks of the river are adorned with noble structures, as churches, castles, and gentlemen's houses; but the air of the city being reckoned unwholesome, it is not well inhabited. The Viceroy's palace is a fine edifice within a pistol shot of the river, over one of the city gates that opens into a spacious noble street about half a mile long, terminated by a beautiful church called *Misericordia*. There are indeed so many churches, convents and chapels, that one half of them would be sufficient for a much larger and better peopled city. Most of these structures are built and adorned on the inside with astonishing magnificence. The King of *Portugal* having assigned revenues to all the churches, and pensions to all the communities in proportion to their numbers. The Jesuits alone had lately five houses all very rich.

Of all the churches in and about *Goa*, none have glass windows, except one in the city dedicated to St. *Alexander*, the rest have panes of transparent oyster-shells, as have likewise all their stately houses. There is here likewise a fine hospital. Every church has a set of bells, some of which are continually ringing. The market-place, which stands near the church *Misericordia*, is about an acre square, and in it are sold most things produced in that country; and in the shops about it may be had the produce of *Europe*, *China*, *Bengal*, and other countries of less note. The Viceroy generally resides at the powder-house, about two miles below

low the city, on account of some springs of water, esteemed the best in the island.

The established religion is that of the church of *Rome*, and here are its most zealous bigots. They have here the court of inquisition, which proceeds with the greatest severity against all whom the merciless inquisitors suspect of being guilty of heresy; and yet their *Indian* converts are indulged in their abstaining from cows-flesh on account of the peculiar veneration paid to that beast by the Gentoos; and though the severity of the inquisition awes both the clergy and the laity, many Gentoos are suffered to dwell in the city, where they are tolerated on account of their being more industrious than the *Portuguese Christians*; but the mercantile part of them are very subject to the insults of the *Portuguese*; for it is dangerous for them either to refuse their goods, or to ask for their money when it is due, for fear of a bastinado, and sometimes worse consequences: this renders the circulation of trade very inconsiderable.

The clergy at *Goa* are very numerous and illiterate, and a great burthen to the state. The first or grand inquisitor is always a secular priest, who pretends to have the sole right of being carried in a palanquin, and has much more respect paid him than the Archbishop or the Viceroy. His authority extends over all persons, laymen, and ecclesiastics, except the Archbishop, his grand Vicar, who is always a Bishop, the Viceroy, and the Governors who represent him; but even these he may cause to be

be arrested, and begin their processes, after he has informed the court of *Portugal* of the crimes laid to their charge. His palace, as well as that of the Viceroy, is very magnificent; his household consists of gentlemen, equerries, pages, footmen, and a great number of other domestics. The second inquisitor is a *Dominican*; and the other officers called Deputies of the Holy Office, are taken from among the *Dominicans*, *Augustins*, and bareheaded *Carmelites*. The houses of the *Portuguese* are large, and their out-sides magnificent; but within they are poorly furnished, and they keep very mean tables, Captain *Hamilton* says, that he has stood on a little hill near the city, and counted near 80 churches, convents, and monasteries, and he was informed that in the city and its districts, which stretched twenty miles along the coast of the continent, and fifteen miles within land, there are no fewer than 30,000 Monks and churchmen who live idely and luxuriously on the labour of the miserable laity; for here the tyranny and oppression of the domineering clergy are insupportable.

There grows in the island of *Goa* a very singular vegetable, called the sorrowful tree, because it flourishes only in the night. At sun-set, no flowers are to be seen, and half an hour after it is quite full of them. They yield a sweet smell, but last no longer than the sun begins to shine on the tree; then some of them fall off, and others close up; and this continues the whole year. It is nearly as large as the prune tree, and its leaves resemble those of the
orange.

orange. It is commonly planted in the courts of houses to have the advantage of their shade and smell.

The country about *Goa* has little corn; but produces some excellent fruits, particularly the mango is reckoned the largest and most delicious of any in the world; their jambo malacca is very beautiful and pleasant. The little trade they have is mostly for their arrack, which they distil from toddy of the cocoa-nut-tree, which grows in great abundance in the territories of *Goa*.

To the southward of the kingdom of *Visapour*, in which *Goa* is situated, is the city of *Narsing*, which others call *Chandegri* or *Bisnagar*. This is the capital of the kingdom of *Bisnagar*, built on the summit of a high mountain. It is surrounded with a triple row of walls, the last of which is more than three leagues in circuit. The Prince's palace is lofty, spacious, magnificent, and environed with large and deep ditches. None are suffered to enter the fortress without his express permission. He allows *Europeans*, and other strangers, to pass some days in the city in the quality of travellers; but none are permitted to settle there for the sake of trade. However, many have staid there long enough to inform us that there is no place in the *Indies*, where justice is so impartially administered.

The King of *Bisnagar* takes the title of King of Kings, and husband of a thousand wives; and has sometimes made war to maintain these ridiculous titles. He has many fortified

tified places; but his cannon are not made like ours; they being formed of thick plates of iron, joined together, and fixed with iron hoops like hogheads. Every year he visits his kingdom, and reviews his troops, who honour him as a God. He can raise 100,000 infantry, 30,000 cavalry, and 700 elephants. The inhabitants are *Pagans* and worship the sun in particular, in honour of whom they have a grand festival every year. In the inland part of the kingdom are many cities; but it will be sufficient to mention *Rasconde* above *Bisnagar*, where is a mine of the richest diamonds in all the *Indies*; *Gandecot* and *Bezouer*, famous for the number, singularity, and magnificence of their pagods; and many other places whose fields produce pepper, ginger, rhubarb, sugar, cocoa-nuts, palm-trees, and rice in abundance.

The next place of note is *Carwar*, which has the advantage of a good harbour, and a river capable of receiving ships of 300 tons burthen. The *English* have a factory here fortified by two bastions, and some cannon for its defence. The valleys abound in corn and pepper; and the woods on the mountains with many sorts of wild beasts, as tygers, wolves, monkies, wild-hogs, deer, elks, and cows of a prodigious size. There are several species of the tyger, the largest of which is less greedy of human flesh than the others. Mr. *Hamilton* says, that he was once here in the woods with his fuzee, when a small rain happening to fall, damped his powder, which was only wrapt up in paper: his gun being useles, he struck into
a foot

a foot path, which led from the mountains to the factory; but he had not gone far, when he espied a very large tyger in the same path, with his face towards him. The tyger no sooner saw him, than he squatted with his belly to the ground, and wagging his tail, crawled slowly to meet him. Mr. *Hamilton*, thinking it in vain to fly, walked leisurly forward, till he came within ten yards of him, and then clubbing his piece, made what noise he could to frighten him, on which the beast rushed into a thicket, and leaving the road free, Mr. *Hamilton* escaped with no other harm, than being very much terrified.

The chief of the *English* factory is much esteemed in the country, and when he goes a hunting is generally accompanied by most of the people of distinction in the neighbourhood, attended by their servants and vassals well armed, and with trumpets, hautboys, and drums. The men with fire-arms place themselves at convenient distances along the skirts of a hill or wood, and others are sent with loud music to rouse the game, who spread themselves for a mile or two, and on a signal given strike up at once, and march towards the skirts of the wood or hill where the musketeers are placed. The wild inhabitants astonished at the unusual noise, fly before the music and fall into the ambuscade, when many of them are killed. Mr. *Hamilton* was present at one of these huntings, when a dozen of deer were shot; besides two wild cows, with their calves, who would not leave their dead parents, tho' they

they had done fucking, and four or five sows, that had above a dozen of pigs, were all killed.

Farther to the south is the province of *Canara*, which has several customs peculiar to itself. Its most northerly port is *Onoar*, which has a river deep enough for ships of two or 300 tons, and it has an ancient castle on a low hill built by the *Portuguese*, when they were Lords of the coast of *India*; but the Rajah of *Canara* blocked them up in the castle, till hunger forced them to surrender. The established religion is the Pagan, and there is here a temple annually visited by great numbers of pilgrims. The image is sometimes carried in procession. This idol, which rather resembles a monkey than a man, is put into a vehicle in the form of a tower, in which are also eight or ten priests employed in singing his praises. This vehicle has four wheels, and is drawn with a thick rope through the streets, by a number of people, attended by a great mob.

This is said to be the country in which the custom of burning widows was first introduced, and where it is still practised, Mr. *Hamilton* says, that he saw it performed several ways. They dig a pit about ten feet long and six broad, which they fill with logs of wood. One great piece is set at the brim, ready to fall down on pulling a cord. When all is ready, a great quantity of oil or butter is thrown on the wood, and the corpse of the husband placed about the middle of the pile, and fire being set to it, it is instantly in a blaze. The wife

wife then taking her leave of all her friends, the drums, trumpets, and hautboys strike up, when walking two or three times round the pile, she leaps in upon the corpse.

In other parts they use no pits ; but a pile is built ; the corpse is laid on it ; and the victim dancing round it for some time, to the sound of loud music, leaps in ; and, if she hesitates, the priests push her in with long poles, making such an hideous noise that she cannot be heard ; and all the while she is burning, the priests dance round the fire. I heard a story, says Mr. *Hamilton*, of a lady who had received addresses from a gentleman, that afterwards deserted her, and she was obliged by her relations to marry another, who dying soon after the marriage, she was, according to custom, to be laid on the pile. The fire being well kindled, she was going to act the tragedy on herself, when she observed her former admirer, and beckoned him to come to her. When he came, she took him in her arms, as if she had a mind to embrace him, and being stronger than he, rushed with him into the flames, where they were both consumed with the corpse of her husband.

A very ingenious Author of great reputation, takes notice * that there are none of the almost infinite number of travellers who have passed through *India*, who do not mention the abominable custom of the women publickly burning themselves at the death of their hus-

* See a new history of the *East Indies*, ancient and modern, Vol. I. pag. 445.

bands, in spite of the Mogul *Mahometans*, who have endeavoured to abolish this barbarous ceremony. *Mandeslo*, a traveller of great learning and veracity, was present at one of these funeral rites at *Cambaya*, and speaks of it thus: “ A young woman twenty years of age
“ having been informed that her spouse had
“ died at 200 leagues distance, resolved to celebrate his obsequies by burning herself alive. In vain was it represented to her, that
“ the news was uncertain; nothing was capable of making her change the resolution she had taken. We saw her arrive at the
“ place of her suffering with so extraordinary a gaiety and confidence, that I was persuaded she had stupified her senses with opium,
“ which is commonly used in the *Indies*. At the head of the retinue which accompanied
“ her, was a band of the country music, composed of hautboys and kettledrums. After
“ that came several married women and maids, singing and dancing before the widow, who
“ was dressed in her richest cloaths, and had her neck, fingers, arms and legs, loaded
“ with rich jewels and bracelets. A troop of men, women and children followed, and
“ closed the procession. She had washed herself before in the river, that she might join her
“ husband without any defilement or stain. The funeral pile was made of apricot wood,
“ with which they had mixed branches of sandal and cinnamon. She beheld it from a
“ far with an eye of contempt, and approached it without being disturbed; she took leave
“ of

“ of her friends and relations, and distribut-
 “ ed her ornaments amongst them. I kept
 “ myself near her on horseback, along with
 “ two *English* merchants. Judging, perhaps,
 “ by my countenance that I was sorry for her,
 “ to comfort me, she threw me one of her
 “ bracelets, which I luckily caught hold of.
 “ When she was seated on the top of the pile,
 “ they set fire to it, and she poured on her
 “ head a vessel of sweet-smelling oil, which
 “ the flame immediately seized on: thus
 “ she was stifled in a moment, without
 “ being observed to alter her countenance.
 “ Some of the assistants threw in several crui-
 “ ses of oil to encrease the fire, and filled the
 “ air with frightful cries. When she was en-
 “ tirely consumed, her ashes were thrown into
 “ the river.”

It is generally said, that this barbarous cus-
 tom was introduced by the *Indians* to put a stop
 to the cruelty of their wives, who from jea-
 lousy frequently poisoned their husbands. Mr.
Grose, * however maintains that this opinion is
 an over refinement of conjecture, as false as it
 is injurious to the women of the country, no
 such practice being either attested by credible
 tradition, or warranted by the behaviour of the
 other *Indian* women not subjected to this cus-
 tom, and who are generally too soft and tender
 to incur even the suspicion of such detestable
 barbarity. He rather attributes it to the arti-
 fices of the *Bramins*, and the dreadful power

* In his voyage to the *East Indies*, pag. 144.

of a religious phrenzy ; and Mr. *Mandeflo* observes, that they have always had the precaution to animate their courage by assuring them, that those who have the noble generosity to sacrifice themselves to the manes of their husbands, shall live with them in the other world, seven times as long, and with seven times the pleasure they have done in this.

There are, however, some faint-hearted girls who have not the courage to accompany their spouses into an unknown world ; but rather chuse to live in this, though under the badge of ny and shame.

The country of *Canara* is generally governed by a Queen, who keeps her court at a town called *Baydour*, two days journey from the sea. She may marry whom she pleases ; but her husband never gets the title of Rajah, though if she has sons, the eldest of them does : but neither the husband nor the sons have any thing to do with the management of the government, while she lives : nor are the Queens obliged to burn themselves with their deceased husbands.

The people here observe the laws so well, that robbery or murder are hardly ever heard of among them, and a stranger may pass with the utmost safety through the country. No man is permitted to ride on a horse, a mule, or an elephant, except officers of state, and soldiers ; but others are allowed to ride on buffaloes and oxen : nor none are permitted to have umbrellas carried over them by servants ; but if the sun or rain offends them, they must
carry

carry them themselves. But in all other things they enjoy liberty.

The next sea-port to the southward of *Onoar*, is *Batacola*, which has the remains of a very large city, that stands on a small river, about four miles from the sea: but there is nothing worth notice, except ten or eleven small pagods or temples covered with copper or stone. The country produces good quantities of pepper, and the *English* company had a factory there: but, about the year 1670, an *English* ship coming there to trade, had a fine *English* bull-dog, which the chief of the factory begged of the Captain. After the ship was gone, the factory, which consisted of eighteen persons, going a hunting, took the bull-dog with them; and passing through the town, the dog seized a cow devoted to a pagod, and killed her. The priests enraged at this profanation, raised a mob to revenge the sacred animal, who murdered the whole factory; but some natives, who were friends to the *English*, made a large grave, and buried them all in it. The chief of the *English* factory of *Car-war*, afterwards sent a stone to be put over the grave, with an inscription, that *This is the burial place of John Bést, with seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood, and enraged mob.* The *English* never settled there again; but often call there to buy pepper.

The next town to the southward of *Batacola*, is *Barceloar*, which stands on the banks of a broad river about four miles from the sea. The *Dutch* have a factory here only to buy up

rice for the *Malabar* coast, about five miles from the river's mouth. The *Portuguese* also get supplies of rice here for *Goa*, and bring back in return, horses, dates, pearls, and other merchandize of the produce of *Arabia*. To the southward of *Mangulore* is a road leading to that town eight or ten miles long, planted with four rows of large trees, which all the way afford the traveller an agreeable shade, and in several places are huts where some old people stay in the day time, with jars of fine clear water, for the passengers to drink gratis at the charge of the state.

Mangulore is the greatest mart for trade in all the *Canara* dominions. The *Portuguese* have a factory for rice here, and a pretty large church; but both the priests and the laity are very debauched. The town is poorly built, and is only defended by two small forts. The fields annually bear two crops of corn in the plains; and the higher grounds produce pepper, betlenut, and sandal-wood.

Malabar is a pretty large country, divided into many principalities. It produces little corn; but has a great number of cocoa-nut and areca trees, of the fruit of which the inhabitants make great advantage. The woods produce several sorts of timber, and a variety of drugs; they are also well stored with game.

Cananor, a town in this country, formerly belonged to the crown of *Portugal*; but in 1660 the *Dutch* took the fort, and having added a large curtain with two royal bastions, demolished the town, and still continuing masters

masters of the fort, they carry on a small trade there.

Tellicherry is a town situated farther to the south, where the *English East-India* company have a factory pretty well fortified with stone walls and cannon. The town stands at the back of the fort, and is surrounded with a stone wall. The established religion of the country is Paganism; but there are a few black *Christians* that live under the protection of the factory, and some of them serve for soldiers in the garrison.

Calicut is the capital of a considerable Kingdom on the coast of *Malabar*, the Sovereign of which takes the title of Zamorin, which in his language signifies Emperor*. This city is said to be three leagues in circuit, though it is not surrounded with walls; it is supposed to contain 6000 houses, most of which are placed by themselves, and at a sufficient distance from one another to have a garden. A merchant may purchase a house for twenty crowns, and those for the common people cost but two. 'Tis true, they are only built of large pieces of earth cut in squares, and dried in the sun, and are no more than seven or eight feet high: but the Prince has a palace

* See an account of the discovery of this country by the *Portuguese* Admiral *De Gama*, and of the audience granted him by the Zamorin, Vol. VIII. page 19. and of *De Cabral's* settling a factory there, which was soon after attacked, Vol. VIII. page 67, &c.

built of stone. He is reckoned the most powerful Sovereign on the coast of *Malabar*, and can bring an hundred thousand men into the field, though his dominions do not extend above 22 leagues along the coast, and at most 30 or 40 leagues to the mountains.

When the Zamorin marries, he must not cohabit with his bride till the Namboury or chief Priest has enjoyed her ; for which that priest receives 500 crowns, and if he pleases, he may have her company three nights ; because the fruits of her nuptials must be an holy oblation to the God she worships. The Naires or Nobles who marry a maid are so complaisant as to pay the clergy for the same favour.

But this is not the only singular custom with respect to marriage. The daughters of the Naires may marry seven, and some say twelve husbands ; but they must be all of the same cast or tribe, under the pain of degradation, if she marries into a lower tribe. When a woman is married to the first of her husbands she has an house built for her convenience, and that husband cohabits with her till she takes a second, or so many as she is prescribed by law. The husbands agree very well ; for they cohabit with her in turn, according to their priority of marriage, each eight or ten days, or as they can fix the term among themselves ; and he who lives with her, during that time, provides for her support. When the man who cohabits with her goes into her house, he leaves his arms at the door, and none dare remove them, or enter the house on pain of death ;

death; but if there are no arms to guard the door, any acquaintance may freely visit her. All the time of cohabitation, she serves her husband as purveyor and cook; she also takes care to keep his cloaths and arms clean. When she proves with child, she nominates its father, who takes care of its education, after she has suckled it, and taught it to walk and speak: but from the impossibility of assigning the true heir, the estates of the husbands descend to their sisters children, and if there are none, to the nearest in blood to the grandmother.

This account, however improbable it may appear, is mentioned by several good Authors: the celebrated Baron *de Montesquieu* treating of this custom, accounts for its origin thus: *

“ The Naires are the tribe of Nobles, who
 “ are the soldiers of all those nations. In
 “ *Europe* soldiers are forbid to marry: in *Ma-*
 “ *labar*, where the climate requires greater in-
 “ dulgence, they are satisfied with rendering
 “ marriage as little burthenfome as possible;
 “ they give a wife amongst many men, which
 “ consequently diminishes the attachment to a
 “ family, and the cares of housekeeping, and
 “ leaves them in the free possession of a mili-
 “ tary spirit.”

Calicut is a plain level country, well watered, and abounding in pepper and ginger. The *English* company were formerly so well respected here, that if any debtor went into their fac-

* *The Spirit of Laws*, Vol. I. page 362.

tory for protection, none durst presume to go there to disturb them. This factory is now removed to *Tellicherry*.

Still farther to the south is the Kingdom of *Cochin**, where the *Dutch* have a small fort at *Cranganore* on the bank of a large river, at about a league distant from the sea. The first *Europeans* that settled in *Cochin* were the *Portuguese*, who built a fine city on the side of a river, which stands so pleasantly, that they had a common saying, "That *China* was a place to get money in, and *Cochin* to spend it:" for the great number of canals made by the rivers and islands afford the diversion of fishing and fowling; and the mountains are well stored with game. This city was taken by the *Dutch* in 1660, who still continue masters of the place, and have such authority, that the King of *Cochin* may be considered as their vassal.

There is here a place on the side of a river called *Hell's Mouth*. This is a cave about four yards broad and three high, hewn out of a spongy iron-coloured rock. Captain *Hamilton* went into it with a lanthorn, and passed strait forward near two hundred yards; but saw no end to it. It is inhabited by snakes and bats, who were frightened by the light; and the Captain, as well as those who attended him, being tired of their company, they re-

* See an account of this country in *De Cabral's Voyage*, Vol. VIII. page 81. and *Commodore Roggewein's Voyage*, Vol. IX. page 195.

turned back. There is no tradition of the design for which it was made.

Coilcoiloan and *Coiloan*, are two small Principalities, in each of which the *Dutch* have a fort.

At *Erwa*, two leagues to the southward of *Coiloan*, the *Danes* have a small factory on the sea side ; but it has a very inconsiderable trade.

Two leagues farther to the south is *Aujengo*, a fort built by the *English* on a sandy foundation, and naturally fortified by the sea on one side, and a little river on the other ; but there is not a drop of water fit for drinking to be had within a league of it. It is in the dominions of the Queen of *Attingo*, who is an hereditary Sovereign. By the constitution of the country, it is to be always governed by a Queen, who is not to marry ; but that heiresses of her blood may not be wanting, she may chuse whom, and as many as she pleases to admit to the honour of her bed. The handsomest young men about the court generally compose her seraglio. The sons are in the rank of nobility, and the daughters alone can pretend to the succession.

From such strange customs, says an ingenious Author, it might naturally be concluded that the inhabitants of *Malabar* are as ignorant as the savages of *America*. Yet this is far from being the case. The *Malabars* have, in general, a politeness of behaviour, and a shrewdness in discerning their own interest, which those who deal or treat with them are sure to experience.

Like

Like most of the Orientals, they are grave, know perfectly how to keep up their dignity, and distrust all verbofeness in their public affairs. A King of *Travancore*, on two Ambassadors being sent him by the Naick of *Madura*, a neighbouring Prince, and one of them having made a prolix speech, and the other beginning to proceed where the other had left off, austere-ly admonished him in these words, “ Do not be long ; life is short.”

Most of the *Malabars*, of both sexes, are particularly fond of having their ears hang almost as low as their shoulders, which is done while they are young, by boring the lobes, and introducing into them a slip of a brab-tree-leaf rolled up, and renewed in proportion as the hole grows wider. When greatly stretch- ed, they adorn them with heavy pendants, and in the upper part stick jewels of value, accord- ing to their circumstances.

Twelve leagues farther to the south is *Tegna- patam*, where the *Dutch* have another factory. This country extends to Cape *Comorin*, and is bounded on the east by the mountains of *Gate*, which run about 30 leagues from the sea thro’ the whole extent of *Malabar*, and in a manner weakened, they therefore suspended all acts of separate two worlds ; for all our travellers agree in relating a circumstance of these mountains, which experience alone could have informed them of, they separate has two seasons entirely different at the same time. Winter begins on the coast of *Malabar* about the end of *June*, with a south- east

east wind which blows from the sea, and rages four months along the coast, from *Diu* to Cape *Comorin*. The sea is then no longer navigable, and there are few harbours where the ships can ride in safety from the storms, attended with terrible thunder and lightning, which prevail at that season. Yet at the same time on the coast of *Coromandel*, which bounds the peninsula to the east, there is an agreeable spring, and the finest season of the year. Thus when they enjoy the serene weather at *Masulipatan*, at *Goa* and its neighbourhood they feel all the rigours of the winter except frost. The same happens at *Mengalor* and *Meliapour*, *Cananor* and *Pondicherry*, and even at *Coulan* and *Tutucurin*, which are only thirty leagues distant. Those who travel by land from one coast to the other, discover from the top of the hills of *Gate*, on the one side a serene and temperate air, and on the other a country covered with tempests and drowned with rains.

About the end of *October*, the winter ceases on the coast of *Malabar*, and almost generally throughout the *Indies*, even in the kingdoms of *Orixa* and *Bengal*, and begins on the coast of *Coromandel*, where it lasts four whole months, while in the rest of the country the heavens are serene, and the earth pours fourth its beauties and riches in the greatest plenty.

To the south of Cape *Comorin* is a streight between it and the island of *Ceylon**, famous

* See a particular account of this island, which is subject to the *Dutch*, in vol. IX. page 176--180.

for the fishery, where are caught the finest pearls in the *Indies*. We shall pass by several small factories on the Cape belonging to the *Dutch*; and shall only observe, that about the middle of the streight is a small island named *Manaar*, which the *Dutch* Company have fortified, and made use of as a prison for the *Indian* Princes who have the misfortune to displease them.

The first place that presents itself on leaving the streight, is *Negapatan*. When the *Portuguese* first settled in the *Indies*, it was only a small village, of which they made a very considerable city, and surrounded it with walls and a ditch. It had many fine churches, and a college for the *Jesuits*: but after having kept it about sixty years, the *Dutch* took it from them in 1658, by the assistance of the King of *Tangeor*. The country about it is full of pagods, some richly adorned, but without taste; and others filthy and ill built: all of them are full of horrible figures, which the poor mistaken natives worship as gods.

From hence steering farther to the north, you come to *Trangobar*, a large city belonging to the *Danes*, fortified by a castle and citadel. It has one *Catholic*, and three *Protestant* churches, a mosque, and five large pagods. The King of *Denmark* maintains *Protestant* Missionaries here.

The next place of consequence is *Fort St. David*, a colony and fortress belonging to the *English*. The fort is pretty strong, and its territories extend eight miles along the shore, and four miles within the land. The country is pleasant,

pleasant, fertile, and watered by several small rivers. The Company have a good garden, and summer house, where the Governor generally resides, and the town has gardens to most of the houses. The place is subordinate to *Fort St. George*.

Pondicherry, the next place of note on this coast, is about five leagues to the northward of *Fort St. David*. It was taken by the *Dutch* in 1693, but restored to the *French* at the peace of *Ryswic*. According to the latest computation, there were reckoned in *Pondicherry* before the present war, 120,000 inhabitants, *Christians*, *Mahometans* and *Gentoos*. The city has several great magazines, six gates, a citadel, eleven forts or bastions, 405 pieces of cannon mounted upon the walls, besides, bombs, mortars, and other pieces of artillery in the arsenal. The streets are straight, and the houses of the *Europeans* built of brick in the *Roman* fashion; but only one story high. Those of the *Indians*, are only of earth mixed with lime, made of calcined oyster-shells, and form straight streets not void of beauty. They have fine avenues of trees, in the shade of which the weavers work their cotton stuffs. The Governor's is the principal house. Towards the west are the Company's gardens, in which are vistas of a great length, with a large building richly furnished, where Ambassadors from *Indian* Princes are lodged. The *Jesuits* have a fine college, in which youth are taught reading, writing, and the mathematics, but no latin. There are also some convents, and two pagods, for the

use of the Gentoos, who are poor and indefatigably laborious, though, in reality, they are the only source of the riches of the city and country. The Governor General of the Company, has twelve horse guards cloathed in scarlet, with black facings and a border of gold; their Captain is cloathed in the same manner, but with lace on the borders and seams. He has also 300 foot guards, called pions. This retinue attends the Governor when he receives a King, a Prince, or an Ambassador Extraordinary, on which occasion he is carried by six men on a palanquin, the couch and canopy of which are adorned with embroidery and tassels of gold. The Company maintain also a Commandant of the infantry, a Major, three Companies of *French* infantry, and between two and three hundred topases, who are people of the country, cloathed and disciplined in the *French* manner; and who have been instructed in the *Catholic* religion. The Company, as Sovereigns of *Pondicherry*, and its dependancies, have the privilege of coining money. The city lies about forty or fifty fathoms from the sea, which is here only a road, and ships being unable to approach nearer to the shore than the distance of a league, goods are brought from them in boats, which is a very great defect in a city that enjoys many advantages. Living costs almost nothing; for butcher's meat, wild fowl, and fish are exceeding good, and extremely cheap.

