ANCIENT ACCOUNTS
35000 of
INDIA and CHINA,
BY TWO
Mohammedan Travellers,
Who went to those Parts in the 9th Century;
Translated from the ARABIC,
By the late Learned
EUSEBIUS RENAUDOT.
With Notes, Illustrations and Inquiries by the same Hand.

LONDON:
Printed for Sam. Harding at the Bible and Anchor
on the Pavement in St. Martins-Lane.
M DCC XXXIII
1733
To

Henry Kelsall, Esq;

This Edition is

Most respectfully Dedicated

and Inscribed by

The English Translator.
THE PREFACE.

IT seemed to me that the Accounts of India and China I here present to the Public, deserved to be retrieved from the Obscurity they have hitherto been in; not only because they are written in a very foreign Tongue, but also because the Original Manuscript, which is in the Comte de Seignelay's Library, seems to be the only one of its kind. Its Age may be sufficiently ascertained by the Character it is in; but we have a plain Proof that it was written in the Year of the Hejra DLXIX, or the Year of Christ MCLXXIII: For at the End there are some Observations, of the same Hand, upon the Extent and Circumference of the Walls and Towers of Damascus, and other Cities in subjection to Soltan Nuroddin, so famous in the Wars Beyond-sea; and the Writer speaks of him as if then living. Now this Prince dyed in the Year above, and so the Manuscript must be about 550 Years old.

But we may be satisfied that our two Authors are more ancient, and that the

The Antiquity of the Manuscripts which contain these two Accounts.

At what Time they were written.

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two Dates they give, the one of the Year CCXXXVII of the Hejra, which is that of our first Traveller, and the other of the Year of the same CCLIV, when a great Revolution hapned in China, are true and just: And these two Dates, correspond with the Years of Christ DCCCLI and DCCCCLXVII.

Every body knows that Marco Polo, the Venetian, was the first that talked to us of China with any Knowledge, and that what he writes was formerly much questioned, because of the seemingly incredible Wonders he relates, many of which have been since confirmed for Truths. Now Marco Polo returned from his Travels in the Year of Christ MCCXCV, whence it follows that our Arabs were four hundred Years before him; and as every Thing, we have of the kind, is posterior to him, these Accounts must be far more ancient than what others have penned. Nor will we except any of the Arabian and Persian Travellers, or Geographers that have written in either Tongue, who have been too partially set forth by some learned Men of our own Times, and very far beyond what they deserve.

The Geography commonly called of Nubia, and suppos'd to be the Work of the Sharif al Edrisi, which was produced in Sicily, and which many Authors call The Book of Roger, because it was undertaken at the Command of Roger II. King of Sicily; is the most ancient we have; and is divided
divided into Climates after the manner of Ptolomæus, whom the Arabs had translated in their Tongue; almost all the Eastern Geographies are methodised by the same Plan; but it affords you no Positions no more than most of the rest, if we except the Geography of Abulfeda, to be resumed hereafter. But this Nubian Geography containing the most curious Particulars we read in the Authors that have appeared since, whether as to natural History, or the Customs and Manners of different Nations, we may safely pronounce it to have been pillaged by later Compilers: And very remarkable it is That this Nubian Geographer, whoever he was, is beholden to our two Authors for most of what he relates concerning the Navigation of the Eastern Ocean, of the Indies, and of China, which alone may evince them to have been of the highest Antiquity among the Writers of their own Nation.

But we do not by this mean to extend the Merit of these two Accounts beyond due Bounds; we are ready to allow them to contain some fabulous Particulars, and many so very obscure that there is no clearing them up; and also that their want of Positions frustrates the Use we might otherwise have made of the Descriptions they give us. But these Disadvantages, which they have in common with all the Arabian Geographers, are amply compensated by a very great number of curi-
curious Things they tell us, and which are scarce to be met with elsewhere.