The next place of consequence is *Fort St. Thomas*, subject to *Portugal*. The city had formerly

merly the best trade of any place on the coast of *Coromandel*; but the *English* settling at *Fort St. George*, were the cause of its ruin.

Of *Fort St. George*, or *Madras*, we have already given an account in a former volume*. The *East India* Company now enjoys extraordinary advantages here from the favour of the Nabob, and the conquest of all the *French* settlements except *Pondicherry*, obtained by the heroic bravery of General *Clive*, and the valour of the *British* navy.

From thence the *Dutch* are masters of the upper coast, as far as *Masulipatan*. They have a factory at *Paliacate*, to which they have given the name of *Gueldres*, and have a considerable trade there as well as at *Pottapouli*.

Masulipatan is situated at the mouth of the river *Crisna*, and has drawn merchants from all parts of *Europe* to get the painted calicoes manufactured there, which are more esteemed than any others of the *Indies*. But notwithstanding its great trade, the city is ill built, though very populous. What is related of the heats felt there is almost incredible. Annually in the month of *May*, the west wind blows during seven or eight hours a day, the heat of which exceeds that of the scorching rays of the sun, and resembles that felt when one approaches near an house in flames. Tho' their chambers are closely shut up, the wood of the chairs, tables

* See vol. IX. p. 93, 94, 95, in which there is also a neat and distinct view of *Fort St. George* from the sea.

and wainscotting are so heated, that they are obliged to throw water upon them continually: but the rains which fall plentifully at the end of summer, lay the whole country under water, and the inhabitants receive the same benefit that the *Egyptians* do from the inundations of the *Nile*: for they sow their lands, thus prepared, with rice and other grain, without expecting any more rain for eight months. In all that time the trees are green, and alternately loaded with ripe fruits. They have two harvests of rice; and there are lands which are reaped three times a year. This plenty, together with the superstition of the inhabitants, most of whom eat nothing that has life, renders every thing cheap. Eight fowls are sold at fourteen sols, a sheep at eleven, and every thing else in proportion. All these things are still cheaper without the city.

The kingdom of *Golconda*, whose principal harbour is *Masulipatan*, extends from the gulph of *Bengal* to the kingdom of *Visapour*, and from north to south contained almost all the peninsula from the northern extremity of *Orixa*, to *Cape Comorin*; but is now subject to the *Mogul*, and is governed by Princes tributary to that Emperor.

The city of *Golconda*, which gives name to the kingdom, is now two leagues in circuit. Its walls are built of hewn stone three feet square, and surrounded with deep ditches, divided into several basons or ponds, where the water is daily renewed. It has several superb mosques, in which are the tombs of the Kings,
and

and their families. The Nabob or Prince is of the *Mahometan* religion, as are also a great part of his subjects, whence the Pagan temples in the country are not filled with such monstrous figures, as in other parts of the peninsula. The mines of gold, diamonds, saphires and other precious stones in this kingdom, have filled the palace with immense riches. But if any diamond is found above a certain bigness, the Nabob is obliged to have it cut secretly, lest it should be demanded by the Great Mogul.

There are several towns of small consequence between *Masulipatan* and the *Ganges*. This river, which was the utmost bounds of the conquests of *Alexander* the Great, is much revered by the *Indians*, from the opinion that its waters efface all the spots of sin; whence they go in crowds from the remotest parts of the country to wash in its stream. Nothing is more childish than the fables related by the *Brachman's* of its source; which they represent as in heaven, and pretend that it falls from thence to the earth: the Mogul himself drinks no other water; but foreigners pretend that it is very unwholesome, and that it cannot be drank unless it be first boiled. On its banks are a great number of superb pagods, some of which are immensely rich: but what renders this river really valuable, is that it washes down gold in its sand; that it is placed in the first rank of those rivers that produce precious stones, and that the gulph of *Bengal*, into which it discharges itself, abounds in pearls and jewels of great value.

Up the river *Hughly*, which is a branch of the *Ganges*, is *Fort William*, a place of considerable trade, belonging to the *English*. It is situated on the most unhealthy spot in the whole river; and is built without order, every one originally taking in what ground best pleased him for gardening, so that in many places you must pass through a garden into the house; those of the *English* are built near the river's side, and those of the natives within the land. *Fort William* is an irregular tetragon of a composition called *puckab*, which is a mixture of brick dust, lime, molasses, and cut hemp well mixed together, which on its drying, becomes as hard as brick or even stone. About fifty yards from this fort, stands the church, built by the merchants residing there, and the contributions of the sea officers. The Governor's house is, according to Mr. *Hamilton*, the best and most regular piece of architecture he ever saw in *India*. Within the fort are also many convenient lodgings for factors and writers, storehouses for the Company's goods, and magazines for their ammunition.

The town has likewise an hospital, and near it is a garden that furnishes the Governor's table with fruit and herbage; and within it are good fish-ponds.

Most of the inhabitants that make any tolerable figure, have the same advantages. All sorts of provisions, as well as cloathing, are plentiful, good and cheap. On the other side of the river are docks for repairing the ships
bot-

bottoms, and a pretty good garden belonging to the *Armenians*.

The kingdom of *Bengal* in which *Fort William* is situated, is well known by its giving its name to the greatest gulph of *Asia*, which separates the two peninsulas of the *Indies*. This kingdom is near 250 leagues from east to west, and is considered as the most fertile in all the *Indies* in sugar, silk, fruits, saltpetre, gum-lac, wax, civet, opium, pepper and rice, with all which commodities it furnishes the most distant provinces. The country is cut thro' with numerous canals, which serve both to water it, and facilitate the transporting of merchandize. On their banks are many towns and villages extremely well peopled, and great fields of rice, sugar and wheat, which last is much larger than that of *Europe*; three or four kinds of pulse, also citrons, oranges, and a great quantity of small mulberry-trees for the nourishment of silk-worms. It is chiefly in this country that the rhinoceros and musk are to be found, and the finest canes brought into *Europe*, come from this kingdom.

Ougli upon the western bank of the *Ganges*, and about 20 leagues from the sea, has become very famous since the *Dutch* have established themselves there. This is next to *Batavia*, their most considerable factory, and where they have the greatest trade. The *French* Company have likewise a factory there. They bring from thence several sorts of muslins; and pieces for handkerchiefs of silk and cotton. From *Daca*, on the most western mouth of the same river,
come

come the best and finest *Indian* embroideries in gold, silver or silk; embroidered neck-cloths and fine muslins. *Chandernagor* and *Chincora*, in the neighbourhood of *Ougli*, are still famous for their commerce, and most of the *European* nations have factories established there. *Saumelpour* to the north of *Bengal*, is not less important on account of its diamonds, which are found, not as in other places, in the bowels of the earth; but in the sands of the river *Gouel*, which they carefully search after the month of *February*, when the waters are low. They begin their search at the town of *Saumelpour*, and carry it up to the mountains, whence the *Gauel* has its source: a space of about 50 leagues. In this work 8 or 10,000 persons are employed. From thence come those fine small diamonds called genuine sparks: but stones above a certain size are seldom found.

The capital of the province of *Bengal*, bears the same name, and is a city built upon a mountain, whence they carry on a trade in diamonds and other jewels. There is a church there dedicated to *St. Thomas*, and a fine palace. Its principal cities are *Mantipour* on the *Ganges*, and *Jagarnat*, on the sea side. In the latter is a famous *Gentoo* temple, in which there are idols representing the god *Resora*, with his wife, his brother, and his sister. The statue of *Resora* is entirely of gold and jewels, that of his wife of gold without ornaments, and the other two of sandal wood. This temple has revenues for the maintenance of 20,000 men.



C H A P. IV.

Of the Peninsula beyond the Ganges, particularly a concise Description of the Kingdom of Azem. A History of Pegu, with the Manner in which it became subject to the King of Barma. The Pride of the King, and the Manners and Customs of the Inhabitants.

THE country between the river *Ganges* and *China*, is called the peninsula beyond the *Ganges*; because it stretches southward into the sea. Modern Geographers give it 530 leagues from north to south, and 360 from east to west. The north, in which are the kingdoms of *Azem*, *Ava*, *Pegu*, *Laos*, and some others little known; the south, which contains that of *Siam*; and the east which comprehends those of *Tonquin*, *Cochin-China*, and *Cambodia*.

The kingdom of *Azem* lies to the east of the Great Mogul's dominions, and to the west of the lake *Chiamay*. It produces every thing necessary for the subsistence of man. Mines of gold, silver, iron and lead are found here, which the King has reserved to himself, instead of levying subsidies from his people, and that he may not oppress them, he employs none but slaves, whom he purchases of his neighbours. Thus all the peasants of *Azem* are at their ease, while the rest of the *Indians* are involved in slavery and misery, in the midst of a country where

where they ought to live in riches and plenty. It is prohibited by the laws to carry gold out of the kingdom, or to coin it into money: the people, however, use it in great and small ingots in trade, tho' it is not permitted to be used with strangers. Yet the King causes pieces of silver of the bigness and weight of roupies, and of an octagon figure, to be coined, which may be transported any where.

The Princes reside in the city of *Kemmerof* about 25 or 30 days journey from the ancient capital which bore the same name; but their own tombs, and those of all the royal family, are in the city of *Azoo*, on the banks of the river *Laquia*, where every Prince builds a kind of chapel in the great pagod to serve for his place of burial. Being persuaded, that after their death they go into another world, and that those who die sullied by any crime, suffer a great deal, chiefly by hunger and thirst, they place food by the side of the corpse, that it may feed upon it if necessary. The King is interred with those idols of gold and silver, which he worshiped in his life time, a live elephant, twelve camels, six horses, and a great number of hounds, from the belief that they all may be of use to him in another world. In these funeral solemnities barbarity is joined to superstition, the woman whom he has loved best, and the principal officers of his household poison themselves, that they may have the glory of being interred with him, and of serving him in the other world. If a private person dies, all his friends and relations must assist at his funeral;

neral ; and every one must throw into the grave the bracelets and other ornaments they wear.

The accounts of those who have travelled thro' the East, give us little information about the kingdom of *Ava*, which is said to be twice as large as that of *France*. They only tell us, that the immense riches of the King are visible by the splendor of his palace, which, tho' of a vast extent, is said to be for the most part gilded.

Every thing related by historians of the kingdom of *Pegu* is drawn from *Gaspar Balbi*, a rich *Venetian* merchant, who traded thither in 1576; we shall therefore take our account of that country from *Mr. Hamilton*, who visited the ports of that kingdom, and became instructed in the manners of the people, partly by conversing with them, and partly from the informations he obtained from some of the *English* Company at *Fort St. George*, who carried on a considerable trade thither.

The kingdom of *Pegu*, lies to the south-east of *Azem*, and the city of the same name stands about forty miles to the eastward of the port *Syrian* or *Syriam*, on the side of the gulph of *Bengal*. It was the seat of many great and puissant Monarchs, but now its glory is laid in the dust, for not a twentieth part of it is inhabited; but the ditches with which it was surrounded, tho' now dry, and bearing good corn, shew that few cities exceeded *Pegu*, in magnitude.

The cause of the ruin of the kingdoms of *Pegu*, with *Martavan*, and some others under its dominion, was told to *Mr. Hamilton* by some

Peguans, in several discourses he had with them on that subject.

A great friendship for a long time subsisted between the Kings and subjects of *Pegu* and *Siam*, who being next neighbours, carried on a great trade with each other, till the 15th century: but a *Pegu* vessel being at *Odia*, the chief city of *Siam*, when ready to depart, it anchored one evening near a small temple a few miles below the city, when the master and some of the crew going there to worship, saw a little well carved image of the god *Samsay*, and finding the Priests negligent, stole that idol, and carried it to *Pegu*. The Priests missing the little idol, lamented their loss to all the neighbouring Priests, and by their advice carried their complaints to the King of *Siam*; and there happening to be a scarcity of corn that year, the calamity was imputed by the Priests to the loss of the god *Samsay*. The King of *Siam* now sent an Embassy to his brother of *Pegu*, desiring the restitution of the image, whose absence had been attended with such fatal consequences: but the King of *Pegu* refusing to comply with his request, a very bloody war ensued between the two kingdoms, in which the King of *Siam* ravaged the country, and annex'd the inland countries of *Pegu* to his dominions. The King of *Pegu* in this distress invited the *Portuguese* to his assistance, whose name began to be dreaded in *India*, and by the great encouragement he gave them, got about 1000 volunteers into his service: the use of fire-arms being then unknown in those coun-

countries, they spread terror wherever they came, and drove the *Siamese* out of the country. The King of *Pegu* then made one *Thoma Pereyra*, a *Portuguese*, General in chief of all his forces, and settled his court at *Martawan*, near the borders of *Siam*, to be ready on all occasions to repel the *Siamese* forces. Though the *Portuguese*, by their insolence, now rendered themselves hated by the people of all ranks, *Thoma Pereyra* was the favourite at court, he had elephants of state, and a guard of his own countrymen to attend him. One day as he was coming with great state from the palace, riding on a large elephant, he chanced to hear music in a burgher's house, whose daughter, a very beautiful virgin, had been married to a young man of the neighbourhood. The General went to the house, wished them joy, and desired to see the bride. The parents took the General's visit for a great honour, and brought their daughter to the elephant's side, when being struck with her beauty, he had the villainy to order his guards to seize her, and carry her to his house. His orders were but too readily obeyed, and the bridegroom not being able to endure his loss, cut his own throat; the disconsolate parents of their injured children, rent their cloaths, and ran towards the King's palace uttering their lamentations, and imploring their Gods and countrymen to revenge them on the insolent *Portuguese*, the oppressors of their country. The streets were soon unable to contain the crowds with which they were

filled, and the noise they made reached the King's ears, who sent to know the cause of the tumult, and being informed, he let them know that he would punish the criminal. He accordingly sent for his General; but he being taken up with the enjoyment of his new mistress, excused himself, by saying, that he was so much out of order that he could not wait on his Majesty. The King, provoked at this answer, in the first transport of his rage ordered the whole city to take arms, and make a general massacre of the *Portuguese*, wherever they could be found. And this order was so speedily put in execution, that in a few hours all the *Portuguese* were slaughtered, except the guilty criminal, who being taken alive, was made fast by the heels to an elephant's foot, who dragged him through the streets, till the flesh was torn from his bones. There were only three *Portuguese* saved, who were accidentally in the suburbs near the river; these hiding themselves till night, made their escape in a small boat, and coasting along the shore, fed on what they found in the woods and among the rocks, and at length arrived at *Malacca*.

By these wars both kingdoms were much weakened, they therefore suspended all acts of hostility, till about the middle of the seventeenth century, when the King of *Siam* again invaded *Pegu*, and conquered several provinces tributary to that kingdom. The King of *Pegu* now finding that his forces were unable to protect his more immediate dominions, called in
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the assistance of the King of *Barma*, a potent Prince whose dominions lay about 500 miles up the river from *Pegu*. These auxiliaries drove the *Siamese* from their new conquests, and afterwards perceiving the ill discipline observed by the *Peguan* forces, killed the King, broke the *Peguan* army, and seized the kingdoms of *Pegu* and *Martavan* for their master, in whose power it continued in the year 1709.

The dominions of *Barma* are at present very large, extending about 800 miles from north to south, and 250 from east to west; but they have no sea-port except *Syriam*, where the river of the same name is capable of receiving a ship of 600 tons. It carries on a great trade with the *Armenians*, *Moors*, *Gentoos*, *English* and *Portuguese*. The country produces elephants teeth, bees-wax, stick-laque, iron, tin, rubies the best in the world, small diamonds, and salt-petre. It also produces great quantities of corn, fruit and roots, excellent pulse of several species, abundance of wild game, either quadrupeds or winged. In the month of *September* and *October*, wild deer are so plentiful, that *Mr. Hamilton* says, he has bought one for 3 d. or a groat, they are very fleshy, but lean. Swines flesh and poultry are both plentiful and good.

The King is despotic, and all his commands are laws; but he holds the reigns of government in his own hands, and severely punishes the *Governors* of towns or provinces who are found guilty of oppression. That he may know how affairs pass in the state, every province

vince or city has a deputy residing at court, which is generally in the city of *Ava* the present metropolis. Every morning these deputies are obliged to attend the court, and when his Majesty has breakfasted, he retires into a room where he can see all his attendants without being seen; mean while a page waits to call the person from whom the King would have an account of whatever has passed in his province. The deputy approaches the room with the most profound reverence; and if he omits any matter of consequence, which the King happens to hear of by another hand, he is sure of being severely punished.

If he receives information of treason, murder, or other crimes, he orders the affair to be tried by Judges of his own chusing, and on conviction he assigns the punishment of the offender; who is either to be beheaded, made sport for his elephants, which is the most cruel death, or banished for a time to the woods; where if they escape being devoured by the wild beasts, they may return when their banishment is expired, and pass the remainder of their days in serving a tame elephant. For smaller crimes they are only condemned for life to clean the stables of his elephants.

His subjects treat him with the most fassome adulation. When they speak or write to him, they call him their *Kiack*, or God, and in his letters to foreign Princes, he assumes the title of King of Kings, to whom all other Kings ought to be subject, as being near kinsman and friend to all the Gods in heaven and on
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the earth ; by whose friendship to him all animals are fed and preserved, and the seasons of the year keep their regular course. The sun is his brother, and the moon and stars are his near relations. In short, he pretends to be Lord over the ebbing and flowing of the sea ; and after all his lofty epithets and hyperboles, he calls himself King of the white elephant, and of the twenty-four white umbrellas.

After his Majesty has dined, a trumpet is blown to signify to all his slaves, as he terms other Kings, that they may go to dinner, because their Lord has already dined. And when any foreign ships arrive at *Syriam*, the number of people on board, with their age and sex, are sent to him to let him know, that so many of his slaves are arrived to partake of the glory and happiness of his reign and favour.

The King's palace is a very large stone building, with four gates. Ambassadors enter that to the east, which is called the Golden Gate, because all Ambassadors appear before him with presents. The south gate is named the Gate of Justice, where all people enter that bring petitions, accusations or complaints. The west is the Gate of Grace, where all that have received favours, or have been cleared from crimes pass out with honour ; and the north gate fronting the river, is the Gate of State, through which his Majesty passes, when he thinks fit to honour his people by shewing himself.

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When an Ambassador is admitted to an audience, he is attended by a large troop of guards, with trumpets sounding, and heralds proclaiming the honour the Ambassador is about to receive, in going to see his Majesty's face, the glory of the earth; and between the gate and the head of the stairs that lead to the chamber of audience, the Ambassador is attended by the master of the ceremonies, who instructs him to kneel three times in the way thither, and to continue so with his hands over his head, till a proclamation is read *. To what a height is human pride capable of being carried! the empty vanity of this Monarch, in attempting to raise himself above all the rest of his species, in reality sinks him beneath them; and this real meanness can only be equalled by that of his slavish flatterers.

Though the palace is very large, it is a mean building, and though the city is of great extent and very populous, the houses are only built of bamboo canes, thatched with straw or reeds, and the floors are of teak plank, or split bamboos.

In all the cities and towns the Governor seldom sits in council, but appoints his deputy, and twelve Judges who hear causes at least once in ten days. They meet in a large hall, the floor of which is raised about three feet

* This relation Mr. *Hamilton* had from Mr. *Roger Alison*, who had been twice Ambassador from the Governor of *Fort St. George*, to this Prince's court.

from the ground, and surrounded with benches for people to sit or kneel upon. This hall being built on pillars, is open on all sides, and the Judges sit on mats in the middle, and as they form a circle, there is no place of precedence. Every one has the privilege of pleading his own cause, or of giving his defence in writing, to be publickly read; but if another doubts his own abilities, he may get a person to plead for him; and there are no fees, the court being maintained by the town. Every suit must be determined at three sittings.

The Judges have a peculiar garb; their hair being permitted to grow long, is tied on the top of their heads with a cotton ribbon wrapt about it, and stands upright in the form of a sharp pyramid. Their coat is thin cotton, so that their skin may be easily seen through it, and about their loins they wear a large sash tied with a great bunch before, with the ends reaching to their ancles; but stockings and shoes are not used in *Pegu*.

The original natives of *Barma* imprint several devices on their skins with the point of a bodkin and charcoal dust; and as the *Peguans* do not discolour their skins, the natives of each nation are easily distinguished. The men are of an olive colour; they are generally pretty plump, though not fat, and have a good shape and features. The women are much fairer than the men, and have usually pretty plump faces: they are of small stature, but are very well shaped. Their hands and feet are likewise small, and their arms and legs well pro-
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portioned. Their head-dress is their own black hair tied up behind, and when they go abroad, they wear a piece of white cotton cloth on the top of the head. They have a frock of cotton cloth, or silk, that fits close to their bodies and arms, and the lower part reaches half way down the thigh. Under the frock they have a scarf doubled fourfold, made fast about the middle, the ends hanging down almost to the ancles.

The women are courteous and kind to strangers, and are very fond of marrying *Europeans*. They prove obedient and obliging wives, and take the management of affairs within doors wholly in their own hands. If a wife is convicted of dishonouring her husband's bed, he may cause her hair to be cut off, and have her sold for a slave.

The talapoins, or clergy of *Pegu*, are strict observers of the laws of humanity and charity. There are a great number of temples built in the country; but these are mostly of wood, because it is not only plentiful, but most easily takes varnishing and gilding; for they are gaudily painted both within and without. Every one has free liberty to build a temple, and when it is finished it is the general practice to bestow a few acres to maintain a certain number of priests and novices, who cultivate the ground for their own support, and in the garden they have a convent built, for the conveniency of lodging and study. These are their settled benefices: they are no charge to the laity; for by their industry in managing
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their garden, they have generally enough for themselves, and something to spare for the poor among the laity : but if their garden is too small, or too barren for their support, they send some novices abroad dressed in a large orange-coloured mantle, with a basket hanging on their left arm, a little drum in the left hand, and a little stick in the right. When they come to the people's doors they beat three strokes with the stick on the drum, and if none come to answer, they beat again, and so on to the third time, and then if nobody gives them any thing they proceed to the next house without speaking a word ; but they are seldom suffered to go without a supply of rice, pulse, fruit, or roots, which are their only food ; and what they receive more than they have present occasion for, they distribute to the poor, who by age, distress, or other accidents, cannot maintain themselves : but none who are able to work, partake of their charity ; nor do they ever take care for the morrow. If a stranger has the misfortune to be shipwrecked on the coast, he is by the laws of the country the King's slave, but by the mediation of the priests, the Governor's overlook that law. When any unfortunate strangers come to their temples, they are hospitably supplied with food and raiment ; if they are sick or maimed, the priests, who are also the chief physicians of *Pegu*, keep them till they are cured, and then furnish them with letters of recommendation to the priests of another convent, on the road they design to travel. They never enquire after the religion
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of a stranger; he has the human form, and that renders him the object of their charity. They hold all religions to be good, that teach men to be good, and believe that the Gods are pleased with a variety of worship; but with none that is hurtful to man; because cruelty must be disagreeable to their nature. Hence they have not the least idea of persecution.

The *Pegu* clergy are all mediators in cases of dispute and contention between neighbours. They never leave mediating till they procure a reconciliation, and in token of friendship, according to an ancient custom, the parties eat champock from one another's hand, which seals the friendship. This champock is a kind of tea of a very disagreeable taste, it grows like other tea, on bushes, and on such occasions is used all over *Pegu*.

They frequently preach to numerous auditories, and have images of the inferior Gods in their temples, which are placed cross-legged under domes. Their faces are longer than the human; their ears are large, and the lobes very thick. The congregation bows to them when they come in and go out, and that is all the oblation they receive. But they make no images of the great God. The subject of their discourses, is that charity is the most sublime of all virtues, and ought therefore to extend not only to mankind, but to animals, which they therefore neither kill nor eat.

The country is healthful and fertile, and the air so good, that when strangers go thither in a bad state of health, they seldom fail of a speedy

speedy recovery ; but the small pox is extremely dreaded, and in the province of *Kirian* is esteemed so infectious, that if any one is seized with it, all the neighbourhood remove to the distance of two or three miles, and build new houses, with bamboos and reeds, which they have in great plenty. They leave with the sick person a jar of water, a basket of rice, and some earthen pots to boil it in, and then bid him farewell for twenty days. If the patient has strength enough to rise and boil his rice, he may then recover, if not he must die without attendants ; but if he survives the twenty days, they take him away ; conduct him to their new built town, and make him a free burges. It is observed here that while a person is afflicted with this distemper, the tyger, notwithstanding his ravenous nature, will not touch him.

The ordeal trial is much practised here for discovering secret murder, theft, or perjury. One way is to make the accuser and accused take some raw rice in their mouths, when he who is guilty of the crime alledged, or of false accusation, is supposed not to be able to swallow it, while the innocent swallows it easily. Another way is driving a stake into a river, and making the accuser and the accused take hold of it, and keep their heads under water, when he who continues longest without breathing, is the person to be credited ; and whoever is convicted by this trial, either for the crime alledged, or for malicious slander, must lie on his back three days and nights, with his neck

in the stocks, without meat or drink, and is besides fined. They have likewise the custom of dipping the naked hand in boiling oil, or melted lead, to clear them, when accused of atrocious crimes; and if the accuser scalds himself, he must undergo the punishment due to the crime, which makes people very cautious how they calumniate one another.

The people here make sky-rockets of an incredible size; and they have various sorts of musical instruments, the most esteemed of which are the tabor and pipe; they have also stringed instruments; and an instrument formed in the shape of a galley, with about twenty bells of several sizes, placed on the upper part. The instrument is about three feet long, eight or ten inches broad, and six deep; they play upon these bells with a stick of heavy wood, and make no bad music.

Martavan once a principal sea-port, was one of the most flourishing towns for trade in the east, it having the benefit of a noble river that afforded a good harbour for ships of the greatest burthen: but after the King of *Barma* had conquered it, he caused a number of vessels filled with stones to be sunk in its mouth, so that it is now unnavigable, except for small vessels. They make earthen-ware there still, and glaze them with lead ore; Mr. *Hamilton* says he has seen jars made there big enough to contain two hogheads. They have also also a small trade in fish.

According to father *Marini*, the talapoins or priests of the kingdom of *Lao* or *Laos*, are very

very different from those of *Pegu*. They are considered as the scum of the people, and as enemies to labour. Their convents are so many colleges of vicious men blinded by pride, and nothing can be more senseless than the opinions they instil into the minds of the people, who would probably be as vicious as the priests, did not the severity of the laws put a restraint on their licentiousness. The propensity of the *Langians* to passion and bloodshed, has forced their Kings to punish not only those who give a blow, but even those who put themselves in a rage. Nay, to inspire the greater terror, the innocent are often punished with the guilty: thus if the chief of a family is convicted of a great crime, all his kindred of whatever degree, are degraded, deprived of their offices, and reduced to gather grass for the King's elephants, to carry it to his stables, and to watch them all night.

There are eight principal posts in the kingdom: that of general Viceroy is the first. His employment consists in taking charge of the public affairs, and assisting the Prince in the government. At the King's death, he assembles the States, and acts as Sovereign till the successor is chosen. The kingdom being divided into seven provinces, there are seven other Viceroys, each of whom has equal power in the government entrusted to him. These provinces have their particular militia, who subsist on the revenues assigned them, both in peace and war.

Laos produces great quantities of benjoin, of a better kind than what is found any where else in the east, but the selling it to strangers is prohibited. Lacque is likewise found here. There is no country where more ivory is to be had, elephants being so numerous, that the inhabitants have thence taken their name; for it is said, that the word *Langians* signifies a thousand elephants. Many kinds of animals, and particularly cows and buffaloes are very common; the rivers abound with fish of an enormous bulk; vast quantities of rice, garden fruits, and salt formed of a kind of foam which the great rains leave upon the earth, and is hardened by the sun, are the other advantages of this kingdom.



C H A P. V.

A Description of the Kingdoms of Siam, Cambodia, Cochin China, and Tanquin; the Grandeur of the Kings, and the Manners of the People.

TO the south of these countries lies *Siam*, the most famous kingdom of all the *Indies*: but the accounts of the Missionaries and Ambassadors sent thither by the *French* about the end of the last century, frequently contradict each other, and sometimes themselves. Some seem at a loss for words to describe the opulence of
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the country, while others talk of nothing but the misery and indigence of the inhabitants.

Europeans have given the name of *Siam* to the capital of the kingdom, called by the natives *Crung si ayn, thaya*, that is, the excellent city. It is built on the river *Menan*, which signifies the sea of waters, and is contained in an island two leagues in circuit. It is surrounded by a strong wall, and is capable of supporting a siege of several months against an army of 50,000 men: one great addition to its strength is the overflowing of the river every six months, which must oblige an army to retire. The city has the advantage of canals running through all the streets, by which means they transport their effects quite from the sea, and conveying them in boats, land them at their warehouses; and this has drawn traders thither from most parts of the world. The *Portuguese* were first masters of the commerce; but were driven from thence by the *Siamese* and *Dutch*: they are not, however, entirely expelled; for they, as well as the *English*, *French*, *Chinese* and *Moors* have houses there. The other nations are said to reside in two large rich suburbs that lie to the east and west of the city.

The riches of the country are chiefly displayed in the pagods, and the Prince's palace, by the quantity of the workmanship in gold, with which they are adorned; by their prodigious bulk, their admirable structure, and incredible collections of jewels.

The magnificence of the pagods surpasses every thing of the kind to be seen in the *Indies*.

The most celebrated of these is that in the King's palace. While the spectator is startled at seeing on one side of the portal an horrible monster, and on the other a cow, his eyes and imagination all at once lose sight of those objects, and are dazzled with the splendor of the walls, the cieling and pillars, and of an infinite number of figures so properly gilt, that they seem covered with plates of gold. Having advanced some steps, a small elevation appears in the form of an altar, on which are four figures said to be of massy gold, nearly as big as the life, sitting cross-legged; beyond it is a kind of choir, where there is the richest pagod or idol in the kingdom; for they give that name indiscriminately to the idol, or to the temple in which it is contained. This statue is about 45 feet in height, and being in a standing posture, touches with its head the vault of the choir. But what is most astonishing, it is said to be of solid gold, and according to a cursory estimate ought to be above 12,500 pounds weight. 'Tis also pretended, that this rich colossus was cast in the place where it stands, and that afterwards they built the temple about it. On its sides are others of less value, which are also of gold, and enriched with jewels.

At an hundred paces from the palace is another temple, which though not so rich, is a regular and beautiful structure, adorned with five cupolas, of which that in the middle is larger than all the rest; the roof is covered with gilt pewter. Forty-four pyramids surround

round and adorn the temple; these are placed in three rows, and in different stories. In the circuit which encloses these buildings, all along the galleries, are above 400 clay statues gilt.

The principal pagod in the city contains near 4000 idols all gilt, besides the three principal ones said to be of massy gold. That which passes for the second is six leagues from the city, and is only open for the King and the Priests; the people remain prostrate before the gate, with their faces to the earth. The third is in the *Dutch* island, where the principal idol is surrounded by above 300 others of different dimensions, and in all manner of postures.

According to the same Authors, the King's palace both within and without, is even more splendid than the temples. It is situated on a small eminence, and extends to the banks of the river. Though in extent it may be compared to a city, all its towers, pyramids, and elevated buildings are gilt. The apartments of the King and Queen contain inconceivable riches, gold and precious stones shine on all sides; and there is nothing in all the east so magnificent, except at *Indostan* and *China*.

Such were the notions propagated by Father *Tachard*, and the *Abbé de Choisy*, who, in 1685 accompanied *M. de Chaumont* in his embassy to *Siam*; but the Count *de Forbin*, one of the commanders of the squadron sent on this occasion observes, that the *Siamese* minister omitted nothing that could impose upon those

those gentlemen. He shewed them all the riches of the royal treasury, which are indeed worthy of a great King: but he forbore to tell them, that the quantity of gold, silver, and jewels, was collected by a long succession of Kings; it being customary at *Siam*, and in other of the eastern nations, to value their Kings only in proportion as they have enriched the treasury, while at the same time, (however great be their necessity) they are not permitted to touch it. He took them to see the finest pagods of the city and country: when they beheld enormous statues, which they were told were of massy gold: this they believed; for they are finely gilt, and they could not touch them, most of them being placed very high, and the rest shut up within iron grates that are never opened, and are not to be approached within a certain distance.

In the long stay the Count *de Forbin* made at *Siam* and *Louvo*, he had time to be acquainted with the truth, and did not overlook the real misery that prevails in the country. Of this we may form a judgement by the poverty of the Madarins, who are the chief of the *Siamese* nation. He was extremely surprized at the situation in which he found those of the court of *Louvo*: they were seated in a circle on mats of slender osier, with only one lamp before them; and when one of them wanted to read or write, he took the end of a yellow candle out of his pocket, lighted it, and put it on a piece of wood, which turning
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from side to side on a pivot, served them for a candlestick.

De Forbin had the honour to be made Lord High Admiral and General of the forces of his *Siamese* Majesty; but his fortune ill suited the pompous titles bestowed on him. They gave him a house as plain as it was little, whither they sent 36 slaves to serve him, and six elephants. The maintaining of his household cost him only five sols a day, so temperate are the men, and so cheap the provisions. He himself had his table at the minister's; his house was furnished with a few very inconsiderable moveables; to which were added twelve silver plates and two silver cups, all very thin; four dozen of cotton napkins, and two yellow wax-candles a day.

In short, there is none rich but the King, and nothing else in *Siam* appears with the least splendor but the royal palaces and temples. *M. Geberet* observes, that the whole kingdom, which is very large, is nothing but a vast desert, and that in proportion as one advances into the country, nothing is to be seen but forests and wild beasts. The people dwell on the banks of the rivers, and prefer that situation to any other, because the lands, which are overflowed six months in the year, produce great quantities of rice almost without culture. In this rice consists all the riches of the country. As to the King, haughtiness, despotism, and an absolute government, are the only marks by which he chuses to be distinguished from all other Sovereigns. The respect he requires
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from his people extends almost to adoration. Even in the council, which sometimes lasts four hours, the Ministers of state and the Mandarins are continually prostrate before him. They never speak to him but on their knees, with their hands raised to their heads, making every moment profound reverences, and accompanying their discourse with pompous titles, celebrating his power or his goodness. They receive his words as oracles, and his orders are instantly executed without the least opposition. When he goes abroad, all are obliged to keep within doors; and that law was thought so important, that even the *French* Ambassadors were obliged to submit to it. His subjects are slaves, who possess nothing but what belongs to him. Even nobility is not hereditary, it consisting only in honours and employments which the Prince bestows, and may withdraw whenever he pleases.

The natives of both sexes go bare-headed; their hair is cut within two inches of the skin, gummed, and combed upwards, which make their heads seem very large; and all in bristles, like a boar's back. The men are of an olive complexion, and have but little hair on the chin; but the complexion of the women is a straw colour. They are well shaped, and have a large forehead, a small nose, and a handsome mouth, with plump lips. Their talapoins or priests are distinguished from the laity by wearing a cinnamon or orange-coloured cloak, and by having their heads, beards, and eyebrows kept close shaved. They are forbidden
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to marry, or to meddle with money, and if any of the priesthood is convicted of incontinence, he is burnt alive. The children are carefully educated by priests set apart for that purpose, so that there are few *Siamese* who cannot write: afterwards the children are put to such businesses as suit best with their genius and quality; and there is generally a reciprocal harmony between the parents and children. In marriages, they pay no regard to consanguinity, except between father and daughter, mother and son, brother and sister; for all other degrees are lawful.

The punishments inflicted on criminals are very severe: for robbery and theft, they are commonly beheaded. For rebellion and mutiny, they are ripped up alive, their entrails taken out, and their bodies fastened in a kind of wicker basket, and exposed to the birds and beasts of prey; and for murder, the condemned person is made fast to a stake driven into the ground; an elephant is then brought, which twines his trunk round the person and stake, and pulling them with great violence, tosses them both into the air, and in coming down receives the man on his teeth; then shaking him off, he puts one of his forefeet on the carcase and squeezes it flat.

In the mountains of *Siam* are mines of iron, tin, lead, silver and gold; but they all belong to the crown. The plains produce rice and other grain; and as good, if not the best oranges, lemons, and limes, to be found in the world. In the woods are abundance of wild

wild animals, as elephants, rhinoceroses, leopards, and tygers; and the natives have tame cattle, as cows, buffaloes and swine in plenty about their farms.

The King's dominions extend southward to the neighbourhood of *Ligor*, where the kingdom of *Malacca* begins. It is thus that the peninsula or tongue of land is called that lies between the streight of that name, and the kingdom of *Malacca*.

The inhabitants of *Malacca* are extremely savage. The heat of the climate in which they dwell, which is almost under the line, renders their colour very swarthy; and they are so fond of the *Europeans* on account of their whiteness, that as soon as they arrive on their coasts, they offer them their wives and daughters, that they may have children like them. But notwithstanding the barbarity of their manners, their language is reckoned the finest in all the *Indies*, where it is at least as common as the *French* in *Europe*. But of this country we have already given an account*.

To the eastward of the peninsula beyond the *Ganges*, is the kingdom of *Camboia*, or *Cambodia*, which is bounded on the north by that of *Laos*, on the east by those of *Cochin China*, and *Ciampa*; on the south and west by the sea, and the dominions of the King of *Siam*. This country which is entirely watered by the river *Mecon*, produces in great abun-

* In Commodore *Roggeveen's* Voyage, Vol. IX. p. 191, 192.

dance all that is necessary to the life of man, as flesh, rice, cocoas, and fruit of all other kinds; yet it is ill peopled, and its trade very inconsiderable.

Camboia, the capital, is the only city in the kingdom worthy of notice. The Prince resides in a mean palace, surrounded with a palisade that resembles a partition-wall; but it is defended by a great number of *Chinese* cannon, and other pieces of artillery saved from the wreck of two *Dutch* vessels thrown upon the coast. There is a temple here of a very particular structure, whose beauty is much commended. It is supported by wooden pillars varnished with black, and adorned with gilded foliages and reliefs, and the pavement is covered with mats. The priests who serve in it hold the first rank in the state.

The *Cambodians* are of a light brown complexion; they are well shaped, and have long hair and thin beards. Their women are handsome, but not very modest. Their dress is a petticoat reaching below the ankles, and a jacket which fits close to their bodies and arms. The men wear a vestment like our night-gowns, but nothing on their heads and feet.

To the eastward is *Cochin-China*, which extends along the coast of the sea 700 miles from the river of *Cambodia* to that of *Quambin*. There is no country in the torrid zone wherein the four seasons are better distinguished. Tho' the rivers are not considerable, they are the source of its plenty. During the months of *September*, *October*, and *November*, they rise

every fifteen days, overflow all the fields for three days, and render them so fertile, that the natives sow and reap twice a year: the soil produces rice, several sorts of fruit and herbs, pepper, cinnamon, benjoin, eagle and calemba-wood. Gold, silver, silk, cotton, and porcelain, are likewise to be found here. Among the animals are rhinoceroses, and elephants of an extraordinary size and surprising docility. The sea abounds with excellent fish. There are sixty good harbours, which induce the inhabitants to apply themselves to trade and navigation. That of *Faiso*, situated a little above the mouth of a navigable river, is one of the most considerable, and is defended by a fortress. It is inhabited by *Chinese* and *Japanese*, who carry on a free trade under the protection of the Prince.

The Abbé *Choisi* in his travels has given a very pompous description of this country; which appears to be entirely fabulous. He represents their galleys as covered on the outside with a black varnish, and within with a red, that shines like a mirror. According to him, the sailors commonly wear nothing but drawers of white silk, and a hair cap; but when they prepare for battle, they put on their heads a small gilt head-piece, and on their body a fine close coat: but what is most extraordinary, this close coat leaves the right arm, shoulder, and side entirely naked. The guards of the King and Prince, says he, are clothed in velvet, and have arms of gold and silver: but we are not writing a romance, and shall

shall therefore not attempt to dazzle the reader with such absurd descriptions.

To the northward of *Cochin-China* lies the kingdom of *Tonquin*, which was once subject to the vast empire of *China*; but a famous robber named *Din*, put himself at the head of a body of men of his own profession, whom he inspired with the resolution of throwing off the *Chinese* yoke; when being joined by others, he succeeded in his attempt, and those who had engaged in the revolt, out of gratitude placed the crown on his head. But the happiness of independency was soon lost, by the people becoming involved in a long train of civil wars, the last of which was concluded by a treaty, wherein the competitor of the King *Lé*, being less desirous of the title of Sovereign than of real power, left him all the external splendor of a monarch, on condition he should have the absolute command in the armies, with the greatest part of the revenues of the kingdom, and that their descendants should succeed to the same privileges. By virtue of this agreement there are two sorts of Kings; he who receives the title and honours of royalty is called *Bua*, and the other, who has all its advantages, is termed the *Cboua*. The *Bua*, sensible of the smallness of his power, is seldom seen out of his palace. He is almost constantly taken up in giving audience to his subjects, in hearing their complaints, and determining their private differences. This is the utmost extent of his authority, for he can

publish no edict relating to the government, without the Choua's consent. The Princes his sons are attended by officers appointed by the Choua, and never leave the palace above six times a year, and that only six days each time. In the first of these days of liberty, they visit the temples; in the two following, they take the diversion of hunting; and during the three last, they sail on the river in galleys magnificently adorned. The Sovereign nominates which of his successors shall succeed him; this is no sooner made known than the Choua, followed by his principal officers, and the council of state, do him homage, and take an oath to place him on the throne after the Bua's death.

The *Tonquinese* are affable, and naturally formed to the laws of reason. Both sexes are clothed after the same manner: their dress is a long robe, pretty strait, with a close neck, and reaching down to the heels; it is fastened round the waist by a silk girdle, or one of gold or silver tissue; but the military dress reaches no lower than the knees. It is the common custom of the country to walk barefooted all the year. The *Tonquinese* ladies are as modest and reserved, as those of the common rank are libertine in their conduct. They wear a sort of hat, the borders of which are extremely large and solid; it is made of the leaves of a tree that grows in the country. Both sexes wear their hair as long as it will grow, and the women dress theirs with great care. The
people

people are of a strong and hardy constitution; their stature is not extraordinary; but they are well proportioned, and have agreeable features. Those who live in the cities are rather white than brown; but the country people are almost all olive-coloured.

Nobility, with suitable revenues, is the reward of those who excel in the knowledge of the laws, of mathematics, astronomy, and natural philosophy. Several days in the year are set apart for the examination of those who present themselves. The King honours this ceremony with his presence; he confers nobility on those who have given satisfaction to the questions of the Mandarins; he causes a robe of violet sattin to be given them, and appoints the cities and villages that are to produce the rents which he assigns them. During one part of the year, all the tradesmen whatever, except the citizens of *Keco*, the capital, are obliged to work three months in the year for the royal family, and two more for the Mandarins or great Lords: some of their most laborious employments are, lopping the trees, and feeding the elephants belonging to the King and the army.

Their principal riches consist in silk, musk, and aloes-wood, which they sell to foreigners. They value themselves much on their fairness in trade; which is the more surprising, as they are neighbours to the *Chinese*, and are not only nearly of the same religion, but have frequent dealings with that cunning people, who

are versed in all manner of deceit. The *Ton-
quinese* having no mines of gold or silver, coin
no money; but make use of plates of gold
and silver as they come from *China*, which
they cut in pieces, and weigh according to
the prices of what they purchase.



A
DESCRIPTION

OF

C H I N A.

BY

LOUIS le COMPTE,

AND

P. DU HALDE.*



CHAP. I.

Le Compte proceeds by Sea from Siam to Nimpo in China. Some entertaining Adventures. Nimpo described; particularly the triumphal Arches there. He proceeds in an Imperial Barge from Nimpo to Peking, where he is admitted to an Audience of the Emperor.

THE French King having resolved to send six Jesuits to *China*, under the character of his Majesty's mathematicians, I was appointed one of them, and in the beginning of the year 1685, we all set sail in a ship which

* The passages from *Du Halde* are enclosed in crotchets, thus [].

carried

carried *Monf. Chaumont*, who was sent as Ambassador Extraordinary to the court of *Siam*. We had a very agreeable voyage. The King of *Siam*, who pretended to be skilled in astrology, was desirous of assisting at our astronomical observations, and admiring the exactness with which we foretold an eclipse of the moon, endeavoured to persuade us to stay at his court; but at length consented that four of us should depart for *China*, provided one of us would return with his Ambassador, to desire *Le-wis XIV.* to send him more mathematicians, and that in the mean while I would remain with him.

The priest with the *Siamese* Ambassadors arrived in safety at *Paris*; but the four fathers who set sail for *China*, suffered shipwreck, and after undergoing various hardships returned to *Siam*, in an *English* vessel.

At that time a rebellion had broke out at *Siam*, which facilitated my departure: we set sail in a small *Chinese* vessel; but though the King gave express orders for our being treated with kindness, it is not easy to conceive a more disagreeable voyage than we were obliged to endure. We had no shelter against the weather, and were so streightened for want of room, that we could not lie at our length. We were placed near an idol, black with the smoak of a lamp continually burning to its honour, and daily worshiped by the deluded crew. The sun shone directly over our heads, and we had scarce any water to quench the extreme thirst caused by the excessive heat of the climate. Indeed we had a daily allowance of three meals

of

of rice, and the Captain often asked us to eat meat with him; but that being always first offered to the idol, we looked upon it with more horror than appetite.

In this manner we spent above a month. 'Tis true, we sometimes, by the help of an interpreter, attempted to convince them of the absurdity of that worship in which they had the unhappiness to be educated. One day in particular, they flocked about us, and the dispute grew so warm, that we were obliged to give it up. Seamen are generally untractable; these took great offence at what we had said of their idol, and soon came towards us armed with lances and half pikes, with looks that seemed to threaten our destruction. We were instantly filled with apprehensions; but at last were delivered from this painful suspense, by finding that they were only preparing for a procession in honour of their idol; perhaps to appease the anger they supposed she might have conceived at what we had said to her disadvantage.

There is scarce a nation under the sun more superstitious than the *Chinese*, who worship the very compass by which they steer, continually offering it meat and incense. Twice a day they regularly threw into the sea little pieces of gilt paper in the form of money, as it were to bribe it to be favourable. Sometimes they would present it with little paper boats, that being busied in tossing and ruling them, she might neglect our ship. But when that unruly element, in spite of their courtesy, grew troublesome,

blesome, from its being agitated as they imagined by the Dæmon who governs it, they burnt some feathers, with which they made such a stink, as was sufficient to drive away any fiend that had the sense of smelling.

Once passing near a hill on which one of their temples is erected, their superstition was carried to the utmost length; for besides the usual ceremonies consisting of meat offerings, burning of candles and perfumes, throwing little baubles of gilt paper into the sea, and an infinite number of other fopperies, all hands were employed for five or six hours in making a little vessel resembling the ship, of about four feet in length, with the masts, tackling, sails, and flags: it had likewise its compass, rudder and shalop; its arms, utensils for dressing provisions, the provisions themselves, with the cargo and book of accounts: besides they daubed as many small pieces of paper as we were men in the ship, which were disposed of in the same places we were in. This vessel with all its appurtenances, being placed on two staves, was, at the noise of a tabor and brazen basin, raised up in view of the whole crew. A seaman in the habit of a bonze, or priest, was the chief man among them, he playing several apish tricks with a quarterstaff, and at intervals shouting aloud. At length the mysterious toy was committed to the waves, and gazed at as far as the sight could reach, accompanied with the acclamations of the bonze, who roared with all his might.

Soon

Soon after an accident happened, which at first gave them less pleasure, though in the end it proved an equal diversion to us all. The mariners imagined they saw through their perspectives a ship in a part of the sea much infested by pirates: they distinguished the masts, the sails, nay some saw the very tackling, and even perceived by the manner of her sailing, that she intended to pay us a visit. The *Chinese*, who, of all men, love best to sleep in a whole skin, were in great consternation; and the fear we saw painted in their faces while they prepared their scymeters, pikes and musquets, filled us with terror; for we imagined ourselves in danger of being immediately strangled, by villains who give no quarter to such as fall into their hands, and which we could no otherwise escape but by leaping into the sea. A remedy which was somewhat violent, and not much better than being strangled. Our perspective glasses were often used, and to our no small surprize, the mighty vessel as it came nearer lessened, as did our ill-grounded fear; for we now doubted whether it was a ship or no. At length it grew a floating island, then a seahorse, and then I know not what, till at last being full in sight, it proved to be a tree, which a violent wind had torn from the coast. The earth and pebbles about its root made it swim upright, so that its trunk, which was very high, resembled a mast, some branches spread on each side, had been taken for a yard, and the lesser boughs, for ropes, while the wind and sea beating about it formed a track

not unlike that made by a ship. The dreadful enemy being now no more, the *Chinese* expressed very heroically their vexation and disappointment at losing such an opportunity of shewing their courage.

At length after a navigation of six and thirty days, which the continual dangers and hardships to which we were exposed, had rendered very tedious, we came within sight of the city of *Nimpo* in *China*. The sight inspired us with joy; but though we were so near, it was not easy for us to enter it. The Captain of our vessel, on our arrival, confined us in the hold, where the heat, which increased as we came nearer the land, and several other inconveniences, rendered our condition almost insupportable. We were, however, discovered by an officer of the customs, and soon after brought before a Mandarin, whom we found in a large hall attended by his officers with a multitude of people, who are more curious of seeing an *European*, than we should be here of viewing a *Chinese*.

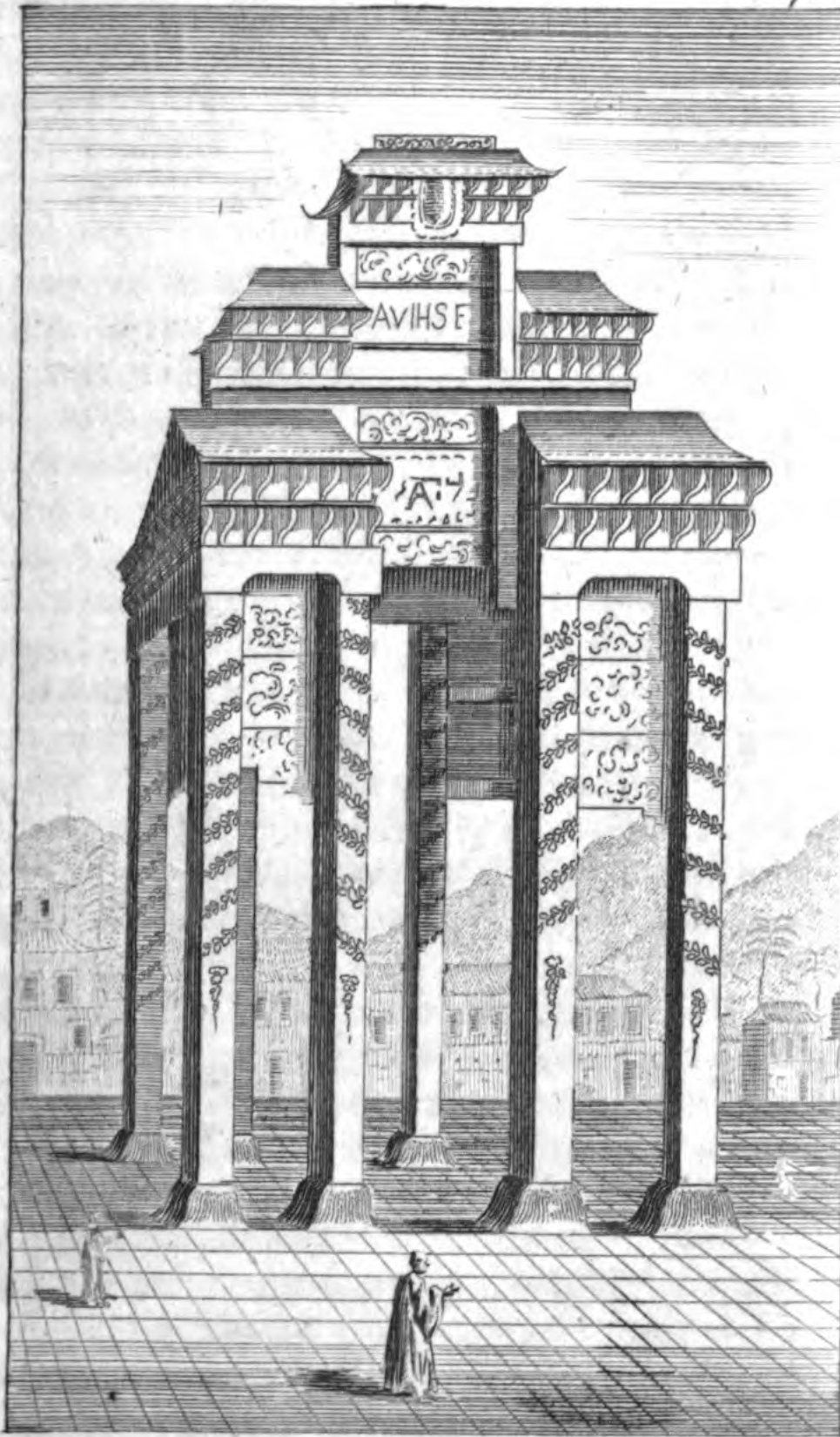
We were no sooner entered, than we were informed that we must kneel to the Mandarin, and bow our heads nine times to the ground. His countenance was very severe, and our dread was increased at the sight of his executioners, who, like the *Roman* lictors, attended with chains and great sticks, ready to bind and cudgel whom he thought fit. Having paid our devoirs, he asked us, who we were, and our business there. On which we informed him, that hearing in *Europe* that several of our brethren

thren had laboured with success in spreading the knowledge of our holy religion in those remote parts, the same zeal had inspired us with the desire to procure them the knowledge of the true God, the only thing wanting to complete the grandeur of so flourishing and renowned a nation. We did not know that we were in a city where there was not one *Christian*. The Mandarin, however, expressed his desire to serve us; but added, that he must consult with the Governor, and in the mean while we must return to our ship.

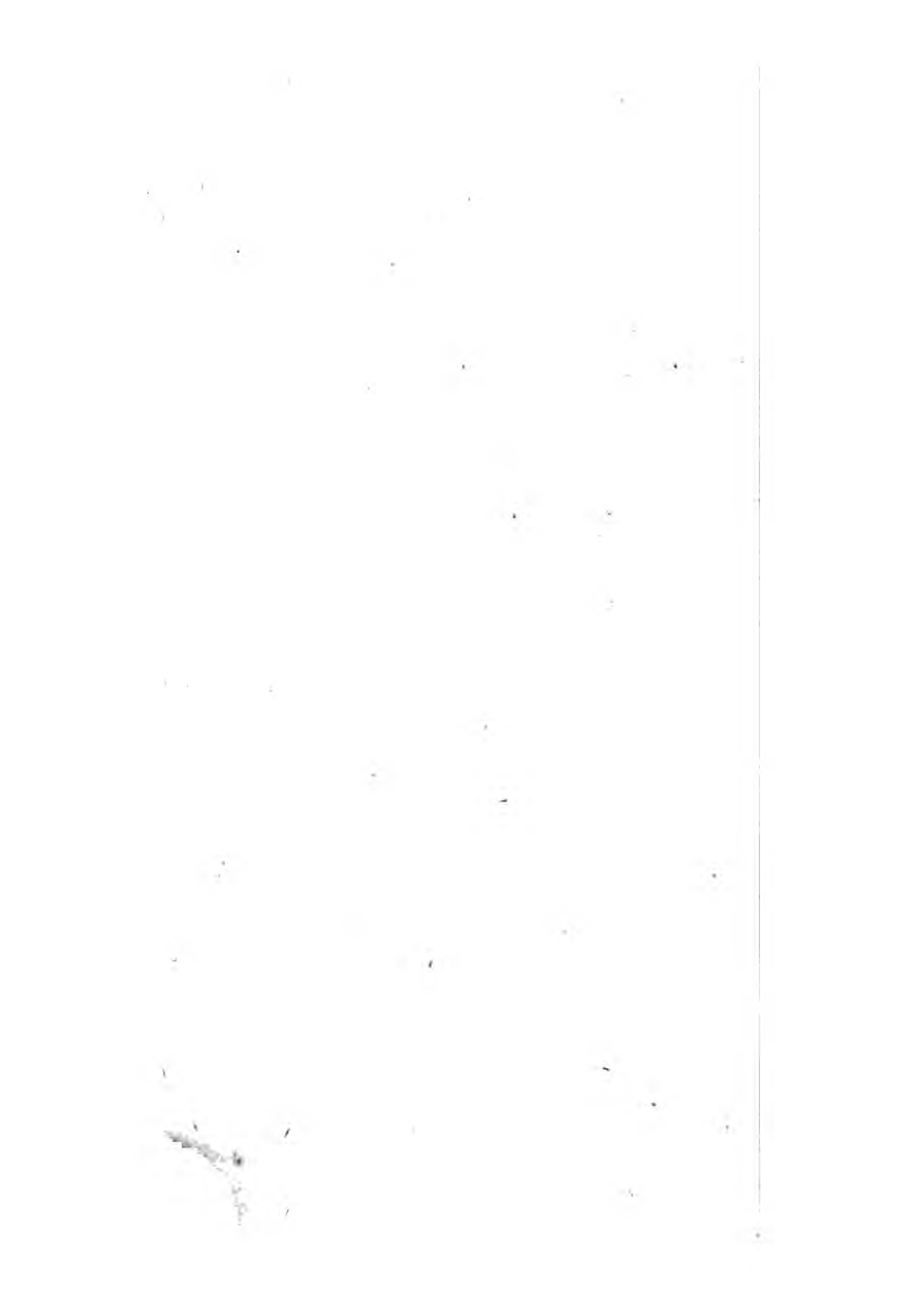
Some days after the General of the militia in and about the city, desiring to see us, entertained us very kindly, and on our leaving him to wait upon the Governor, sent an officer to desire him to use us kindly. The Governor expressed some respect for us; but letting us know that he could determine nothing till he had first conferred with the chief officers of the city, we were forced to return again on board our hated ship. Eight days being spent in consultations at the custom-house, we were sent for, together with our goods, which consisted of several bales and trunks of books, images, and mathematical instruments; and having opened three of them, we were told that we might lodge in the suburbs, till they had heard from the Viceroy, to whom the Governor had wrote about us. Of this civility we gladly accepted, and in our new habitation enjoyed that rest and liberty which is always grateful after long fatigue and confinement.

The port of *Nimpo* is situated in the most eastern part of *China*, and has a very difficult entrance; but from thence a very considerable trade is carried on to *Japan*. This city is one of the first class; it is walled round, and very populous. It is remarkable for the great number of triumphal arches to be seen there, which indeed are very common in the other parts of *China*; but they are here so numerous as to be inconvenient, though they afford an agreeable prospect at a distance. They consist of three great arches together, built of marble, that in the middle being much the highest. The four pillars by which they are supported are sometimes round; but oftner square, formed of a single stone, generally placed on an irregular base. They have no capitals; the trunk being fastened into the architrave, if that name may be given to some figures cut over the pillars. The frieze, which is too high, in proportion to the rest, is adorned with inscriptions and relievos, finely executed, with knots wrought loose, one within another, adorned with flowers, and birds flying, as it were, from the stone. But while some of these edifices cannot be sufficiently praised, others are not worth notice. Of one of these we have given a view in the plate.

Some time after, we had intelligence that the Viceroy of the province was much offended at our being suffered to land, and was resolved to send us back. He wrote a short reprimand to the Governor of *Nimpo*, and at the same time sent to inform the grand tribunal of
Pekin,



A Triumphal Arch



Pekin, intrusted with the care of foreign affairs, that we were five *Europeans*, who, for some private ends designed to settle there, in opposition to the fundamental laws of the kingdom; so that the court decreed that we should be banished; and according to custom he sent an order to that effect to the Emperor, for his signature. Had this order been confirmed, we should have been ruined, and probably the Mandarins of *Nimpo*, for treating us so favourably. The Viceroy who had as great a love to our money, as he had hatred to our belief, would have seized our bales, and have punished the Captain who brought us, by seizing his merchandize, and ordering him to be gone, and to take us with him; while he would have thrown us overboard as the authors of his ruin. But we had wrote to father *Intorcetta*, an *Italian* Missionary, the general of our order in those parts, who on receiving our letters wrote to a friend at court, to inform his Majesty, who was then in *Tartary*, of our arrival, and by a wilful mistake caused his letter to be put into a packet, which he knew would be delivered into the Emperor's own hand. Thus the Emperor opened and read it, and therefore when the tribunal's decree was delivered to him, he answered that he would consider of it at *Pekin*. On his arrival at that city he was informed by one of our order, that by our skill in the mathematics we might be of use to his Majesty, on which, by the advice and consent of his privy council, he sent for us up to court; and it happened that the very person who had

endeavoured to turn us shamefully out of *China*, was himself obliged to introduce us.

The Viceroy left our journey as far as *Hamtcheou* to the Governor's care, who provided boats for us, and that we might want for nothing, he commanded an inferior Mandarin to attend us. We reached that city, and afterwards, on our leaving it, the Viceroy who was afraid lest he should be informed against, presented us ten pistoles; sent some chairs to carry us to an Imperial barge he had provided for us, and ordered some trumpets and hautboys to attend us, at the same time he gave us an order from court, in pursuance of which all the places thro' which we passed, were, while we went by water, to find us boats well manned, and sixty or more porters, in case the frost obliged us to go by land; besides each city was to give us the value of about half a pistole; this being allowed to the chief Mandarins, who are said to have their charges borne by the Emperor, tho' this will not amount to the tenth part of the expence.

The barge provided for us was a second rate, containing sixteen feet in breadth, and seventy in length. Besides the cook-room, that of the master and his family, that for the crew, and another for our men, there was a pretty large cabin where we dined, and three rooms, in which six persons might lie at their ease, all which were painted, gilt and varnished.

As to our manner of proceeding up the river: as soon as the anchor was weighed, the trumpets and hautboys sounded a march, and then
took

took their leave by firing a kind of chest in which were three iron barrels, that were discharged one after another, the music sounding between each. This was repeated whenever we met a Mandarin's barge, or came to a town, or when either night or a contrary wind obliged us to come to an anchor. Every night ten or twelve inhabitants of the town nearest to the place where we cast anchor, appeared in one row on the shore, when the master coming on the deck, made a speech on their obligations to preserve all who belonged to the Emperor, and to watch for the safety of the Mandarins, who took care of the state. He then enumerated all the accidents to which we were liable, as fire, thieves, and storms, exhorting them to be vigilant, and telling them they should be answerable for all the mischief that happened. They answered each sentence with a shout, and then retired as to form a guard, leaving only one sentry, who continually struck two sticks against each other, and was hourly relieved by others who made the same noise, to let us know that they did not fall asleep, which we would gladly have allowed them to do, on condition we might have done so ourselves.

On the 3d of *January* we arrived at *Yamtcheou*, when the frost forcing us to leave the great canal, we had horses provided for our men, and porters for our goods. As for ourselves, the cold and snow to which we were unaccustomed, made us chuse to go in litters. We changed our porters at every city or large town, and found to our surprize, that we could get

above a hundred, with as much ease and speed as in *France* we could have got five or six. The cold now hourly encreased, and at length became so sharp, that we found the river *Hoambo*, one of the largest in *China*, almost frozen over: a whole day was spent in breaking the ice, and we passed it with much trouble and difficulty.

On our arrival at *Pekin*, we found the court in mourning for the Empress Dowager; the courts of justice were shut up, and the Emperor gave no audience: but the 27 days of mourning being over, in which the Sovereign himself is obliged, by the laws, to remain in solitude, he sent one of his officers to see how we did, and to ask us some questions; some time after we were sent for by the Tribunal who had passed the sentence of banishment upon us; where the President, gave us a small piece of varnished board, wrapped up in yellow taffety, and on this board was written, among other things, that we might use our instruments, and settle in what part of the Empire we pleased. We had not yet had the honour to attend on his Majesty: for these formalities were to precede our audience: but we had scarcely thus got our discharge, when two eunuchs entered, to inform the President, that he must attend with his brethren in a particular court of the palace; and we were informed of the ceremonies used on such occasions.

We were then carried in chairs to the first gate, whence we went on foot through eight courts of a prodigious length, built round
with

with houses of different kinds of architecture; but the buildings of none of these courts were very extraordinary, except the large square structures over the arches through which we passed from one court into another. These indeed made a stately appearance, they being built of white marble, though worn rough with age. Through one of these courts ran a rivulet, over which were several small bridges of the same kind of marble, but of a whiter colour, and better workmanship.

The grandeur of this palace does not consist in the nobleness and elegance of the architecture; but in the prodigious number of its buildings, courts and gardens, all regularly disposed. What chiefly struck me, as being most singular, was the Emperor's throne, of which the best description my memory will afford me is the following: in the midst of one of these courts is a square base or solid building of an extraordinary extent, adorned on the top with a balustrade much in the *European* fashion, this supports another smaller base, also encompassed with a balustrade, over which are placed three more of the same kind, each lessening in bulk, as it arises above the other. On the uppermost is a large hall, the roof of which is covered with gilt tiles, and supported by the four walls, and as many rows of varnished pillars, between which is seated the throne. These vast bases, with their balustrades of white marble, thus rising above each other, with a palace on the top glittering with gold and varnish, have a very fine appearance, especially

cially as they are thus placed in the midst of a spacious court, surrounded by four stately rows of building : and were its beauty enhanced by the ornaments of the *Greek* and *Roman* architecture, and by that noble simplicity, so much valued in our buildings, it would be doubtless as magnificent a throne as ever was raised by art.

After a quarter of an hour's walk, we at length came to the Emperor's apartment, the entrance of which was not very splendid ; but the antichamber was adorned with marble, sculpture, and gildings, the neatness of the workmanship being more valuable than the richness of the materials. But the second mourning not being over, the presence chamber was still disrobed of all its ornaments, and could boast of none but the presence of the Sovereign, who sat on a sofa raised three feet from the ground, covered with a plain white carpet, that took up the whole breadth of the room. By him lay some books, paper and ink. He was clothed with a vest of black fatten furred with sable, and on each hand stood a row of young eunuchs plainly habited, and unarmed, with their legs close to each other, and their arms extended downwards along their sides, which is esteemed the most respectful posture.

Being come to the outer door, we halted, for such is the custom, till we came to the end of the chamber opposite to the Emperor. Then stood for a moment all abreast in the posture the eunuchs were in. Next falling on our knees,

knees, and joining our hands, we lifted them up to our heads, in such a manner that our arms and elbows were of the same height. We bowed thrice to the ground, then rising stood as before. The same prostration was repeated a second and a third time, when we were ordered to come forward, and kneel before his Majesty, who treated us with the greatest good nature, and having asked us some questions relating to the grandeur of *France*, the length of the voyage, and the manner in which we had been treated by his Mandarins, let us know that he was disposed to grant them fresh favours, and then dismissed us. He was somewhat above the middle stature, and though pretty corpulent, was less so than a *Chinese* would wish to be : he was full visaged, disfigured with the small pox ; had a broad forehead, little eyes and a small nose. In short, though he had not an air of majesty, he had a look of great good nature.

From his apartment we went into another, where a Mandarin treated us with tea, and presented us from the Emperor, a sum worth about an hundred pistoles ; this present might seem but inconsiderable from so great a Prince ; but in *China* it is a very extraordinary one, where it is a maxim with the great, to take as much, and give as little as they can. On the other hand, he loaded us with honour, and ordered one of his officers to wait on us to his house.



C H A P. II.

*Of the Cities, Houses, and chief Buildings
of China.*

PEKIN, which signifies the north court, is the chief city of *China*, and the usual seat of the Emperors; it being thus named to distinguish it from *Nankin*, or the south court, where the Emperor formerly resided, it being in the finest and most commodious situation of any city in the empire; but the continual incursions of the *Tartars* obliged the Emperors to settle in one of the northern provinces, where he might be always ready to oppose them. *Pekin* was the place fixed upon for this purpose, it being situated in the 40th degree of north latitude, at a small distance from the famous *Chinese* wall. Its neighbourhood to the sea on the east, and the great canal on the south, afford it a communication with several fine provinces, from which it draws part of its subsistence.

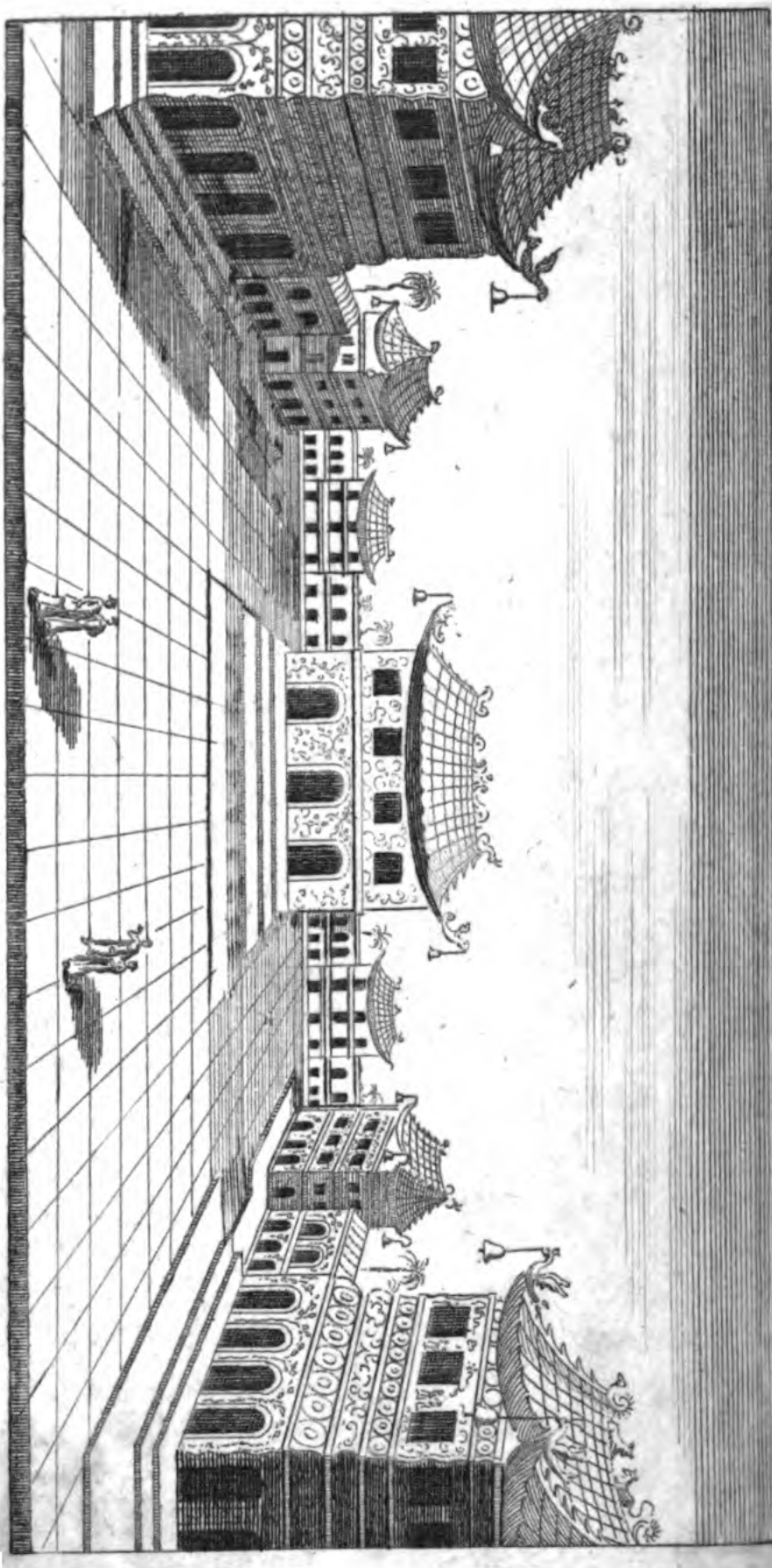
The city of *Pekin*, which is exactly square, was formerly four leagues round; but the *Tartars* settling there, forced the *Chinese* to live without the walls, where they soon built a new town, which, with the old one, composes an irregular figure. Thus *Pekin* consists of two cities, one called the *Tartar's*, because they permit none else to inhabit it; and the other the

the *Chinese*, which is as large, and more populous than the first; both together being six leagues in circumference. So that the city of *Paris*, which is 10,000 paces round, is but half as big as the *Tartar's* town, and but a quarter as large as all *Pekin*. Indeed their houses are generally no more than one story high, and those of *Paris* are, one with another, four. The streets of the former city are wider; the Emperor's palace, which is of a vast extent, is not half inhabited; besides, there are in that city magazines of rice for the support of 200,000 men, and large courts filled with houses, in which those who are candidates for their doctors degree are examined; which alone would form a very considerable city. But on the other hand the *Chinese* live so close together, that twenty or more of them dwell in as little room as ten persons at *Paris*. The multitude of people in the streets is quite amazing; even those that are widest are not free from confusion; and at the sight of such numbers of camels, horses, mules, waggons, chairs, passengers, and rings of one or two hundred persons gathered here and there round the fortune-tellers, one would imagine, that some unusual shew had drawn all *China* to *Pekin*. For the most populous cities in *Europe* appear a wilderness to this. Hence some have imagined, that as only the men are here to be seen, the number of the inhabitants of both sexes must amount to six or seven millions of souls.

This

This is, however, a very erroneous computation; and the following observations will shew the number of the inhabitants must not be guessed at from the crowds seen in the streets. As no river comes up to *Pekin*, the necessary provisions and commodities brought there by land, daily cause a great resort to that city of peasants, camels, horses, mules, waggons, &c. Almost all the artificers work at the houses of their customers, and even the smiths carry with them their furnace, anvil and tools, and return home at night. All persons above the vulgar never go abroad but on horseback, or in chairs, with a numerous retinue; the Mandarins are constantly attended by their inferior officers, following them with all their formalities in a kind of procession. In short, the Princes of the blood, and the Lords of the court, who are obliged to go almost daily to the palace, are always attended with a great guard of horse. These customs, which are peculiar to *China*, greatly encrease the throng, and make the city appear more populous than it really is: however, I think I shall not be very wide of the truth, if I allow the inhabitants to amount to two millions.

Almost all the streets are built in a direct line, the largest being about 120 feet broad, and a league in length, and the shops where they sell silks and *China* ware, which generally take up the whole street, form a very agreeable vista. The *Chinese* have a custom which adds to their beauty: each shopkeeper puts out before his house, on a kind of pedestal, a
board



The inner Court of the Emperor of China's Palace.

board about 20 feet high, painted, varnished, and often gilt, on which are written in large characters the commodities in which he deals. These kind of pilasters, thus erected on each side the street, and almost at an equal distance from each other, have a very pretty effect. This is customary in almost all the cities of *China*, and in some places I have seen them so neat, that the whole street has appeared like the decorations of the stage. However, the houses are neither well built, nor of a sufficient height; and besides, are always pestered with mud or dust. There is so much of the latter, that the city is generally covered with a cloud of it, which makes its way into the closest closets, and notwithstanding their striving to allay it, by continually sprinkling the streets, it is not only offensive, but prejudicial to the health.

It is surprising to see the perfect tranquility maintained among such an almost infinite number of *Chinese* and *Tartars*; for it seldom happens in many years that a house is broke open by thieves, or any murder committed. Indeed such strict order is observed, that it is next to impossible such crimes should be committed with impunity. All the great streets, which are drawn by a line from one gate to another, have several *corps de garde*. Day and night, soldiers with their swords by their sides and whips in their hands, are ready to chastise those who make the least disturbance, and have power to take into custody whoever raises any quarrel. The little streets that come into the

greater have gates made in the form of a lattice, which afford a view of all who pass along: they are guarded by the *corps de garde* placed over against them in the great streets. The lattice-gates are shut at night by the *corps de garde*, and are seldom opened but to persons known, who carry a lanthorn in their hand, and give a good reason for their going out. As soon as the first stroke is given by the watch on a great bell, a soldier or two must go from one *corps de garde* to another; and as they walk along they play continually on a sort of rattle. Whoever is found walking in the streets in the night, is examined, and if his business is not of a very extraordinary nature, he is taken into custody. To this it must be added, that the Governor is obliged to take his rounds when least expected; and that the officers who keep guard on the walls, and on the pavillions of the gates, where the watches are, beat on great drums of brass, send subalterns to examine the quarters belonging to their respective gates; and that the least neglect is punished the next day, and the officers broke. By this beautiful order, peace, silence, and safety reign throughout the city.]

Of all the buildings of which this city consists, the most remarkable is the Imperial palace, of which I have already taken some notice: but it is proper here to add, that it includes not only the Emperor's house and gardens, but a little town inhabited by the officers of the court, and a multitude of artificers employed and kept by the Emperor; for none but

but the eunuchs lie in the inner palace. The outward town is defended by a very good wall without, and divided from the Emperor's house by one of less strength. However, all the houses of the courtiers and artificers are low and ill contrived, and even worse than those in the *Tartar's* city.

The inner palace is formed of nine vast courts built in one line. The arches through which you go from one to another are, as already mentioned, of marble, and over each is a large square building, of a kind of *Gothic* architecture, where the timbers of the roof projecting beyond the wall, are formed by other pieces of wood into a kind of cornice, that at a distance looks very fine. The sides of each court are closed by lesser apartments; but when you come to the Emperor's lodgings, the porticos supported by stately pillars, the white marble steps by which you ascend to the inward halls, the gilt roofs, the carved work, varnish, gilding and painting, appear extremely splendid. [The whole is covered with shining tiles of such a beautiful yellow, that at a distance they appear as bright as if they were gilt. Another roof as bright as the former, springs from the walls, and ranges all round the buildings, and this is supported by a forest of beams, joists and spars, all japan'd with gold flowers on a green ground: this second roof, with the projection of the first, make a sort of crown to these structures, which has a fine effect. The terrasses on which the apartments are built contribute to give them an air of grandeur. They

are 15 feet high, cased with white marble, and adorned with balustrades of pretty good workmanship, open only at the steps placed on each side, and in the middle and corners of the front; but the ascent in the middle is only a slope of marble, with neither steps nor landing-place.

The hall appointed for ceremonies has large massy vessels of brass placed on the platform before it, in which perfumes are burnt during any ceremony, and also candlesticks in the shape of birds, large enough to hold flambeaus. This hall is about 130 feet long, and almost square: the ceiling is carved, japanned green, and charged with gilt dragons: the pillars that support the roof are about six or seven feet in circumference at the bottom, incrustated with a kind of paste, and japanned with red; the pavement is partly covered with an ordinary sort of carpets, in imitation of those of *Turky*; but the walls are destitute of all ornament; they are very well whited, but have neither tapestry, looking-glasses, sconces nor paintings. In the middle of this room is a throne under a lofty alcove; very neat, but neither rich nor magnificent. There are two other lesser halls hid by the former, one of them a pretty circular room with windows all round, and shining with japanned work of various colours: the other is of an oblong form.] In the view of these buildings the different pieces of architecture dazzle the eyes of the beholder. But the imperfect notion the *Chinese* have entertained of all arts, is betrayed by the most unpardonable faults.

The

The ornaments are not only irregular and puerile, but the apartments are ill contrived, and want that connection which forms the beauty and conveniences of the palaces in *Europe*; and cannot fail of disguisting all who have the least notion of architecture.

The guards placed at the gates and avenues have no other arms but their scymitars. Formerly the whole palace was inhabited by eunuchs whose power and insolence grew to such a height, that they became insupportable to the Princes of the Empire; but the last *Chinese* Emperors, especially those descended from *Tartary*, have so humbled them, that the youngest are made to serve as pages, while the task of the others is to sweep the rooms and keep them clean; and for the least fault they are severely punished by their overseers.

The Emperor's house is the only one at *Pekin* that deserves the name of a palace; the others are extremely mean, and those of the grantees, like all the rest, but one story high; however, the great number of rooms for themselves and their servants, make some amends for their want of beauty and magnificence. The nobility of *China*, are indeed, like those of other nations, fond of making a great appearance; but they are curbed by the customs of the country, and the danger of being taken notice of. While I was at *Pekin*, one of the chief Mandarins built himself a house somewhat more lofty and magnificent than the rest. For this crime he was accused before the Emperor, when be-

ing afraid of the consequence, he pulled it down while the affair was under examination.

The halls in which they plead, have little advantage above the other houses. Indeed they have spacious courts and lofty gates sometimes embellished with tolerable ornaments; but the inward halls and offices are neither magnificent nor even cleanly.

Among the most remarkable buildings is the famous Imperial Observatory, so much celebrated by travellers, one of whom speaks of it in this manner: “ Nothing in *Europe* is to be
 “ compared to it, whether for the magnificence
 “ of the place, or the size of those vast brazen
 “ machines, which having been during these
 “ seven hundred years exposed on the platforms
 “ of those large towers, are still as fair and
 “ entire as if they were but just cast. The di-
 “ visions of those instruments are most exact;
 “ the disposition most proper for their design,
 “ and the whole work performed with an in-
 “ mitable neatness.” Filled with these high ideas we visited this famous place, and first entered a court of a moderate extent, where we were shewn the dwelling house of those who look after the Observatory. Then turning to the right, we ascended a very narrow stair-case to the top of a square tower, such as were formerly used to fortify our city walls: indeed it is joined on the inside to that of *Pekin*, and raised only ten or twelve feet above the bulwarks. Upon this platform the *Chinese* Astronomers had placed their instruments, which tho’ but few, took up the whole space: but Father *Verbiest*,
 having

having judged them useleſs, had prevailed on the Emperor to have them pulled down, and to have new ones put up of his contriving: they were therefore in a hall near the tower, buried in duſt and oblivion. We ſaw them only thro' a window ſecured with iron bars; when they appeared to be very large and well caſt; however, we had an opportunity of examining more narrowly a celeftial globe of about three feet diameter left in a by court, when we found that it was of a form inclining to an oval, divided with little exactneſs, and the whole work very coarſe. In ſhort, this Obſervatory, which was of little worth, with reſpect both to its ancient machines, and its ſituation, is now enriched with ſeveral brazen inſtruments ſet up by Father *Verbieſt*. Theſe are an Armillary Sphere ſix feet in diameter, ſupported by four dragons heads, whoſe bodies after ſeveral windings are faſtened to the ends of two brazen beams laid acroſs, that bear the whole weight of the ſphere. Four lions of the ſame metal ſtand under the ends of theſe beams. The circles are both in their interior and exterior ſurface divided by lines into 360 degrees each, and each degree into 60 minutes, and the latter into portions of ten ſeconds each.

An Equinoxial Sphere ſix feet in diameter, ſupported by a dragon who bears it on his back, and ſtands on four brazen beams ſupported by four ſmall lions. The deſign is well executed.

An Azimuthal Horizon of the ſame diameter, alſo ſupported by dragons.

A Quadrant whoſe radius is ſix feet. A dragon folded in ſeveral rings, and wrap'd up in clouds,

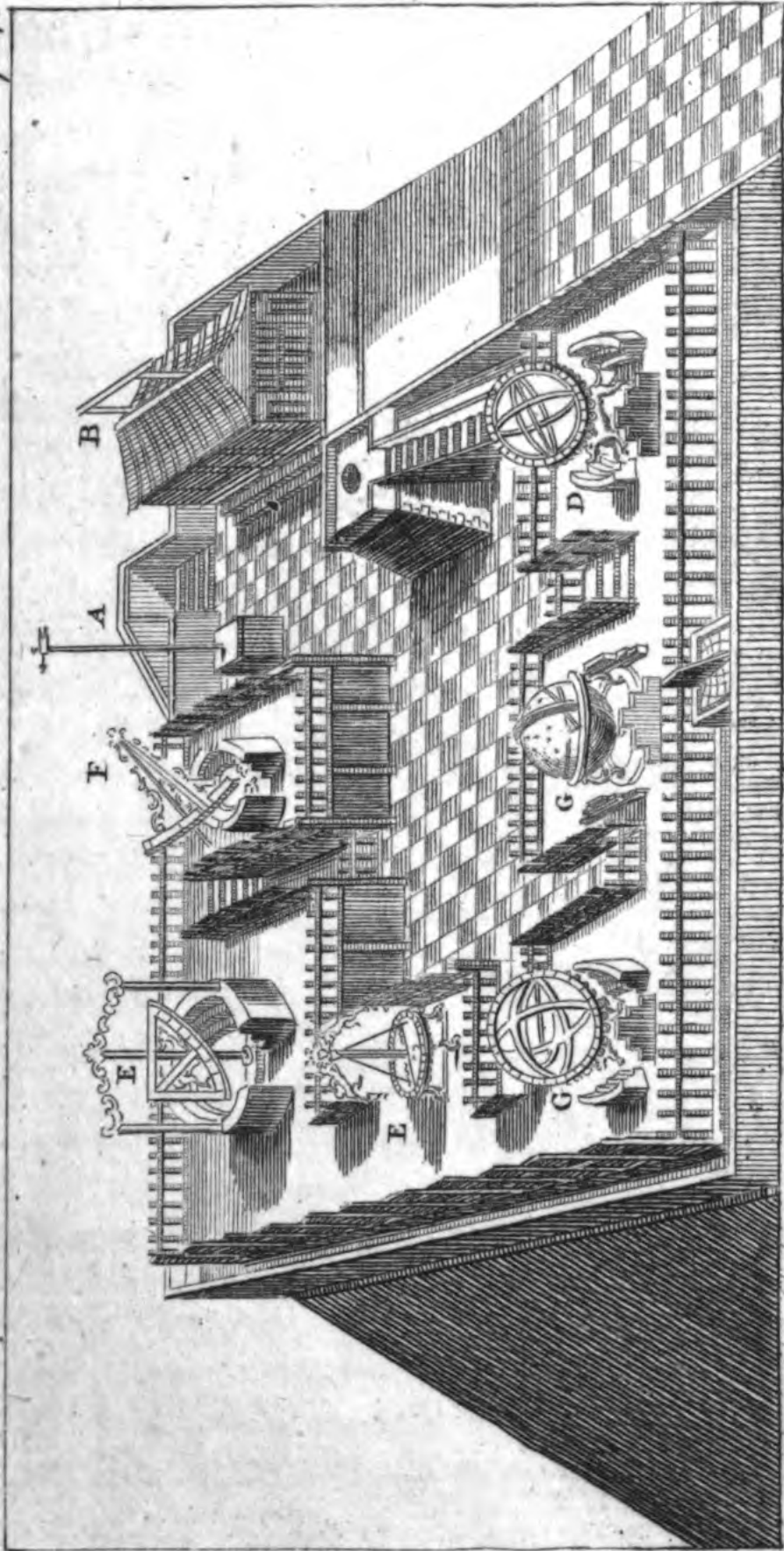
clouds, seizes on all parts the plates of the instrument to fasten them together.

A Sextant, whose radius is about eight feet, and a fine Celestial Globe of six feet diameter; both likewise decorated with dragons.

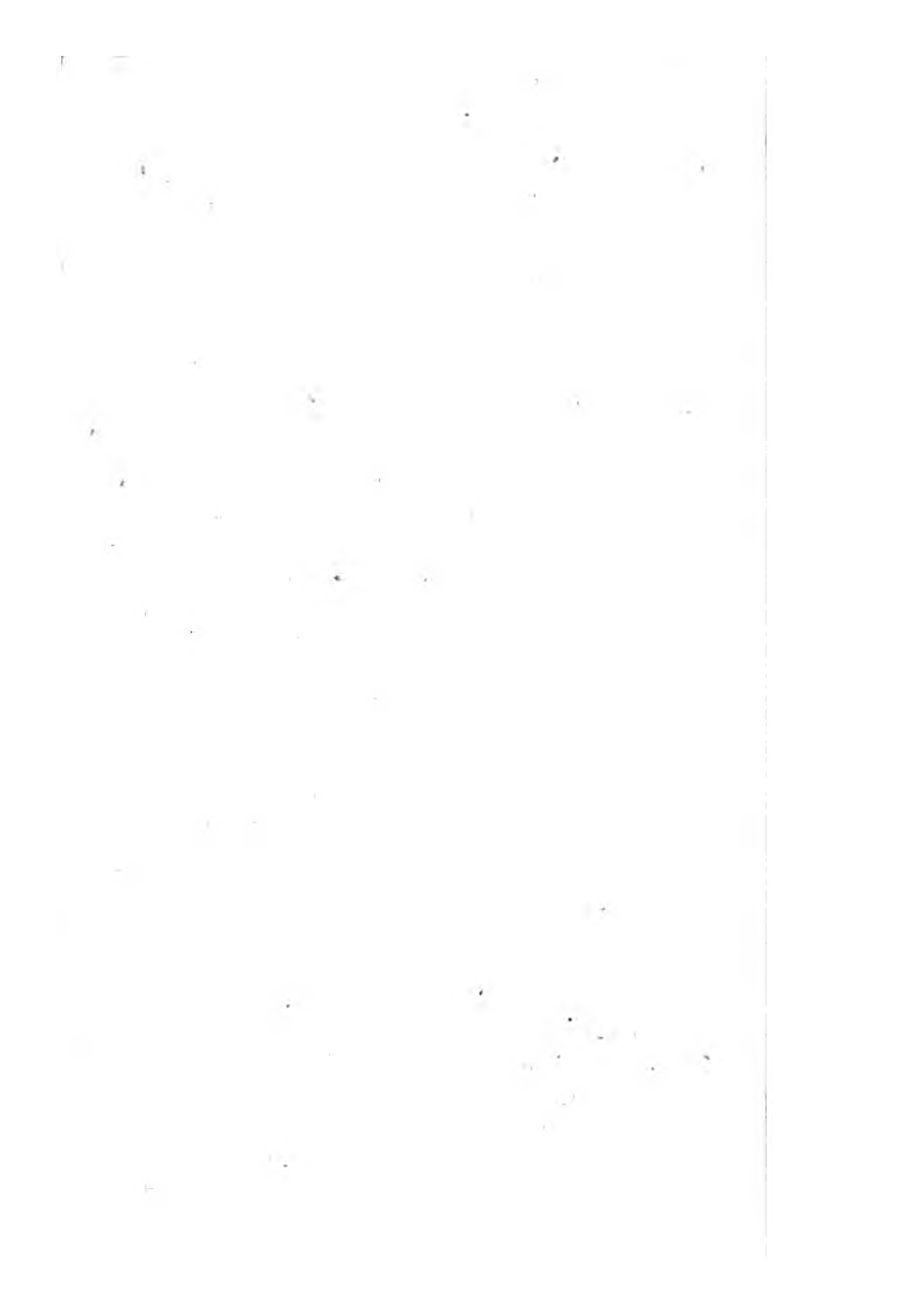
To render this description the more intelligible, we have given a plate of this structure in which A, is the steps leading to the Observatory. B, the retiring room for those who make observations. C, the Armillary Sphere. D, the Azemuthal Horizon. E, the Quadrant. F, the Sextant. G, the Celestial Globe.

But the *Chinese* would never been persuaded to leave their old instruments, and make use of these, which are infinitely superior to them, without the express orders of their Emperor; for they are more fond of the most defective pieces of antiquity, than of the most noble improvements. 'Tis said that they have watched the motion of the stars above 4000 years; but it is a shame that in so long a time they have made no greater improvements. However, they still continue their observations, and five Mathematicians spend every night on the tower, one gazing towards the Zenith, another to the east, a third to the west, the fourth to the south, and the fifth to the north, that nothing may escape their observation. They take notice of the winds, the rain, the air, and all unusual phænomena, eclipses, the conjunction and opposition of planets and of fines and meteors. Of these they keep a strict account, which they bring in every morning to the Surveyor of the Mathematics, to be registered in his office.

These



The Observatory at Peking.



These Astronomers, are, however, very unskilful, they take little care to improve the science, and provided their salary be paid, give themselves no great trouble about the changes that happen in the sky.

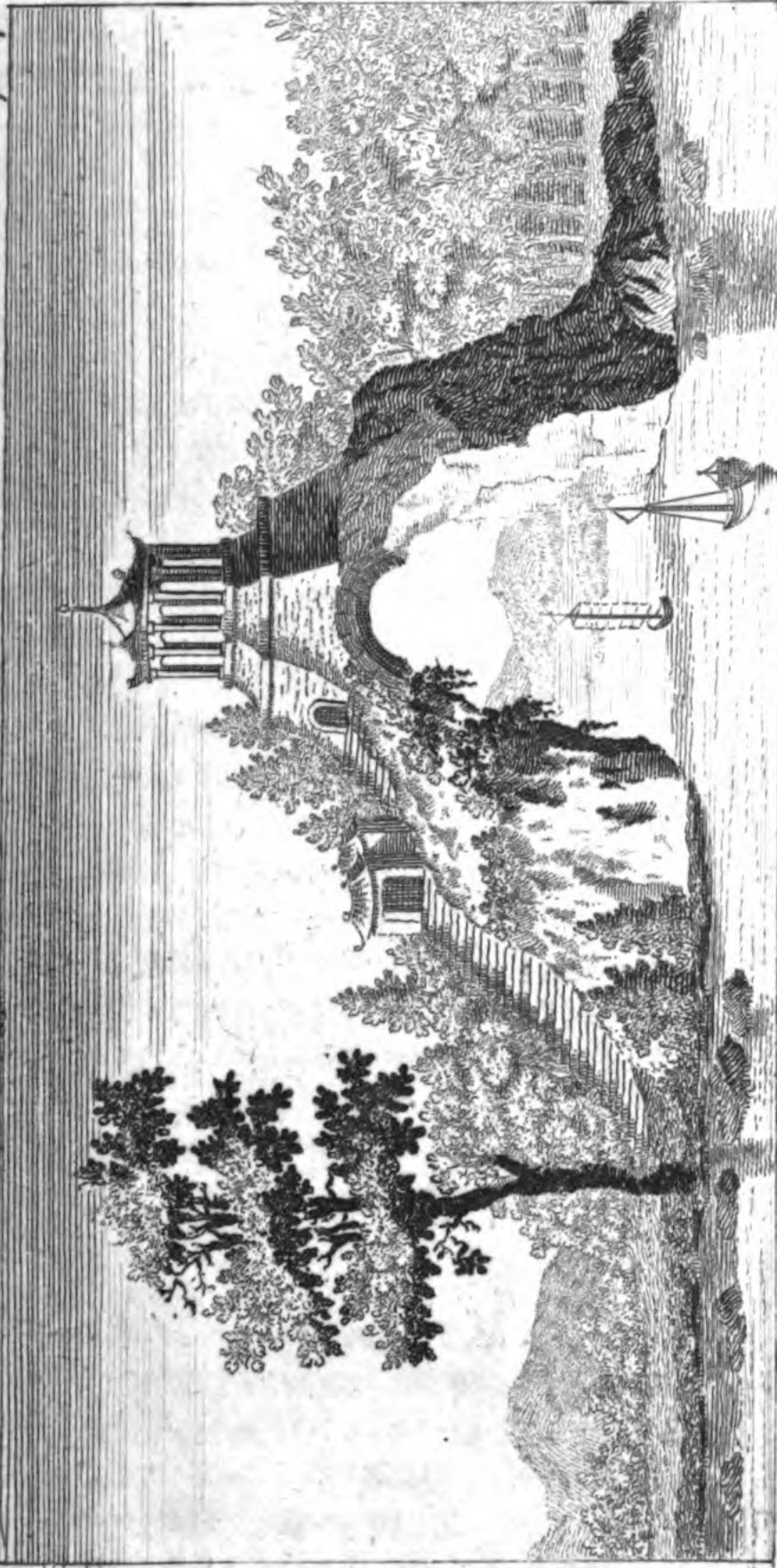
In treating of *Pekin* it would be doing that city great injustice to pass over in silence its noble gates, and stately walls. The former are not like the other public buildings in *China*, embellished with statues or other carving, all their beauty consisting in their prodigious height, which at a distance has a fine appearance. They consist of two large square edifices, built separately but bound together by two thick and lofty walls forming a square sufficient to contain above 500 men in battle. The first building which resembles a fortress, faces the road. There is no way thro' it; but you enter in at the side wall, where there is a gate proportionable to the rest; you then turn to the right, and meet with the second tower which commands the city, and has a gate like the former; but the gate-way is so long that it grows dark in the middle. There they constantly keep a guard, and a small magazine of stores. Tho' these gates are destitute of the embellishments of architecture, yet on approaching *Pekin*, these immense buildings have an air of magnificence preferable to our ornaments. The arches are built with marble, and the rest with very large bricks, cemented with excellent mortar.

The walls are answerable to the gates, so lofty that they hide the whole city, and so thick that

that sentries are placed upon them on horse-back. Square towers are raised at the distance of a bow-shot from each other. The ditch is dry, but very broad and deep, and the city is as regularly defended by a strong garrison, as if the people were under the continual apprehension of a siege.

[Among the most sumptuous buildings of *China*, we ought not to omit their temples or pagods, erected to fabulous deities by the superstition of the Princes as well as of the people. Of these there are a prodigious number, the most celebrated of which are built in barren mountains, to which, however, the industry of the people has given the beauties and advantages denied them by nature: the canals cut at a great expence to conduct the water from the heights into reservoirs made for that purpose; with gardens, groves, and grottos made in the rocks for shelter, against the excessive heat of the climate, render these solitudes delightful. We have given a view of one of these structures in the province of *To-kien*.

These temples consist partly of porticos, paved with large square polished stones, and partly of halls or pavilions that stand in the corners of courts, and communicate by long galleries, adorned with statues of stone, and sometimes of brass. The roofs of these buildings shine with beautiful tiles japaned with green and yellow, and at the corners are adorned with dragons of the same colour, projecting forward. Most of these pagods have a great tower standing by itself, and terminating in a dome,



*A Pagan Temple surprizingly situated in the Province
of Fo-kien.*

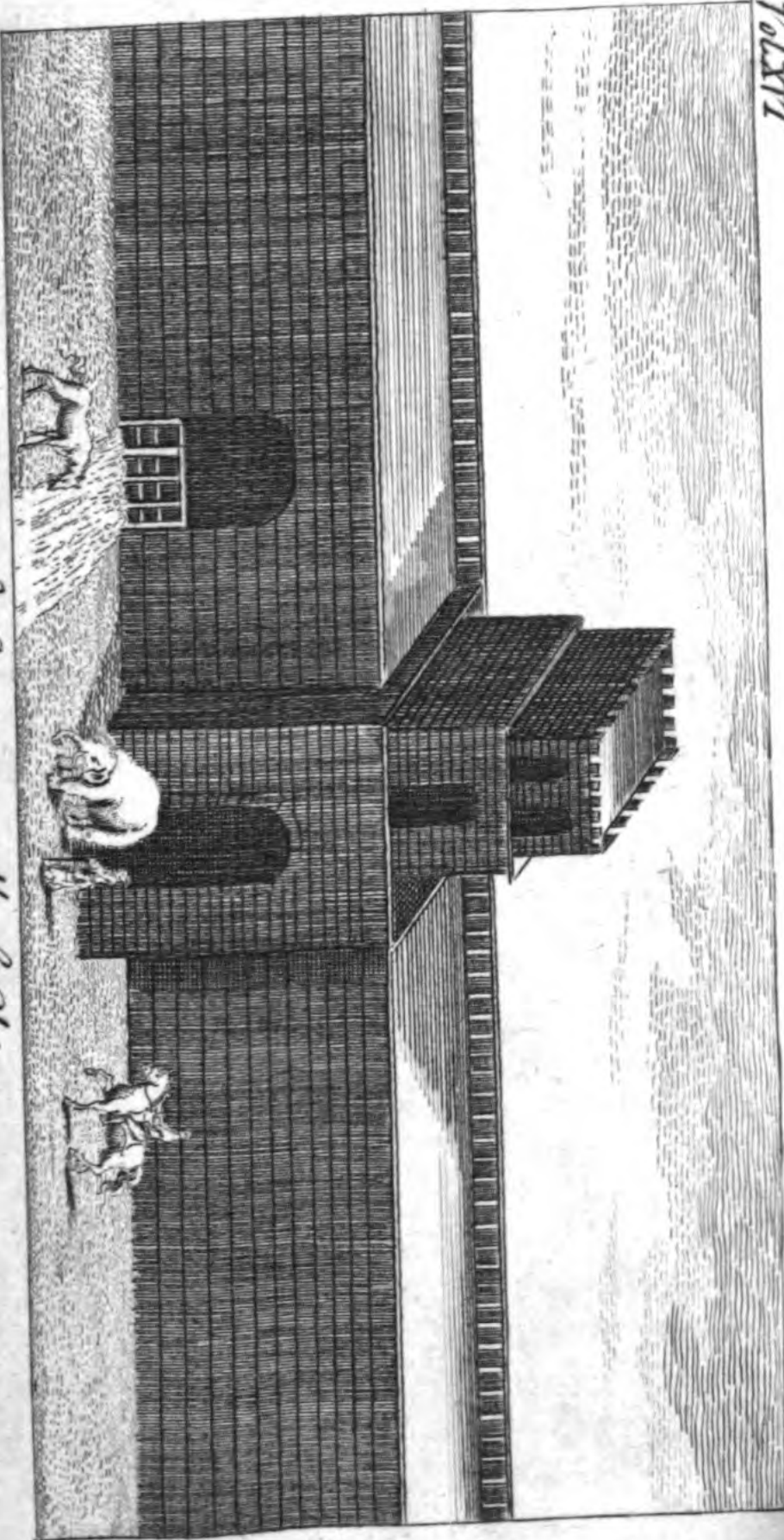
Some, to which they ascend by a handsome stair-case that winds around it. A square temple commonly occupies the middle of the dome, which is often adorned with Mosaic work, and the walls covered with stone figures of animals and monsters in relievo. This is the form of most of the pagods, and these are the habitations of the Bonzes, or the Priests of the idol.]

The frontier towers, especially those near *Tartary*, are fortified with good bulwarks, towers, brick walls, and large and deep ditches filled with running water : in these all the skill of the *Chinese* engineers consists, which is no wonder, since none else were known in *Europe* before cannon were in use. Their most singular fortification is the great wall, which extends from the Eastern ocean, to the province of *Chanfi*, and if all its windings be reckoned, is no less than 500 leagues long. It is fortified with towers, much like those of the cities ; and where the passes might be more easily forced, they have raised two or three bulwarks one behind another, of an enormous thickness ; these with the forts that command all the avenues, being guarded by a great number of forces, protect the *Chinese* from all attempts on that city. As *China* is divided from *Tartary* by a chain of mountains, this wall has been carried not only through the valleys, but over the highest hills : it is every where of a great height, but rather lower than the walls of their cities, and only four or five feet in thickness : it is mostly built with brick, and bound with such strong mortar, that tho' it is 1800 years since
it

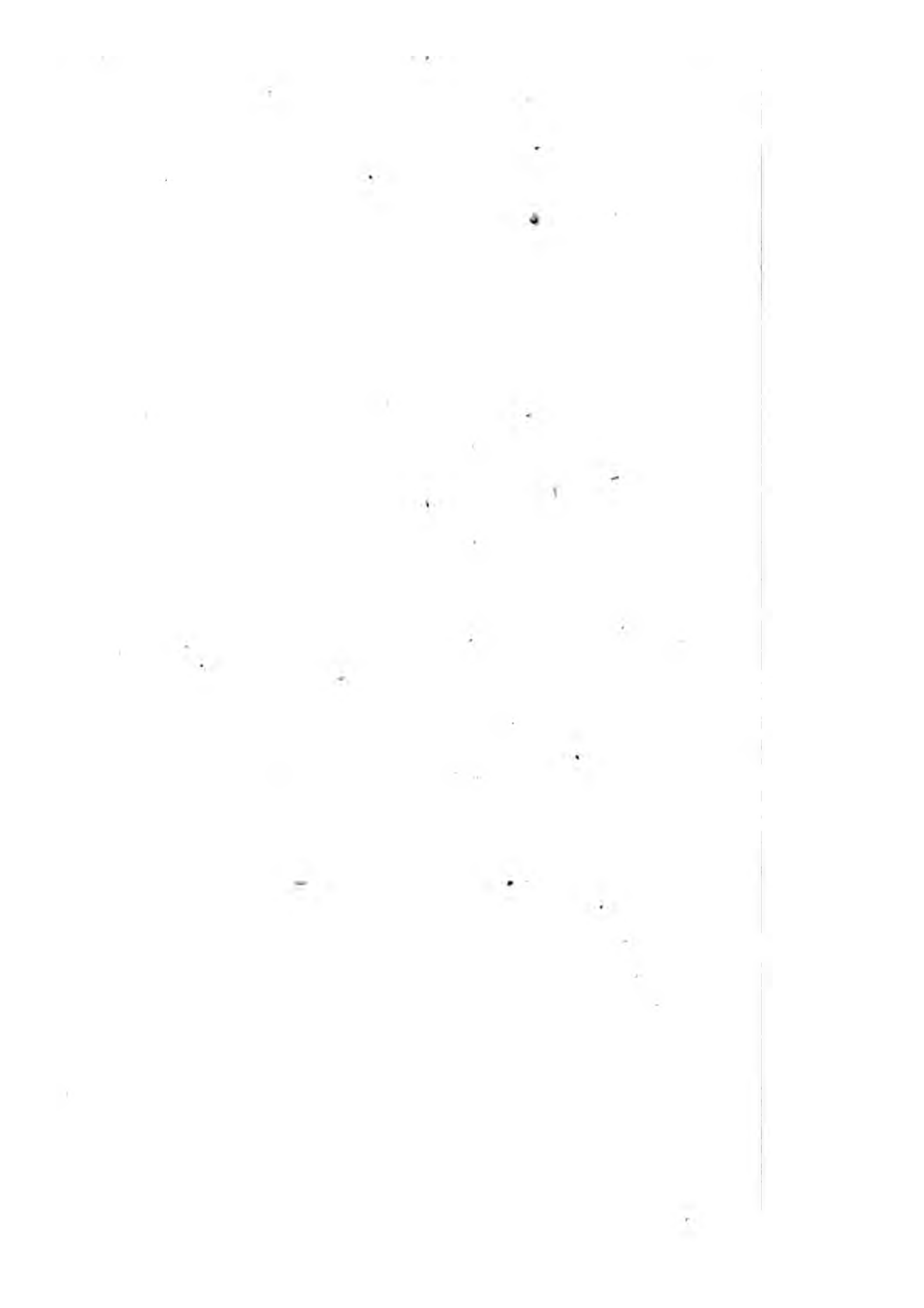
it was built, it is scarce the worfe. This work was at once one of the greatest and the most ridiculous ever made by man: for notwithstanding its being extremely prudent thus to guard all the passes and the easiest avenues, how absurd was it to carry this wall to the top of some precipices, which the birds can scarcely reach with their flight, and to which it is impossible that the *Tartarian* horse should ever ascend? Besides, if they could fancy it possible for an army to clamber up thither, how could they imagine that so thin and low a wall could be any defence. Yet it is amazing how the materials were conveyed thither, which was not done without a vast expence, and the loss of more men than would have perished by the greatest fury of their enemies. 'Tis said, that during the reigns of the *Chinese* Emperors, this wall was guarded by a million of soldiers; but as that part of *Tartary* now belongs to *China*, they are contented with manning well the worst situated, but best fortified parts.

There are in *China* above a thousand fortresses of the first rate; but though the rest scarcely deserve the name, they are all well garrisoned, whence some judgment may be formed of the vast armies constantly kept on foot.

But what is far more astonishing, is the number, the largeness, and the government of their trading towns. These are generally divided into three classes, the first consisting of above an hundred and sixty, the second of two hundred and seventy, and the third of near twelve hundred.



Part of the great wall of China.

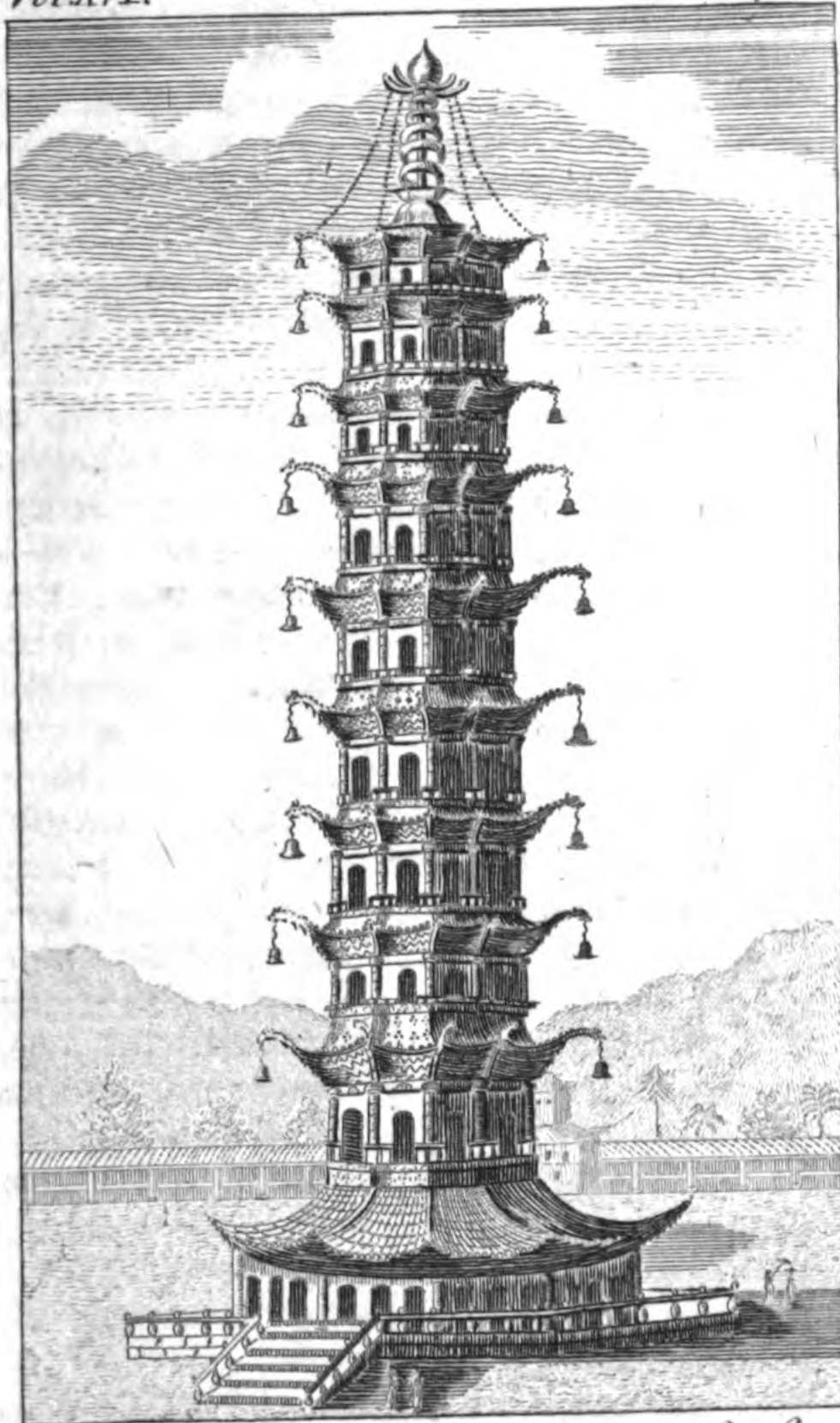


hundred. Besides, there are near three hundred walled cities, which they consider as not worth notice, though most of them are populous, and places of trade. The largeness of these cities is not less amazing than their number. *Pekin* is not to be compared to *Nankin*, or as it is now called, *Kiam-nin*, which was formerly enclosed within three walls, the outermost of which was sixteen leagues round; and though this city has lost much of its former splendor, yet including those who live in its suburbs, and on the canals, it is still more populous than *Pekin*. The streets are of a moderate breadth, and very well paved; the houses are low, but cleanly, and the shops richly furnished with silks, and other costly goods. Thither all the curiosities of the empire are brought. There the most famous Doctors, and the Mandarins out of employment, usually settle, on account of the convenience of several libraries filled with choice of good books. Their printing is fairer, their artificers more skillful, the language more polite, and the accent smoother than elsewhere. Besides the river *Kiam*, on which it is situated, is the largest, deepest, and most navigable in the whole empire.

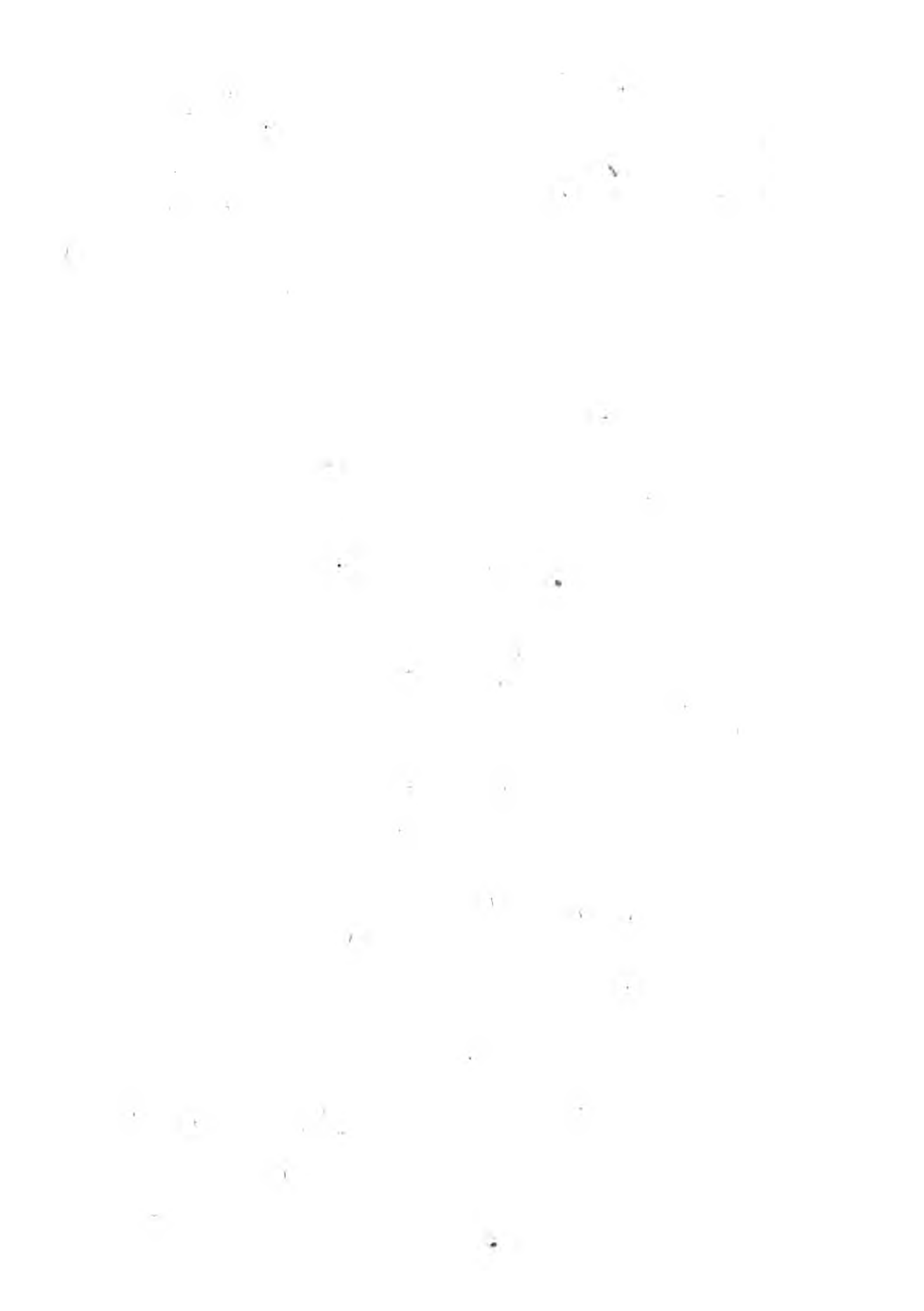
Nankin is famous for what is called the *China Tower*. Of which it may be proper to observe, that there is without the city a house named by the *Chinese*, *The Temple of Gratitude*, built 300 years ago by the Emperor *Yonlo*. It is erected on a massive basis built with brick, and surrounded with a rail of unpolished marble. Around it are ten or twelve steps, by which

you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a walk two feet wide all round it. The front is adorned with a gallery and some pillars. The roofs, which in *China* are generally two, one next the top of the wall, and a narrower over that, are covered with green shining tiles; and on the inside the ceiling is painted, and formed of little pieces differently wrought, one within the other, and this the *Chinese* esteem very ornamental. Indeed such a medley of beams, joists, rafters and pinions appear surprisingly singular, from our judging that such a work must be very expensive: but it only proceeds from the ignorance of the workmen, who are unacquainted with that noble simplicity, which renders our buildings at once solid and beautiful.

The hall has no other light besides that admitted at the doors, of which there are three very large ones, that open into the *China Tower*. This last structure joins to the temple, and is of an octogonal figure, each side fifteen feet wide. A wall in the same form is built round it, at the distance of two fathoms and a half, and being of a moderate height, supports one side of a penthouse which issues from the tower, forming a pretty kind of gallery. The tower is nine stories high, each story being adorned with a cornice three feet wide at the bottom of the windows, and distinguished by little penthouses like the former, but narrower, and like the tower, decreasing in breadth as they increase in height. The wall which, at the bottom,



The Porcelain Tower at Nankin.



bottom, is at least twelve feet thick, and above eight feet and a half at the top, is all over incrufted with coarse *China* ware, which has in a great measure retained its beauty, though the tower has been erected 300 years. The staircase within is narrow, and the steps high. Each story has a room with a painted ceiling, and in the walls of the upper rooms are several small niches, in which are carved idols gilt. The first floor is the most lofty, and all the rest of an equal height. This tower, from the bottom of the base to the top of the cupola rises at least 200 feet from the ground. Towers of the same kind are erected in almost every city, and are some of their greatest ornaments.

Nankin was once famous for the largeness of its bells; but their weight brought the whole steeple to the ground. One of these which is still entire, is eleven feet in height, and that of its ear is two feet, and its outward circumference is twenty-two feet. But this is nothing, when compared with seven bells at *Pekin* cast 300 years ago, each of them weighing 120,000 pounds; these are eleven feet wide, forty round, and twelve high, besides the ear, which is at least three feet: but as much as their bells exceed ours in size, ours exceed theirs in sound; which is perhaps chiefly owing to their clappers being of wood. These bells are used to distinguish the watches of the night, of which they usually reckon five. They begin the first with striking once, which they repeat a few moments after, and thus continue till the second

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watch,

watch; when they strike two strokes; at the third watch they strike three, and so on; so that these bells serve as so many repeating clocks, which every minute inform you of the time of night. For the same purpose they in the same manner beat very large drums.

Of all the public works in *China* none do the people such honour as their canals and bridges; nor is any thing more worthy of the attention of the curious. [By means of these canals the whole trade of the empire is carried on, with the advantage of water carriage, and in this manner one may travel from *Canton*, the most southern city, to *Pekin* the most northern, without travelling above one day by land. This, which is called the great canal, is 160 leagues in length. The number of these canals is very surprizing; they are often lined on each side to the height of ten or twelve feet, with fine square stone, and in some places with a kind of marble of the colour of slate. The banks of some of them are 20 or 25 feet high on each side, and some extend above ten leagues together in a straight line. But what most charms the eye is the great number of beautiful imperial barks, loaded with the best productions of different provinces; many of them 80 tons burthen.]

As in an extent of 400 leagues in length, the earth cannot be every where level, there are several cataracts, where the water is precipitated with greater or less violence, according to the difference of the level; but the industry of the *Chinese* has found out a means
of

of remedying the inconveniencies that might arise from them with respect to navigation. At each of these waterfalls live a number of men who are employed in raising the barks. These having drawn cables to the right and left, to lay hold of the vessel, in such a manner that it cannot escape from them; they have several capsterns, by the help of which they raise it by little and little, till it be in the upper canal, and in a condition to continue its voyage.

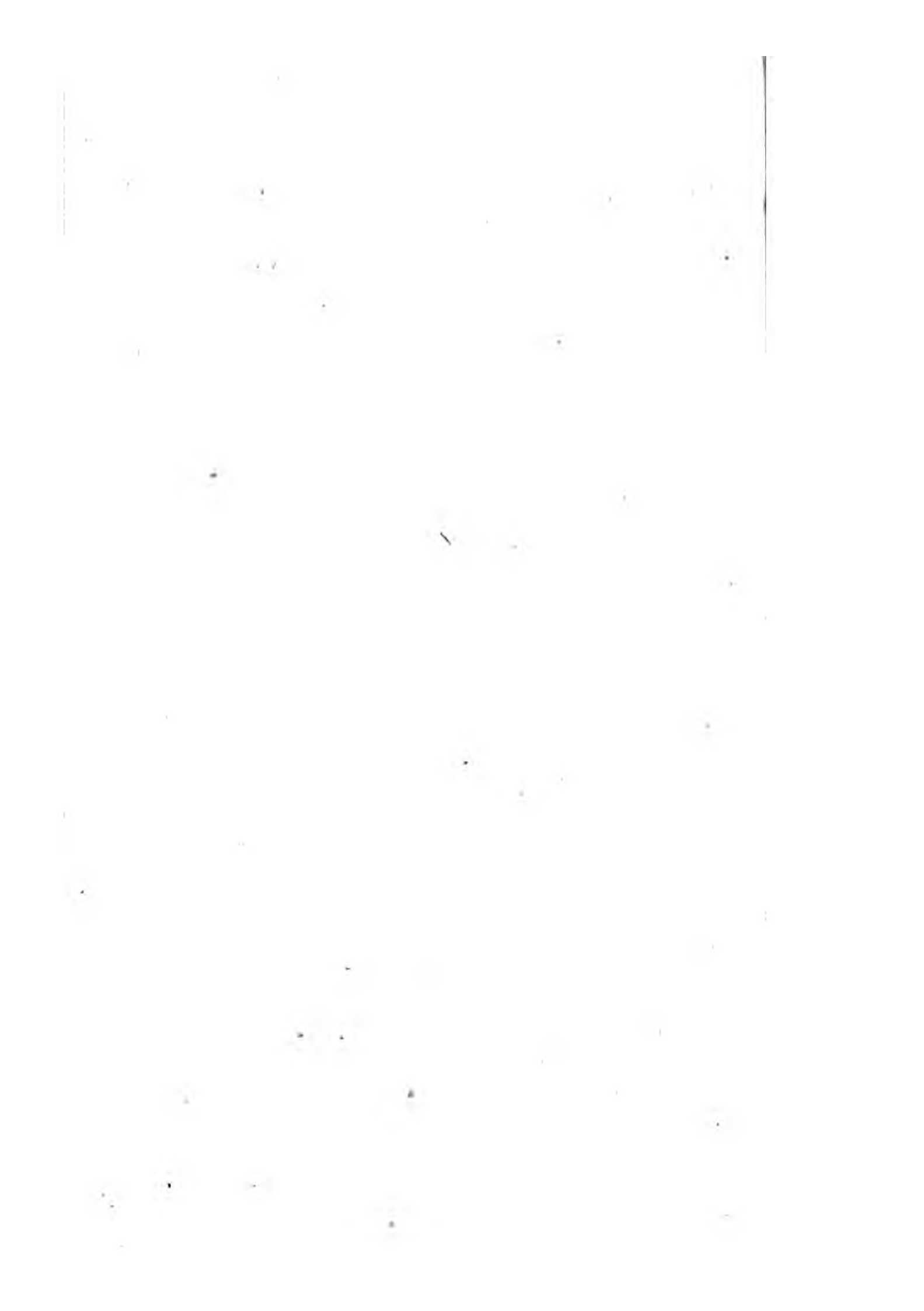
In some places where the waters of two canals have no communication, they have a method of making the boats pass from one to the other, though the level may be above 15 feet different. At the end of the canal they have built a double sloping bank of freestone, which uniting at the top extends on both sides to the water of each canal. The bark is hoisted up the slope by means of several capsterns, till being raised to the top, it slides down the other bank, like an arrow shot from a bow, and entering the other canal skuds away with prodigious swiftness. There are no such obstructions in the grand canal, and, indeed, the Emperor's barks, which are as large as our frigates, could not be thus raised.

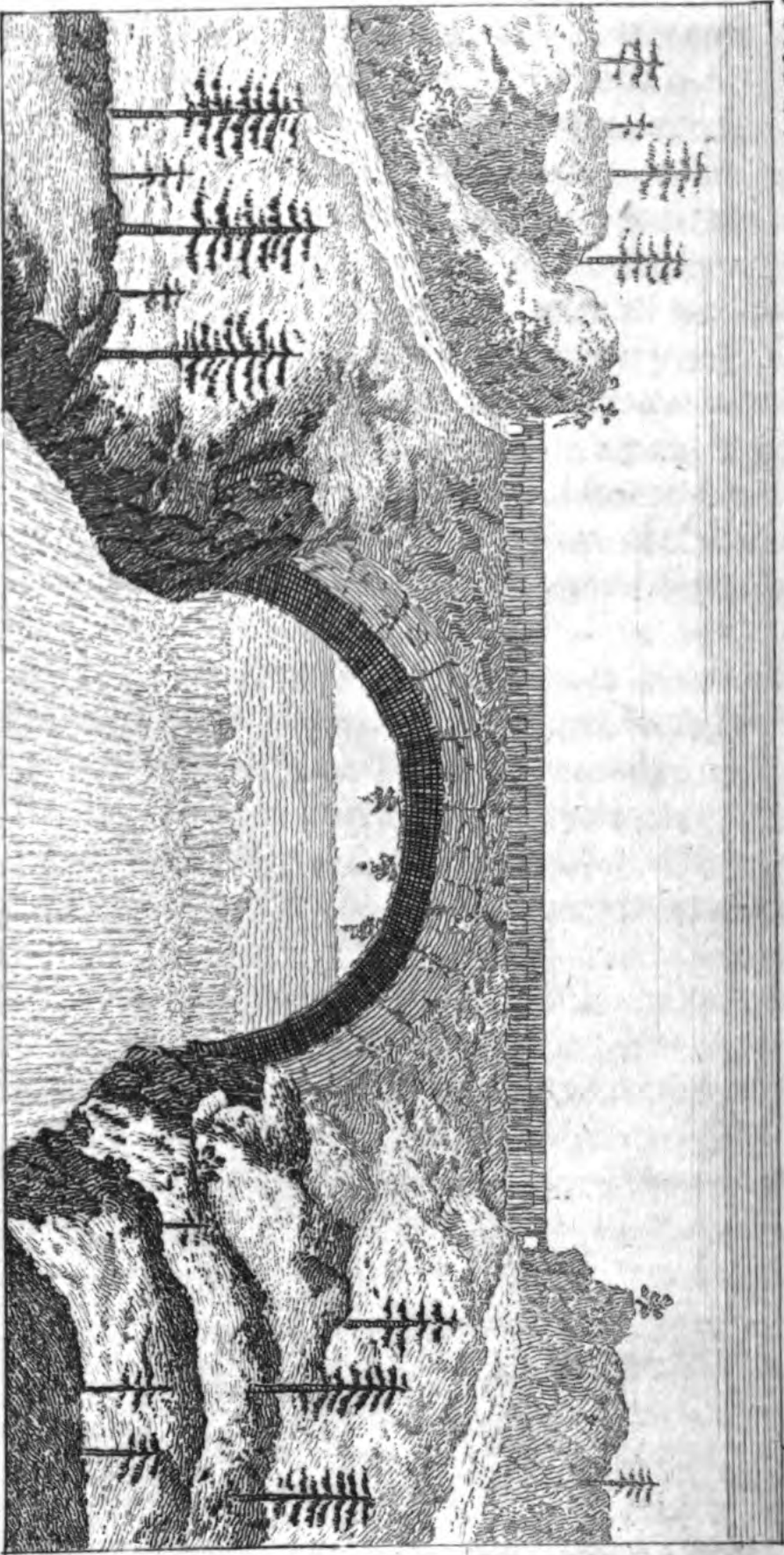
[These canals are at proper distances covered with bridges of three, five, or seven arches; that in the middle is sometimes 36, and even 40 feet wide, and so high that barks may pass through without taking down their masts; those on each side are seldom less than 30, and diminish in proportion to the slopings of the bridge. Some of these bridges have but one

arch, which is sometimes semi-circular, and built of arched stones five or six feet long, and only five or six inches thick. These arches not being thick at the top, cannot be strong; but then carts never pass over them; for the *Chinese* make use of porters to carry their bales. Several bridges have three or four great stones from 12 to 18 feet long placed on piers, like planks. There are a considerable number of this sort neatly built over the great canal, whose piers are so narrow, that these bridges seem to hang in the air.

Many of these bridges are very handsome: one two leagues and a half from *Pekin*, was one of the finest that ever was seen, before part of it was broken down by a land flood. The whole was of white marble. On each side were seventy pillars, separated by carriages of fine marble, curiously carved in flowers, foliage, birds, and several sorts of animals. On each side of the entrance at the east end were two lions of an extraordinary size, on marble pedestals, with several lions of stone, some climbing on the backs of the great ones, some getting off them, and others creeping between their legs. At the west end stood on marble pedestals, the figures of two children, carved with the same skill.

One of the most extraordinary bridges is built over the point of an arm of the sea. It is 2500 *Chinese* feet in length, and 20 in breadth. It is supported by 252 strong piers, 126 on each side. All the stones are of the same bigness, as well those laid from pier to pier, as those





A remarkable Bridge that joins two Mountains.

those that are laid crosswise. It is difficult to conceive how stones of such an enormous size should be placed with such regularity, or even raised to the top of such high piers.

In the way leading from *Han-tchong-fou* to the capital, the *Chinese* have levelled mountains, and made bridges from one mountain to another, and when the vallies were too wide, they erected pillars to support them; these bridges which form part of the road, are so high, that one cannot look down without horror: four horsemen can ride abreast upon them, and for the greater security, they have rails on each side.]

[*Kircher* observes, that in the same province is a bridge of one arch, extending from mountain to mountain, whose length is 400 cubits, and its perpendicular height 500 above the Saffron river, which runs under it. Of this last astonishing structure a better idea may perhaps be formed from the annexed plate, than from the most accurate verbal description. *]

To these extraordinary instances of industry, it will be proper to add, that the road from *Signanfu* to *Hamtchoum*, is said to be one of the strangest pieces of work in the world. I have been told †, that upon the side of some mountains that are perpendicular, and have no shelving, the inhabitants have fixed large beams into them, upon which they have form-

* *Kircher's Travels.*

† Mr. *Le Compte* did not see them; but what has been already said with respect to the bridges of *China*, render this account at least probable.

ed a kind of balcony without rails, extending along the sides of several mountains. Those unused to these kind of galleries, cannot travel over them without great apprehensions; but the people of the place who have mules used to these roads, travel with as little fear and concern over these steep and hideous precipices, as they could do in the plainest heath.

One cannot imagine the care that is taken of the common roads, these are as fine as possible, and are generally near 80 feet broad. At about a mile and a half distance from each other, are erected wooden structures about 30 feet high, resembling triumphal arches, with three gates, over which is wrote upon a large frieze, in characters of an extraordinary size, the distance from the place you left, and how far it is to the town to which you are going.



C H A P. III.

Of the Customs and Manners of the Chinese; their Magnificence and Oeconomy. The Political Constitution of the Country; their Entertainments; the Feast of Lanthorns; their Marriages, Religion, Arts and Knavery.

THE origin of the empire of *China* is as obscure as the source of those rivers that can scarce be discovered. The vulgar history of its monarchy is indeed manifestly false, since forty thousand years are supposed to have passed
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ed since its foundation : but according to their regular history, which none of their learned men ever questioned, *China* has had its Kings for above four thousand years. . It seems probable that the children or grand-children of *Noah* dispersed themselves into *Asia*, and at length penetrated into the most westerly part of *China*, where they lived at the beginning in families, and the Kings were fathers, to whom a long succession of years, abundance of flocks, and other pastoral riches, added authority. The foundation of the monarchy was laid by *Fohi*, whose wisdom, power, reputation and virtue, together with his great age, made the people listen to him as to an oracle. He regulated all private, as well as political, and religious affairs ; thus the state soon became in a flourishing condition. His subjects at first possessed the province of *Honan*, and some years after all the lands and territories that extend as far to the south as the sea.

The people now principally applied themselves to the education of their children, and to agriculture, for which they had the highest esteem ; they were laborious to excess. The Judges and Governors of provinces were grave and sober, and by the equity of their decisions gained the love and respect of all the people ; while the Emperor placed his highest felicity in rendering his subjects happy, and did not so much consider himself the Sovereign of a grand empire, as the father of a numerous family. By this means the *Chinese* acquired such reputation, that they were considered by
all

all the neighbouring nations as the oracles of wisdom; and it is probable that from their first origin they considered themselves as superior to all other men; an opinion which they still entertained after they had suffered as great revolutions in morals as in politics; and became so vain, that they fancied heaven had placed them in the centre of the universe to give laws to mankind, the wretched outcasts who had been placed on the extremities of the creation, and who had scarcely the human form. But perceiving the *Europeans* instructed in all the sciences, they were struck with astonishment. How can it be possible, said they, that a people so far remote from us, should have any wit or capacity? they have never perused our books; they were never instructed by us, and yet like us, they speak and reason right. On seeing our stuffs, clocks, watches, and mathematical instruments, their surprize encreased; for they had imagined that expert artificers were nowhere to be found but in *Cbina*. They saw that we were not so barbarous as they had imagined, and in a joking way, cried, “ We supposed all other people to be blind, and that nature had bestowed eyes upon none but the *Chinese*; that is not universally true; for though the *Europeans* do not see so clearly as we, they have at least each of them one eye.”

The countenances, air, language, disposition and manners of the *Chinese*, differ not only from ours, but also from those of all other nations. Of the persons of the *Chinese* in general

ral we may form a pretty distinct idea, by considering that they entertain of beauty. They would have a man tall and fat, with a broad forehead, small eyes, a short nose, great ears, a mouth of a middling size, a long beard, and black hair. They are naturally as fair as we, especially towards the north; but their faces being continually exposed to the sun, commonly renders them as tawny as the *Portuguese* in the *Indies*. Those in the southern provinces are of an olive complexion. The learned, especially if of base extraction, never pare the nails of their little fingers, letting them grow an inch long or more, to shew that they are not driven by necessity to work for their living.

The men shave their heads all over, except the crown, where they suffer a long lock to grow; but they continually wear a bonnet or cap, which civility forbids their pulling off. That worn in summer is in the form of a cone, round below, and above terminating in a point. It is lined with fatten, and the top covered with a fine mat, much worn in the country: to which they add, a piece of red silk, that falls round about it, and reaches to the edges; but when they walk, this silk flows irregularly on all sides, and the continual motion of the head gives it a particular pleasing grace. Sometimes instead of silk they wear long hair of a vivid shining red, and this is more especially used when they ride. This hair grows upon the legs of certain cows, and is naturally white; but they give it a tincture that makes it dearer than the finest silk. In winter they wear a plush cap,

cap, bordered with sable or fox-skin; the rest is of fine black or purple sattin, covered with a flake of red silk like sattin. Nothing can be handsomer than these caps; but they are so shallow, that they always discover the ears. When the Mandarins are dressed in their formalities, the upper part of the bonnet has a diamond, or some other precious stone ill cut, but incased in a gold button very curiously wrought.

Their habit consists of a vest that reaches to the ground, the skirts or sides of which are folded before, in such a manner that the uppermost is extended to the left side, where it is fastened by four or five gold or silver buttons. Their sleeves are wide towards the shoulder, but grow narrow to the wrist. They in a manner cover the whole hand, leaving nothing to be seen but the fingers ends. They keep the vest close about the body with a broad silk sash, the two ends of which hang down to their knees. The *Tartars* stick a handkerchief to it on each side, with a sheath for a knife and fork; a purse, a tooth-pick, and other things. In summer they have the neck quite bare; but in winter they cover it with a sattin collar fastened to the vest, or with a tippet of sable or fox-skin, about three or four fingers broad, fastened before with a button.

Over this they wear an upper garment with short wide sleeves like those of the barresters gowns; the students wear them very long; but the gentlemen, and especially the *Tartars*, have them short. As for their under garment, they
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use in summer, only a single pair of drawers of white taffety, under a very broad short shirt of the same stuff; but in winter they have a linen shirt, and under it breeches of course sattin, quilted with cotton or raw silk. But what appears more extraordinary, the *Chinese* are always booted, and when any one pays them a visit, they make them wait till they have drawn them on. The form of these boots is somewhat different from ours: those made for riding long journeys are of leather, or thick, black, pinked cotton; but in the city they usually wear them of sattin, with a course border of plush or velvet upon the knee; besides they have no heels. These boots are so extremely hot and cumbersome in summer, that no people besides the *Chinese* would be able to endure them, and indeed the working people scarce ever wear them. These people in public, and persons of quality within doors instead of shoes, wear a kind of slippers of black linen, or some pretty silk, made to fit close to the foot by a border that covers the heel. Besides their usual garments they sometime travel in an upper coat of a kind of green oil-cloth made of course taffety. The mourning habit is somewhat singular, the bonnet, vest, surlout, stockings and boots being made of white linen, and from the Prince to the handicraftsman, none dare wear any other colour.

Ridiculous as this dress may appear to us, ours appears much more extravagant to them; in particular the large curling peruke is a constant subject of ridicule; on this account they

look upon us as no wiser than a foolish set of people, who, for want of a beard should get an artificial one claped to their chin, that should reach down to the knees. This phantastical head-dress, say they, with that prodigious heap of curled hair may be proper upon the stage, for a man that would represent the devil: but no person can have the form of a man who is thus disguised. On the other hand, nothing can persuade them that the discovery of long shanks, with a stocking drawn strait, and close breeches, can look either grave or handsome.

As to the women, they have all little eyes, short noses, and pretty fair complexions, which they take great care to preserve. A little collar of white sattin fastened to a vest covers the neck all over. Their hands are always hid in long sleeves. Their head-dress usually consists of several locks buckled up, and interlaced with flowers of gold and silver. They, as well as the men, wear a long vest of red, blue or green sattin or cloth of gold; but the elderly ladies, dress in purple or black. Over this they have an upper garment, the sleeves of which are extremely wide, and trail upon the ground, when they have no occasion to hold them up. But what distinguishes them from all the women in the world, is the smallness of their feet, in which lies the most essential part of their beauty.

The girls are no sooner born, than the nurses take care to tye their feet extremely hard, for fear of their growing; but what appears most surprizing is, that this violence offered to nature

sure, does not seem to impair their health. Their shoes of fatten, embroidered with gold, silver, and silk, are extremely neat; and tho' they are exceeding small, yet they study to shew them as they walk; for walk they do, tho' one would scarce believe it possible, and indeed would willingly walk all day long, had they liberty to go abroad.

When persons of quality pay visits, when they are upon journeys, or when they wait upon the Emperor, they always appear with a grandeur that fills a stranger with astonishment. The Mandarins richly dressed, are carried in an open gilt sedan, upon the shoulders of eight or sixteen persons, accompanied by all the officers of the tribunal, who surround them with umbrellas, and other marks of their dignity. Some walk two and two before them, bearing chains, rods, and escutcheons of varnished wood, upon which are in large gold characters all the titles of honour annexed to their places of trust, with a bason on which they beat a certain number of strokes, according to the rank they bear in the province. Other officers follow in the same order, and sometimes four or five gentlemen on horseback bring up the rear.

Those that belong to the army commonly go on horseback, and if they are of considerable rank, appear at the head of 25 or 30 men well mounted. The Princes of the blood at *Pekin*, are preceded by four of their officers, and followed by a squadron of troops that march without order. The domestics wear no

liveries, but according to the quality of their master are dressed in black sattin or painted linnen. Though their horses are neither fine nor well managed, their trappings and harnesses are very magnificent; the bit, bridle, and stirrups are gilt, or else of silver. Instead of leather they make bridles of two or three twists of coarse pinked sattin two fingers broad. Under the horse's neck hang two great tassels of that curious red hair they wear on their bonnets, which are fastened to two very large brass buttons, gilt or washed with silver, hung at rings of the same metal.

The Mandarins appear with the greatest magnificence when they travel by water: their barges are of a prodigious size, adorned with carving, painting, gilding, and decorated with their arms, flags, and streamers.

The Emperors of *China* never appear in public without that splendor that may be necessary to attract the respect and veneration of the people. They formerly seldom shewed themselves; but the *Tartars*, who at present possess the throne, take more popular measures. The present Emperor never marches, but at the head, or in the midst of an army, accompanied by all the Lords of the court. Nothing is to be seen but silks, gildings, and precious stones: the arms, the harness of the horses, the umbrellas, the streamers, and a thousand other badges of the royal dignity, or of the particular quality of the Princes, sparkle every where. Every one, on these occasions, knows his respective rank, and that man would lose his head,

head, or at least his fortune, who should presume to discompose the order of the march.

When he takes a progress through the provinces of the empire, he commonly rides post, attended by some officers who are his confidants, and a few guards; but in all the cities, and at all the difficult passages, so many troops are drawn up in order of battle, that he seems to ride post through an army.

He sometimes goes into *Tartary* to take the diversion of hunting, when he is attended by an army of 40,000 men, who endure great hardships, and in one of these toilsome huntings there sometimes dies more horses than he would lose in a pitched battle; but he esteems the loss of 10,000 horses as nothing. He is sometimes attended by thirty or forty petty *Tartarian* Princes who come to pay him tribute, and on these occasions the train, habits, and tents of the Mandarins are surprisngly magnificent.

In nothing does this Emperor display greater splendor, than in the pomp with which he goes to the temple, to offer sacrifices to heaven. The particulars of the procession have been given by Father *Magalhens*, and are the more worthy to be repeated here, as the order observed in all public ceremonies in *China*, is so regular, that the very Emperor dares not add or diminish the least article. It begins with 24 trumpeters, adorned with gold coronets, and 24 drums, each ranked in two files; 24 men with staves six or eight feet long, varnished and gilt, follow in the same order. Then come 100 soldiers bearing halberts, on each of which

is a semicircle of iron, in the form of a crescent ; followed by 100 serjeants at mace, and two officers bearing pikes painted with red varnish, with flowers, and figures in gold. Then appears 400 lanthorns curiously wrought, 400 flambeaux of a gilt wood that flames like our torches, 200 lances charged with huge tufts of silk, 24 banners on which are painted the signs of the Zodiac, and 56 others that represent the celestial constellations : there are also to be seen 200 large fans, with the figures of dragons and other animals ; 24 umbrellas still more magnificent, and a kind of beaufet filled with utensils of gold, and borne by the officers of his palace. The Emperor then appears on horseback, richly dressed, surrounded by six white horses, whose harness is covered with gold and precious stones, and by 100 of his life-guards and pages, who bear an umbrella that shades him and the horse, and dazzles the sight with all the ornaments that man could possibly event. The Emperor is followed by all the Princes of the blood, by the Mandarins of the first order, by the Viceroys and principal Lords of the court, all in their formalities. After them appear 500 young gentlemen of quality, attended by 1000 footmen, dressed in carnation silk bordered with flowers, and spotted with stars of gold and silver. Immediately after appear 36 bearing an open triumphal chariot, and 120 bearers support another close one, so large, that it might be taken for an entire apartment. Then come four chariots, the two first drawn by elephants,
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and the other two by horses, each of these carriages is guarded by a company of fifty men: the charioteers of the four last are richly dressed, and the elephants as well as the horses are covered with embroidered housings. At length this pompous cavalcade is closed by 2000 Mandarin officers, and 2000 officers of the army, all in rich habits, and marching with a solemn gravity. It is not necessary for the court to be at great expence for this pomp; for whenever the Emperor is pleased to make known his intention to offer sacrifice, they are always ready to attend him.

But notwithstanding this parade, the houses of the great have neither looking-glasses, tapestry hangings, nor wrought chairs; and even gildings are only used in the apartments of the Emperor and the Princes of the blood: all their magnificence consists in their cabinets, tables, and varnished skreens, in their pictures, which are not very extraordinary, and in having several pieces of white satin inscribed with a moral sentence on each in large characters, hung here and there in the chamber. Besides these, porcelain or *China* ware is the ornament of every house; it is found on the tables, side-boards, and even in the kitchen; for these are the ordinary vessels, out of which they eat and drink. There are likewise many huge flower-pots of it. The very architects cover roofs with it, and sometimes make use of it to incrust buildings.

The *Chinese* painters are very deficient in the art of drawing, particularly of human figures, and

and they have a very imperfect knowledge of perspective. Tho' strangers are not admitted into the bed-chambers, yet their beds are very fine; in summer they have taffety curtains powdered with flowers, trees, and birds, in gold, silk, and embroidery. Others have curtains of the finest gauze. In winter they make use of course sattin worked with dragons, and other figures; and their counterpanes are in the same taste. They sleep on thick cotton quilts instead of feather-beds; and their bedsteads are of joiners work, sometimes finely wrought in figures.

The Emperor's authority is unbounded: he is almost adored by his people, who stile him the son of heaven, and the only master of the world. His words are considered as oracles; he is seldom seen, and never spoken to but on the knee. In which posture the grandees of the court, the Princes of the blood, nay, his own brothers bow to the ground, not only when he is present, but even before his throne. All places in the empire are at his disposal, he confers them on whom he thinks fit, and none of them are ever sold; honesty, learning, long experience, and a grave and sober behaviour are the only qualifications in the candidates; but if he dislikes their management, he dismisses them without ceremony. He has even the liberty of chusing his successor, whom he may nominate not only from the royal family, but from among the poorest of his subjects. The old law-givers have from the first foundation of the government, made it a standing maxim,

maxim, that a King is the father of his people, and not the master of slaves. This title they therefore esteem the greatest honour.

Yet every Mandarin may tell the Emperor of his faults, provided it be in a submissive manner, and if he has any regard for his reputation, the manner in which their histories are written, is alone sufficient to keep him in due bounds. A certain number of men who from their learning and impartiality are chosen to this office, observe all his words and actions, and having separately wrote their remarks without consulting each other, on a loose slip of paper, each puts it through a chink into an office appointed for that purpose. “ Such a day, say they, his behaviour was unseasonable and intemperate; he spoke after a manner that did not become his dignity. The punishment he inflicted on such an offender, was rather the result of passion, than of justice.” Or else, “ He gave such and such marks of his love to his people. Notwithstanding the commendations of his flatterers, he was not puffed up, but behaved with his usual modesty; his words were tempered with sweetness.

That these men may be neither biassed by fear nor hope, this office is never opened during the Prince's life, or while any of his family sit on the throne: but when the crown goes to another line, which often happens, these loose memoirs are gathered together, and by comparing them, they compose the history of that Emperor, to propose him as an example

to posterity, if he has acted wisely, or to expose him to the public censure, if he has been negligent of his own duty, or the good of his people.

The Emperor has two sovereign councils; one composed of the Princes of the blood alone, and the other into which the ministers of state are also admitted. Besides these there are at *Pekin* six sovereign courts, whose authority extends over all the provinces of *China*, and who have different departments assigned them. One presides over all the Mandarins; another has the management of the treasury, and the care of raising the taxes; another has the care of religion, arts, sciences, and foreign affairs; another presides over the army; another over public buildings and palaces, and another takes cognizance of all criminals. In each of these courts is a Censor, who, though he is not of the council, is present at all the assemblies, and accuses the Mandarins for the faults they commit both in their private capacities and in the execution of their office. 'Tis said, that he who undertakes this office can never accept of another, that the hope of preferment may never tempt him to be partial to any one, nor the fear of losing his place deter him from accusing the guilty. Of these officers even the Princes of the blood stand in awe.

The provinces are under the immediate inspection of two sorts of Viceroys; one sort has the government of only one province; and the other have under their jurisdiction, two or three, and sometimes four provinces, all of whom

whom have courts of the same nature as those of *Pekin*; but are subordinate to them. The Viceroy, in whom resides the imperial authority, convenes the principal Mandarins of his province to take cognizance of the good or bad qualities of the Governors, Lieutenants, and inferior officers, and privately informs the Emperor of those who misbehave themselves, who are either deprived of their offices, or cited to appear and justify their conduct. On the other hand the power of the Viceroy is counterpoised by that of the great Mandarins, who may accuse him when he acts inconsistently with the good of the public, and even the people when oppressed by him, may petition the Emperor for his removal. The least insurrection is laid at his door, which if it continues three days he must answer for at his peril. It is his fault, say the laws, if disturbances spring up in his family, that is, in the province over which he has the charge.

[Causes are generally decided and sentence given by a single Mandarin, who, after a short process, and the examination of both parties, orders the loser to be bastinadoed, either for carrying on an unjust prosecution, or maintaining a cause contrary to equity. This is the common punishment for the meaner sort; but cannot be inflicted on a Mandarin, till he is deprived of his office.

The next punishment is a collar made of two pieces of wood, hollowed in the middle, and smaller or greater, according to the nature of the crime; this is put on the delinquent's neck,

neck, and sealed with the seal of the tribunal, with a piece of paper denoting the nature of the crime, and the duration of the punishment.]

These, except imprisonment, are all the punishments, which the *Chinese* laws permit the Mandarins to inflict on criminals: they may indeed condemn to exile; but their sentence must be examined by the supreme courts. The capital punishments are strangling. Mean and ignoble persons are beheaded; for in *China* the separation of the head from the body is disgraceful. On the contrary persons of quality are strangled, which is a more honourable death: but if their crimes are very great, they are punished like mean persons, and sometimes their heads are cut off, and hung on a tree in the highway. Rebels, traitors, the children who murder a parent, and the servants who murder their master are cut in pieces. After the executioner has tied them to a post, he cuts the skin of their foreheads, and tears it by force till it hangs over their eyes, that they may not see the torments they are to endure. Afterwards he cuts off the flesh from their bodies wherever he thinks fit, and when tired of this barbarous employment, he leaves them to the tyranny of their enemies, and the insults of the mob.

As the Emperor is considered as the father of his people, the greatest respect is paid to the parental authority, and one cannot imagine how far this first principle of nature is carried. There is no submission, no point of obedience which

which a father cannot command, he is an absolute sovereign in his own family while he lives, and at his death, is honoured as a God. He is not only absolute master of his estate, which he may distribute to whom he pleases; but also of his concubines and children, whom he may even sell to strangers, if their behaviour displeases him; and if a father accuses his son of any crime before a Mandarin, there needs no proof of it; for if a father complains, they make no doubts but that the son is in fault. If a son is so wicked as to mock his parents, or if he arrives at such a height of madness as to lay violent hands on them; the province where it is done is alarmed: the Emperor himself judges the criminal: all the Mandarins near the place are turned out, especially those of that town, who have been so negligent in their instructions. The neighbours are all reprimanded for neglecting, by former punishments, to stop the iniquity of the criminal before it arose to such a height; for they suppose that such a diabolical disposition, must have shewn itself on other occasions, and that it is impossible to arrive at such a pitch of wickedness at once. As to the criminal, they cause him to be cut into a thousand pieces; they burn his mangled corpse, destroy his house to the ground, and even those that stand near it, and set up monuments and memorials of so horrid an action.

To preserve peace and order, the utmost modesty and civility are inculcated; they have prescribed forms of salutation and address, and in paying visits a great number of troublesome

ceremonies, kneeling, cringing and gestures are to be observed. Their feasts are ceremonious even to the most extravagant and ridiculous excess.

Every guest has a separate table without tablecloth, napkin, knife or spoon; for every thing is ready cut to their hands; and they never touch any thing but with two little instruments tipped with silver, which the *Chinese* handle very dexterously. They begin their feasts with drinking wine, which is given to every guest at one and the same time, in a small silver or *China* cup, which all the guests lift with both hands as high as their heads, thus presenting their service to each other without speaking, and inviting each other to drink first. After the first cup a large vessel of hashed meat is set on the table. Then every one observes the motions of the master of the feasts, according as he gives the sign, they take their two little instruments, brandish them in the air, and after twenty different motions, strike them into the dish, from which they bring up a piece of meat, which must neither be eat too hastily nor too slowly: in all this you must observe time, that all may begin and end at once. Soon wine is again brought, which is drank with the same ceremonies as before. Then comes a second mess, which they dip into as into the first, and thus the feast is continued, drinking between every mouthful, till there have been twenty or twenty-four different dishes at table, and they have drank as many cups of wine; but they drink as little as they will at a time, and their wine is small. When all the
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dishes are served, no more wine is brought, and the guests may take out of any of the dishes before them; but it must be done when the rest of the guests take out of some of the dishes; for order and uniformity are held sacred. At this time they bring in rice and bread; for as yet nothing but meat has been brought; they also bring fine broths made of flesh or fish, in which the guests may mingle their rice. They sit at table grave and silent, till the master seeing they have all done, gives the sign to rise, on which they retire into the hall or garden; but in about a quarter of an hour return, when they find the tables covered with sweetmeats and dried fruit, which they keep to eat with their tea. This entertainment is followed by the entrance of a company of strollers, who act a long tedious play.

The *Chinese* have also their solemn feasts, which they celebrate with great pomp. One of the principal of these is on the 15th day of the first Month, called *The feast of Lanthorns*, from the multitude and grandeur of the lanthorns exhibited in the evening; many grandees retrenching every year something from their tables, apparel, and equipage, to shew the greater magnificence in the lanthorns used on this occasion, some of which cost 2000 crowns. The largest are above twenty feet in diameter, and are lighted by an immense number of wax-candles and lamps: but those that are more common are of a middling size. These are generally composed of six faces, or panes, each of which has a frame of varnished wood

adorned with gildings, four feet high, a foot and a half broad, covered on the inside with fine transparent silk, on which is painted flowers, trees, rocks, and sometimes human figures. The painting is very curious, the colours lively, and the wax-candles give the painting a beautiful splendor. These six pannels joined together, compose an hexagon, surmounted at the extremities by six carved figures that form its crown. Around it are hung broad strings of sattin of all colours, with other silken ornaments, that fall upon the angles without hiding the light or the pictures. The feast of lanthorns is also celebrated by bonfires and fireworks, which though very agreeable, are far from being so fine as some authors have represented them.

Notwithstanding the excellent constitution of the *Chinese* government, which teaches all the rules of civility, the people are far from being remarkable for humanity and integrity. Tho' gaming be forbidden to persons in all ranks, it does not hinder the *Chinese* from playing so long till they have lost all their estate, their houses, their children, and their wives, which they sometimes hazard on a card; for there is no degree of extravagance to which avarice will not carry them: but they take great care to conceal their gaming.

The men do not follow their own taste in the choice of a wife; for they never see her before-hand, but take her parents word, or that of some old women, who are a kind of inspectors, and are employed for that purpose; but
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are in general in fee with the girl's parents, who reap an advantage from their daughter's being thought beautiful, witty or genteel: for as the *Chinese* buy their wives, they give more or less, according to their supposed good qualities. The parties having agreed on the price; the contract being made, and the money paid down, both sides prepare for the marriage. When the day arrives, the bride is carried in a sumptuous chair, preceded by hautboys, drums and fifes, and followed by her parents, relations and friends. All the portion given by her father is her cloaths, and some household goods. The bridegroom stands at his door richly dressed to receive her: he opens the sedan, and having conducted her into a chamber, delivers her to several women invited thither for that purpose, who spend the day together in feasting and sports, while the husband entertains his friends in another room. This being the first time in which the bride and bridegroom see each other, both, or one of them frequently disliking their bargain; it is a day of rejoicing to their guests, but of sorrow to themselves. The woman must submit, though she don't like the man; but the husband is not always so complaisant; for some on opening the chair to receive the bride, repulsed by her shape and aspect, have shut it again, and sent her back to her friends, chusing rather to lose their money than take possession of so bad a purchase.

When the *Tartars* in the late war took *Nankin*, they formed a design which made the

Chinese merry, notwithstanding all their misfortunes. Among the disorders committed by the victors, they endeavoured to seize upon all the women in the province, in order to make money of them; they carried them to that city, and shut them up together in the magazines with other goods. As they were of all ages and degrees of beauty, they resolved to put them into sacks; to carry them to market, and to sell the disagreeable and the handsome at the same price, without the sacks being opened. Two crowns was the value set on each sack, for which the purchaser in this lottery was to have the chance of obtaining a woman either in the bloom of youth, a matron, or a wife wrinkled with age. Thus did these soldiers, ever insolent in prosperity, abuse their victory, and shew themselves more barbarous in one of the most polite cities in the world, than they had been in the desarts of *Tartary*.

On the day of sale there was no want of purchasers. Some came with the hopes of recovering their own wives and children, who were among the captives, and others were led thither with the flattering expectation that fortune would favour them, and that for so trifling a sum they might obtain a woman blooming with youth and beauty. In short, the novelty of this affair brought a great concourse from all the adjacent parts. An ordinary fellow who had but two crowns in the world, purchased a sack like the rest, and carried it off; but was no sooner out of the crowd, than curiosity, or a desire to relieve the person in his sack,

sack, made him listen to her entreaties, and he could not forbear to open it. When, to his amazement and confusion he found it contained an old woman, whom age, grief, and ill treatment had rendered extremely disagreeable. In the first transport of his rage he resolved to throw both the woman and the sack into the river, and thus to comfort himself for the loss of his money, by the barbarous gratification of his revenge on the innocent cause of his vexation. But she instantly stopped his hand. Son, said she, be of good cheer, your lot is not so bad as you imagine; take care of my life, and I will render your's happy. Somewhat pacified at these words, he took her into a house hard by, where she let him know that she belonged to a Mandarin of note in the neighbourhood, to whom she wrote immediately. He sent her an equipage agreeable to her quality; she carried her deliverer along with her, and was afterwards so good a friend to him, that he had never reason to complain of his having laid out two crowns in the purchase.

But to proceed, a husband cannot divorce his wife, except for adultery, and in a few other cases that seldom happen; the husband may then sell his wife; but if he disposes of her without just reason, both the buyer and seller are severely punished; yet the husband is not obliged to take her again. The *Chinese* are generally so extremely jealous, that they will not suffer their wives to be a moment in private even with their own brothers. The
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men may have as many concubines as they please, and their children have an equal claim to the estate; they are indeed esteemed the children of the wife, and they accordingly call her mother. She indeed is the sole mistress of the house; and the concubines serve and honour her.

Yet the people who are distressed by want are permitted to expose their children. Thus when the family feels the distress of penury, when the mother falls sick, or when she has no milk, it is common to condemn the poor helpless innocent to perish in the streets: and frequently they are so void of humanity as to engage their midwives to stifle the females in a basin of water, as soon as they are born. In all this the *Chinese*, notwithstanding their boasted politeness, are as savage as the untutored *Hottentots*.

[As the whole frame of the *Chinese* government is founded on filial piety, they pay the greatest honour to their deceased parents. The usual time of mourning is three years; but it is commonly reduced to 27 months, during which they cannot exercise any public office; so that a Mandarin is obliged to quit his government; to live retired, and give himself up to grief. The mourning colour is white. The funeral is pompous and expensive, and a son will sometimes sell himself to buy a magnificent coffin for his father. They are prohibited from burying their dead within the walls of a city, but are permitted to keep them in their houses, which they often do for several months, and
even

even years, enclosed in their rich coffins, daubed on the inside with pitch, and without japanned: however, if a son does not, at last, cause the corps of his father to be laid in the tomb of his ancestors, however distant it may be, he will lose his reputation.]

The *Chinese* are Pagans of several sects; one of the principal of which is composed of the worshippers of *Foe* or *Fo*; a religion brought from *India*. These believe transmigration, and their Bonzes, or Priests, who are frequently great hypocrites, grossly impose on the credulity of the people. Two of these Bonzes one day seeing two large ducks in a rich farmer's yard, fell on their faces before the door, and bursting into bitter lamentations, the good woman, who saw them from the chamber-window, came down to ask the cause of their affliction. They informed her, that the souls of their fathers inhabited the bodies of those creatures, and that the dread of her killing them, was what they could not support. The woman answered, that she intended to sell them, but as they were their fathers, she would keep them safe. But, perhaps, said the Bonzes, your husband will not be so charitable, and then if any accident should happen to them, it would kill us. At last, after a long discourse, the good woman was so far moved by their tears and importunity, that to comfort them, she committed the ducks to their care, and allowed them to keep them for some time. They took them with the appearance of the greatest respect; and prostrated themselves
before

before the unconscious ducks; but that very evening made an entertainment for some others of their order, and the ducks were eaten for supper.

They likewise get money from the people by public acts of penance, which are sure to procure them the esteem and compassion of the ignorant multitude. I have seen them dragging a long iron chain, as thick as one's arm, and about 30 feet long, fastened to their neck or legs. Thus it is, say they, at every door as they pass, that we expiate your faults; and sure this deserves some alms. Others in public places strike their heads with large bricks, till they are almost covered with blood. One day I met in the middle of a town a young Bonze, of a good mien, and with such an ingenuous and modest look as might easily move compassion. He stood upright in a sort of sedan, the inside of which was like a harrow, full of nails with the points sticking inwards, so that he could bend no way without being wounded. Two fellows were hired to carry him from house to house, while he endeavoured to excite compassion, by telling the people, that he was shut up in that chair for the good of their souls, and was resolved never to leave it till they had bought all the nails, of which there were above 2000, at the value of sixpence each; the smallest of which he said, would derive incomparable blessings on themselves and families; since their charity would be bestowed on the God *Fo*, to whose honour, they were going to build a temple. The Bon-

ze directing this discourse to me, I advised him to leave his prison, and to go to the temple of the true God, to be instructed in heavenly truths, where he might submit to penances less severe, but more wholesome. He calmly replied, that he was obliged to me for my advice; but would be much more so, if I would buy a dozen of his nails, which would certainly procure me a good journey. Here hold your hand, said he, take these, on the faith of a Bonze, they are the best in all my sedan, for they prick me the most, yet you shall have them at the same rate, at which I sell the others. The tone in which he uttered these words would on another occasion, have made me laugh; but I left him with a mixture of pity and contempt.

The *Chinese* are, however, sometimes weary of paying useless addresses to their idols, which are very numerous: for it often happens, that if after worshipping them a great while, the people do not obtain the blessing they desire, they use them in the most reproachful manner; some load them with hard names, and others with hard blows: We lodge you, say they, in a magnificent temple, we cover you with gold, and offer to you food and incense, and after all you are so ungrateful as to refuse our requests. They then tie the idol with cords, pluck it down, drag it along the streets, through all the mud and dunghills. Yet if they soon after obtain their desire, they then take the idol, and with great ceremony carry it back, and place it again on its niche, after they have washed it clean, fallen down before it, and made
excuses

excuses for what they have done; promising that if it will forget what is past, they will gild it again.

These sects are, however, only tolerated; the religion of the court, and that of the Mandarins, consists in following the precepts and doctrines of *Confucius*, an excellent moral philosopher, and those of the other sages of antiquity; which they have intermixed with many idolatrous and superstitious customs. They are far from abstaining from flesh, and almost all the people, not only feed on the animals that are usually eaten in other countries; but on cats, dogs and horses, and even on such creatures as die of themselves; though their principal food is hogs.

The *Chinese* in writing do not use pens made of quills, like the *Europeans*, nor canes or reeds like the *Arabians*, nor crayons like the *Siamese*; but only hair pencils. When they sit down to write, they have upon the table a piece of polished marble, with a hollow at one end that contains a little water, into which dipping a stick of *Indian* ink, they rub it upon the smooth part of the marble, and into the liquid ink thus made, dip their pencil. Every word has a different character; for they have no idea of expressing sounds on paper, by the letters of an alphabet. They write from the right to the left, and end their books where we begin ours; so that our last page stands in the place of their first.

The *Chinese* paper is made of the inner bark of the bamboo, which is soft and white: this they

they beat in clear water ; after which it is formed into sheets by being taken up in long and broad frames. Some of these sheets are ten or twelve feet long ; they are exceeding white and smooth, and each sheet is dipped in alum water, instead of size. They have also paper made of cotton, which is, indeed, the whitest, finest, and most used.

Printing which is in a manner in its infancy in *Europe*, has been used from all antiquity in *China* : but their manner of printing is very different from ours. As they have no letters, they are obliged to cut the marks which stand for words on even blocks of wood. He who intends to print a book has it fairly wrote, and then the wood cutter glews each leaf upon an even smooth pear-tree board, and cuts out whatever is not to appear when printed, leaving the characters as perfect as those of the original. Having thus prepared the block, they rub it over with a brush dipped in ink, and placing the paper upon it, they rub a dry brush gently over the back of the paper, pressing it down a little, that it may imbibe the ink, and take the impression. All this is done with great expedition. They print only on one side of the leaf, and finish a whole book in the manner here described ; after which it is bound, and covered either with a neat sort of grey pasteboard, or with fine sattin or flowered silk, which costs little, and some are covered by the binders with red brocade, interspersed with gold and silver flowers.

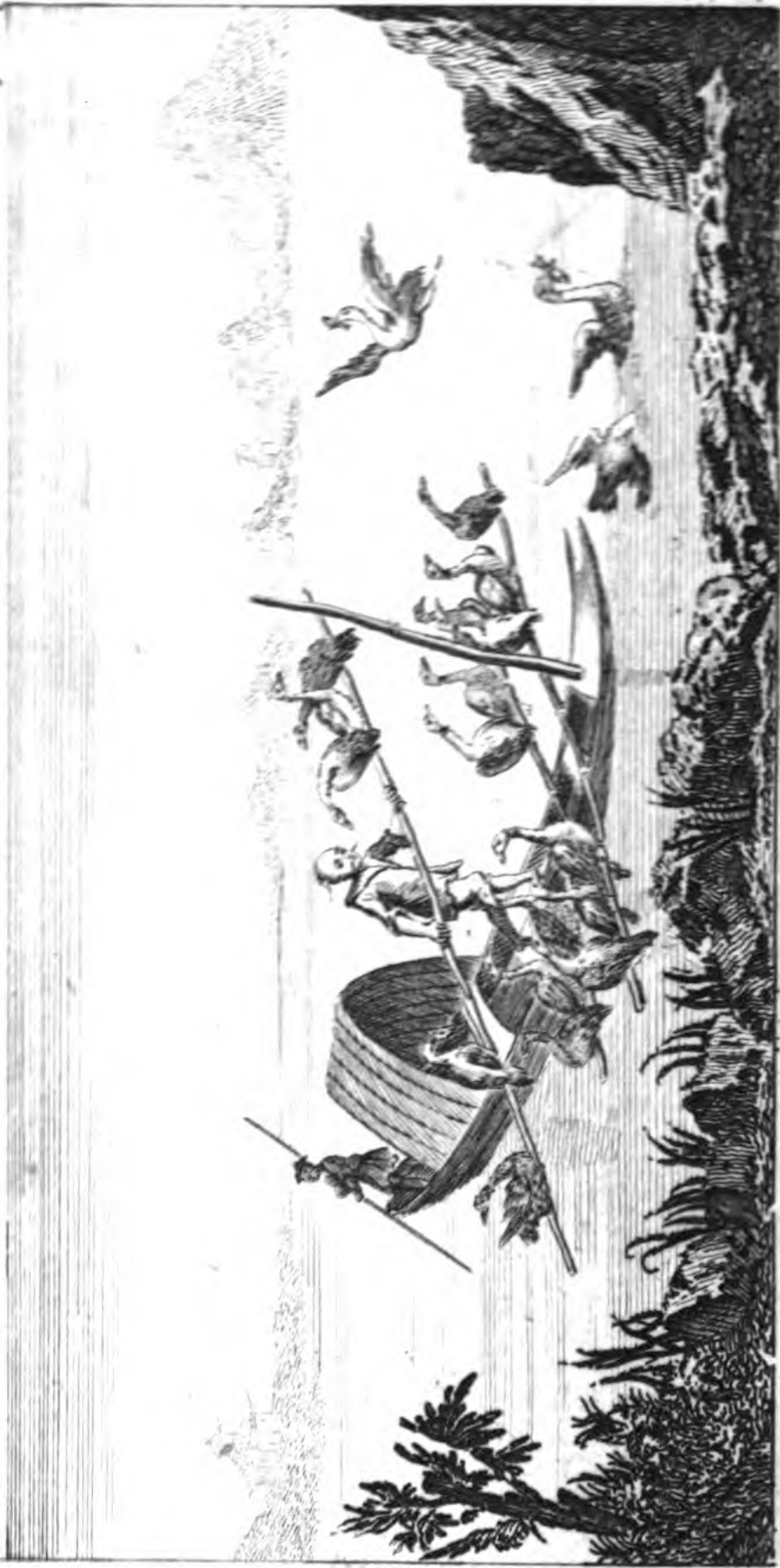
The *Chinese* have a variety of books on morality, medicine, of agriculture, of plants, of the military art, of history, astronomy, philosophy, and the mechanic arts; romances, comedies, tragedies, and abundance of treatises composed by the Bonze's, on the worship of the deities of the country: so that some of their public libraries are said to contain 40,000 volumes.

The *Chinese* are well skilled in the management of the silk-worm, and in raising and manufacturing the richest silks; in making cabinets resembling those of *Japan*; and are particularly famous for their porcelain, so well known in *Europe* by the name of *China*.

Among the other instances of their ingenuity, that practised in fishing appears not the least extraordinary. Besides, the line, nets, and the ordinary instruments used in *Europe*, which they employ as well as we, they have two methods that appear extremely odd. The one is practised in the night by moonshine; they take two long strait boats, and nail on the sides from one end to the other, a board about two feet broad, painted white, and finely varnished. This plank slopes outward, and almost touches the surface of the water: in order to answer their purpose, they turn towards the moon, that the reflection of that luminary may encrease its brightness: when the fish playing and mistaking its colour, for that of the water, spring up towards it, and either fall upon it, or into the boat. So that the fishermen with very little trouble soon fill their boat.

The

1



An extraordinary manner of Fishing with Birds.

The second manner of fishing seems at first equally surprizing: as the *Europeans* and others breed up hawks to fly at the game, and catch birds, they train cormorants to catch fish: one fisherman can easily look after a hundred of them: he keeps them perch'd on the sides of his boat, waiting patiently for their orders, till they are come to the place designed for fishing in, and then at the first signal each takes its flight, and flies the way assigned it. 'Tis pleasant to see them divide among themselves the whole breadth of the river, or of the lake; they seek up and down, they dive, come up again, and hover over the water till they perceive their prey; when they instantly dart upon it, seize it with their beak, and bring it to their master. When the fish is too big, they help one another interchangeably, one taking it by the tail and another by the head, in which manner they carry it to the boat, where the men hold out long oars or strong canes for them, on which they perch with their fish, which they do not part with till they go in search of others. When they are weary they let them rest a while; but give them nothing to eat till the fishing is over; during which time the throats of each cormorant are tied with a small cord, for fear they should swallow the small fish, which might prevent their having any inclination to return.

As the land of *China* is incapable of maintaining its inhabitants, the dread of want puts every body in motion, and they have a thousand methods of getting money, which other

nations would never think of. If indeed, they would accompany labour and natural industry with a little more honesty, especially with respect to strangers, they would make complete merchants; but they seldom fail to cheat whenever it is in their power. They falsify almost every thing they sell; and in particular they are said to counterfeit gammons of bacon so artfully, that people are often mistaken in them, and when they have boiled them a long time, they find nothing, when they sit down to eat them, but a piece of wood under a hog's skin. 'Tis certain that a stranger will be always cheated, if he buy alone, let him take what care he will: he should employ a trusty *Chinese*, who knows all the tricks of his countrymen; and indeed even then you will be very happy if he that buys for you, and he that sells, do not colleague together to your cost, and go shares in the profit*.

The

* *Du Halde* observes, that generally speaking, they are not so knavish as *Le Compte* here represents them; but acknowledges, that when they have to do with strangers, they seldom fail to cheat them if they can; and that they have the art to open the breast of a capon, and taking out all the flesh to fill up the hole, and close it so nicely, that the cheat is not perceived till the fowl comes to be eaten. These tricks he, however, observes, are seldom practised on any but strangers; and that at a distance from the coast, the *Chinese* themselves will scarce believe them. The brave Commodore *Anson* found to his cost, that they were guilty of many other artifices equally mean and disingenuous

The following instance will perhaps give a more perfect idea of their character. An *English* Captain having bought some bales of silk of a merchant of *Canton*; on opening them he found that they were almost all filled with rotten silk; upon which he reproached the *Chinese* in the severest terms, for his disingenuity and knavery; while the other heard him very unconcernedly, and only made this reply: *Blame, Sir your rogue of an interpreter; for he protested to me, that you would not examine the bales.*

Their subtilty in deceiving is still more extraordinary in their thieves and robbers, who break through the thickest walls, burn gates, and make great holes in them. by the help of a certain engine that fires the wood without any flame. Thus they penetrate into the most private recesses, and having, it is said, a certain drug, the fume of which stupifies the senses, and casts persons into a deep sleep, they enter into the very bed-chambers without being perceived; and when the people awake in the morning, they are amazed to find their bed without curtains; their chamber unfurnished; and the tables, cabinets, coffers, and every thing removed without any footsteps being seen of the thieves but the hole in the wall, at which they went out with all the moveables of the house.

ous with those already mentioned, for which we shall refer our readers to Vol. VIII. of this work, pag. 205, --- 210.

There are, however, some few exceptions to this general character of the *Chinese*, honesty and disinterestedness are sometimes to be found among them; but the examples are very rare: we, however, met with a singular instance of it in one who had not embraced the doctrines of *Christianity*; for on our first arrival, offering a present to a Commissioner of the Customs, he protested, notwithstanding all our earnest entreaties, that he would never receive a present from any man while he was in his office; but if one day he should chance to be in another station, he would, with all his heart, receive from us some *European* curiosity.



C H A P. IV.

The Climate, Fertility, Mines, Vegetables, Beasts, Birds, and Fishes of China.

CHINA is, from north to south, of greater length than *Tartary*; but is not equal to it in breadth from east to west. Yet in the narrowest part it extends 360 leagues, or 1080 miles.

It is remarkable, that though the northern provinces of *China* do not extend to above 42 degrees north latitude, yet the rivers and canals are frozen four months in the year; that is, from the middle of *November* to the middle of *March*: but when the wind does not blow from the north, the frost is not attended with that

that piercing cold, which at such a time is felt in *Europe*. This may be attributed to the nitrous exhalations arising from the earth, especially when the weather is clear, which is so constant, that during the winter, the sun is very seldom obscured. The rainy season is only towards the end of *July*, and the beginning of *August*; but though it seldom rains at any other time, the dew that falls in the night moistens the earth; but this moisture dries at the rising of the sun, and is succeeded by the air being filled with a dry dust, that penetrates the closest recesses; and has such an effect on those who travel on horseback, that they who have tender eyes are obliged to cover their faces with a loose veil. In the southern parts of *China* the heats, during the summer, are very excessive.

China being of great extent, the nature of the soil is different, according to its situation. The land, like all others, is divided into hills and plains; but the latter are so even, that one would imagine that the *Chinese* have ever since the foundation of their monarchy, been employed in nothing but levelling them; and their manner of meliorating their ground being to let water through it, they could not think of a better way of rendering the whole country fertile, than that they have taken; for was it not for their numerous canals, those parts that lie highest would have been subject to continual drought, and the rest have lain always under water. Their mountains are cut out like a pair of stairs, from the top to the bottom,
that

that the rain-water may spread equally, and not wash down the ground with its seeds. A long series of such hills, surrounded with such terrasses, losing in breadth as they gain in height, afford a very entertaining landscape.

Their mountains are, for the most part, less stony than ours, and covered with a mould that is light, porous, and easily cut; and what is most surprizing, so deep, that in most provinces you may dig three or four hundred feet in depth before you come to the hard rock. Nature, however, has not every where equally distributed her favours; [for some places are naturally so fertile, as to yield two crops a year; while others owe their fruitfulness to the indefatigable labour of the husbandmen.] She has been less lavish of her favours in the provinces of *Chenfi*, *Honan*, *Canton* and *Fokien*: yet even there the mountains are covered with a variety of strait and lofty trees, among which are tall cedars. They have other mountains, that produce gold and silver, iron, tin, and mercury. Their silver mines are not now worked; but as for their gold, the torrents wash great quantities of it into the plains, and a number of people are solely employed in looking for it among the sand and mud, where it is found so pure as to need no refining.

The mines of common copper supply the empire with small money. But the most extraordinary sort of this metal is white copper, which is of that colour when dug out of the mine, and more so on the inside than without. It appears by many experiments made at *Pekin*,
that

that its colour is owing to no mixture ; on the contrary, all mixtures diminish its beauty ; for when it is rightly managed, it looks exactly like silver ; but there is a necessity of mixing a small quantity of some other metal with it, to soften it and prevent its brittleness ; and therefore those who would have it keep its fine colour, mix with it a fifth part of silver.

There are in *China* also many mines of pit-coal, of which there is a very great consumption. In the mountains are found lapis armenus, cinnabar, vitriol, allum, jasper, rubies, rock crystal, load-stones, porphyry, and quarries of different kinds of marble.

The canals of *China* have been mentioned among the works which shew the art and industry of the inhabitants ; and the rivers from whence these derive their sources are very considerable. The river *Kiam* rises in the province of *Yunnan*, and after having watered three other provinces, and run a course of 400 leagues discharges itself into the eastern sea. The *Chinese* have a proverb, that *The sea has no bounds, and the Kiam no bottom* : and indeed in some places they have found none ; but as their pilots never carry a cord of above fifty or sixty fathoms in length, the impossibility of finding a bottom with their ordinary plummet, probably gave rise to this hyperbole. This river is in many places extremely rapid, and the passage along it is very dangerous.

The most considerable river, next to the former, is the *Hoambo*, or the *Yellow River*, so called, because the earth it sweeps away with
it,

it, especially in heavy rains, gives it that colour. The *Hoambo* has its source at the extremity of the mountains that bound the province of *Soutchouen* in the west: from thence it runs into *Tartary*, where it flows for some time along the great wall, and re-enters *China* between the provinces of *Chanfi* and *Chenfi*; it then waters several other provinces, and after flowing 600 leagues, discharges itself into the east sea, not far from the mouth of the *Kiam*. This river is very broad and rapid, but neither very deep nor navigable: besides these, there are abundance of other rivers in *China*, that are more commodious for trade and commerce; but as they afford nothing uncommon, we shall not enter into a particular description of them.

China also abounds with lakes, one of which named the *Jau*, is, thirty leagues in circumference, and is like the sea, subject to storms: indeed almost every province has lakes of a prodigious extent; these have a communication with the rivers and canals, and are well stocked with fish.

The plains are extremely beautiful, they are all cultivated, and so afraid are the inhabitants of losing an inch of ground, that they have neither hedge nor ditch. All the northern and western provinces bear wheat, barley, several kinds of millet and tobacco, with black and yellow pease, with which they feed their horses, as we do with oats: the plains to the south, being a watery country, produce rice. The husbandmen first sow it like other corn,
and

and on its being grown about two feet from the ground, pull it up by the roots, and set it in strait lines checquerwise, in small parcels like sheaves, that the stalks may support each other, and the easier resist the wind.

The soil is proper for all manner of fruits ; it produces apricots, peaches, pears, apples, figs, grapes of all kinds, and especially excellent muscadines. There are also pomegranates, walnuts, chesnuts ; and in general all that we have in *Europe* ; but as the *Chinese* are strangers to the art of grafting, they are for the most part inferior in goodness to ours, and there is no great variety among each distinct sort.

In the southern provinces grow other fruits that are in greater esteem among the natives ; for besides oranges of several kinds, lemons, and citrons, which were many years ago brought into *Europe*, there are other fruits that have a fine taste and flavour, that seem peculiarly natives of the country ; particularly what they call the lichi, which is of the size of a date, and has a soft pulp of a very agreeable taste, which it partly loses on its becoming dry and wrinkled like a prune. Ananas, guavas bananas and cocoas have been transplated from the neighbouring islands. Besides these there is a tree which bears a small fruit that in shape, colour, shell and taste, are extremely like a pea. This tree is common in several provinces, and in respect to its height, its spreading branches, and the thickness of its trunk, is excelled by few.

But

But among the trees that are most likely to raise the envy of the *Europeans* are the four following. The first is the varnish tree, which is of a small size, and has a leaf resembling the wild cherry: a gum distils from it drop by drop like the tears of the turpentine-tree, and if an incision be made in it, it yields a greater quantity of liquor; but then it soon destroys the tree. This varnish is much used, and is greatly esteemed by the artificers: it takes all colours alike, and if it be well managed, neither loses its lustre by the changes of the air, nor the age of the wood to which it is applied.

There is also another tree from which a liquor is obtained that differs but little from varnish.

Another is termed the tallow-tree. This is as large as a high cherry-tree; the leaves are of a lively red, and of the shape of a heart; the fruit is contained in a rind, which, when ripe, opens in the middle like a chesnut: it consists of white kernels of the size of a hazelnut, whose pulp has the properties of tallow, and of which candles are accordingly made.

The white wax-tree is no less extraordinary. It is not so tall as the tallow-tree; and has longer leaves, and a whiter bark. A small kind of worm fixes itself to the leaves, and forms a sort of combs much smaller than an honey-comb, the wax of which is very hard and shining, and of far greater value than the common bees-wax.]

They have most kind of woods that are to
be

be found in *Europe*, and several others, among which is the *tse-tam*, or rose-wood, which is of a reddish black, and full of fine veins that seem painted. This wood is fit for the finest sort of joiners work.

[Among the shrubs, the most extraordinary is that of tea, which is distinguished into several different sorts. One of the principal of them is the *song-lo*, which we call green tea. It is planted in the manner of vines, and if not cut will grow seven or eight feet high. The flower is white, and in the shape of a rose, in the autumn, when it drops off, there appears a berry in the shape of a nut, a little moist, and of no bad taste.

There is another sort of the tea shrub which grows in the province of *Fo-kien*, and is called *vui*, or *bohea*. The only difference between this tea and the former, is, that the leaves of that are longer and sharper pointed, and those of the latter of a darker colour. This last being esteemed more salutary is most generally used throughout the empire.

From this shrub are prepared three sorts of tea; the first, of the tender leaf when newly planted, which is seldom exposed to sale; but serves to make presents of, and to send to the Emperor: this is called *man-cha*, or imperial tea. The second consists of leaves of a sensible growth, and is esteemed a very good sort. The remaining leaves are suffered to arrive at their full growth, and this makes a third sort; and a fourth is made of the flower itself.

There are also several other kinds of teas; but they are very little different from the two principal sorts, except in what is owing to the nature of the soil in which they are planted.

The flowering trees and shrubs are very numerous throughout the empire. In these the *Chinese* have the advantage of the *Europeans*, as the *Europeans* have of them with regard to flowers that spring from seeds, and small roots. Large trees are to be seen there that perfectly resemble tulips; the flowers of others are like roses, which intermixed with the green leaves make a very beautiful appearance.

Among the animals is an odoriferous deer, which is without horns; the hair is of a blackish colour; and its musk-bag is composed of a very thin skin, covered with exceeding fine hair: the flesh is good to eat, and served up at the best tables.

Among the other animals are horses, which are very indifferent, small asses and mules, some cows and buffaloes, white goats and black hogs, which last are excellent food, greatly superior to the pork of *Europe*. There are also a prodigious number of bucks, does, wild boars, elks, hares, rabbits, and squirrels.

In the southern provinces are parrots of all sorts, exactly resembling those brought from *America*. They have the same plumage, and the same aptness for talking: but they are not comparable to the bird called the Golden Hen. There is no birds in *Europe* any thing like it. The liveliness of the red and yellow, the plume on the head, the delicate shadowing of the tail, the

variety of colours in the wings, together with a well shaped body, render it the most beautiful of the feathered kind ; besides, the flesh is more delicate than that of the pheasant.

But it is certain that the *Fong-whang*, whose figure is often painted, and set off with a vast number of ornaments, is only a fictitious bird; like the phoenix.

There are prodigious numbers of tame ducks in *China*, and the natives hatch the eggs in the oven, or in dung, and putting the young ones in boats, carry them to the sea shore at low water ; where they feed on oysters, and other shell-fish : several boats go together, whence many flocks of these ducks are intermixed upon the shore ; but as soon as the men strike on a bason, it is said, that each flock returns to its own boat as pigeons do to their houses.

There are also in some parts of *China*, abundance of wild and tame peacocks ; and likewise geese, woodcocks, partridges, pheasants, quails ; all these last are very common, and are sold exceeding cheap.

There are butterflies in the province of *Quang-tong* so much esteemed, that the largest and most uncommon are sent to court, where they become a part of certain ornaments in the palace. Their colours are surprizing lively and diversified. In the day time they appear without motion on the trees, and are easily taken ; in the evening they begin to flutter about, much like our bats, and some of them, when their wings are extended, seem to be as large.

There is scarce any sort of fish in *Europe*, but what is to be met with in *China*, as lampreys, carps, soals, salmons, trouts, sturgeons; besides many of an excellent taste, that are quite unknown to us.

One of those most esteemed is the armour fish, so called from its back, belly and sides being covered with sharp scales, regularly placed in rows, one over another, much like the tiles on the roof of a house. It is an admirable fish of about 40 pounds weight; it is exceeding white, and in taste resembles veal.

In calm weather they catch another sort of delicate fish, called by the people of the country the meal fish, from its exceeding whiteness. There are such prodigious shoals of them in the sea near the province of *Kyang-nan*, that they commonly take 400 weight of them, at one draught of the net.

One of the best sorts of fish *China* affords, resembles a sea-bream, and weighs five or six pounds, and is so cheap, that it is commonly sold for the value of about a farthing a pound, and for only about twice as much on its being carried twenty leagues up the country.

In the province of *Kyang-nan*, are very large fish, which coming out of the sea, or Yellow River, throw themselves into vast plains covered with water; but matters are so ingeniously contrived, that when the plains are sufficiently stocked with these aquatic animals, the people drain off the water, and the fish being left on dry land, are taken without difficulty, salted, and sold to the merchants, at a very cheap rate.

In

In the river *Yang-tse-kyang*, the natives catch a variety of excellent fish, and among others, one called *Whang-yu*, or the yellow fish, which is of an extraordinary size, some of them weighing upwards of 800 pounds; they are also of an exquisite taste; but they are only to be caught at certain seasons, when they come out of the lake *Tongting-hu*, into this river.]

To these I shall only add the gold or silver fish, as being remarkable on account of its beauty, whence it is kept by the grandees in basons in their courts or gardens. They are commonly of a finger's length, and proportionably thick, the body being finely shaped. The male is of a beautiful red, from the head to above half way down the body, and the remaining part, together with the tail, is gilded; but accompanied with such a bright and dazzling lustre, that our best gildings fall vastly short of it. The female is white, the tail and some part of the body perfectly resembling silver. The tail of neither kind is smooth and flat, like that of other fish; but form a sort of thick and long tuft, that adds a particular beauty, to this little creature.

[We cannot conclude our account of this species of animals, and of *China* in general, without mentioning a singular method by which all kinds of fish are dispersed into different provinces even before they have life. About the month of *May*, the *Chinese* draw mats across the great river *Yang-tse-Kyang* in order to stop the spawn, which they know how to distinguish at first sight, tho' the water is scarce altered by

198 A DESCRIPTION, &c.

it, with this water mixed with spawn, they fill many vessels, which they sell to the merchants, who go thither at that season in great numbers to buy it, and transport it into different provinces. This they sell by measure to those who have fish ponds belonging to their houses. In a few days the young fry begin to appear in little shoals; but the different kinds of fish cannot be soon distinguished.]

The End of the Sixteenth Volume.



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