One of their chief Remarkables is the Course the Arabs and the Persians formerly steered from Bassora and Siraf to the Indies and China; and inversely the Course steered by the Chinese for Arabia and Persia. Many of the Learned who thought with Martini That the Chinese failed by the direction of the Compass as far as Ceylon, and there planted a Colony, have persuaded others That this Voyage was performed by Observation. And hence they concluded it almost impossible but the active and industrious Arabs must have borrowed the useful Invention from the Chinese, and have applied it in their long Runs; it appearing by History that they failed great Lengths, long before the Portuguese discovered the Eastern Parts. Such was the Opinion of the late Mr. Thorvenot, who knew nothing of our two Authors, and who being very much partial in favor of the Chinese, concurred with Martini That they had had the Use of the Compas, and that they had failed to the Island of Ceylon, and even much farther; while Vossius insists on the same, as a Fact not in the least to be doubted, tho' he does not vouchsafe us the least Proof to countenance his Assertion. Our Authors so plainly and circumstantially observe to us That the Indian and Chinese Ships did not stir beyond Siraf, that we cannot but submit to them, and especially as
as they, at the same time, acquaint us. They dared not go farther, because their Vessels were unable to stand the Assaults of the open Sea: But it is not because our two Authors make no mention of the Compasses that we venture to affirm the Chinese and Arabians knew nothing of it; we have other Arguments not to be refuted. But tho' we had no other way of proving this Ignorance upon them, the Course they steered would sufficiently declare it; they forsaking it as too tedious and dangerous, as soon as they came to have the Compass.

In these Accounts also we have many curious Observations upon China, which agree with Marco Polo, and are even confirmed by the most sincere Travellers of later Times: If others there are which clash with what we elsewhere read, they ought not for that Reason alone to be mistrusted, since great Alterations have befallen that Country in the long Course of eight hundred Years or upwards. By the Lights Martini conveys to us in his Chinese Atlas, we discover the Truth of many Things that before appeared fabulous in Marco Polo; and the same may hereafter be discovered of the doubtful Things in our Authors.

Martini is the first that told us The great Cities of China had often changed their Names; and very possible it is that the Names in our two Authors may have obtained in their Time; and tho' they are defective in Positions, we presently know them...
them by the Observations the Europeans have made; for it is in vain to look for them in the Arabian Writings; tho' a contrary Opinion has taken such deep Root among us, that it is seemingly a Rashness to dispute the Point. John Baptist Ramusio, a Man of great Judgment and very extensive Learning, having seen a small Part of Abulfeda's Geography, and therein observed the Names of some Places mentioned by Marco Polo, conceived a very great Veneration for the Work. Castaldo made use of it also for several Positions; and Schickard cited some parts of it, and promised a Translation of the whole. Greaves a learned Englishman actually translated it, and published two of the Climates. Theronot attempted the Thing after him, but dying, the Copy of his Version fell into foreign Hands. All the Learned, and, upon what they have said, all that were Strangers to the Oriental Tongues, have fed up the Public with the excessive Comissions they have bestowed on Abulfeda's Work, tho' often without knowing why or wherefore. Andrew Muller who printed Marco Polo in Latin with tedious Dissertations, and particularly one upon Cathay or Cathai, regrets a Work Schickard had promised, concerning Tartary and China, which he was to have extracted from Abulfeda, and was to have been like his Tarich Regum Persia. The Public may possibly think it a great Disappointment that Schickard did not
not print this Work, or translate Abulfeda, according to his Word; and it must be most readily believed, after so many learned Orientalists have said it, That the Geography of this Author would completely illustrate Marco Polo, and afford us a fair Prospect of China, as Muller will have it. We happen to live in an Age that has been most minutely and almost trisslingly inquisitive into what concerns the Lives and Writings of the Learned: But as it is seldom these Compilers consult any Thing farther than what is contained in Prefaces, and are perfect Strangers both to the Books and Authors mentioned, it may not be amiss to say what is true of Schickard, and afterwards of Abulfeda.

Schickard, who was a Professor in the University of Tubingen, got a large Share of Reputation by a Work he intitled Tarich Regum Persia; which took Birth from the Discovery of a Genealogy written upon a long Scroll, which began with Adam, and ended with a Mohamedan Prince who had had it done; this Schickard took for a very great Curiosity, tho' nothing in the World is less so. He copied the Names, which he often read mistakenly enough, and having collected all that could relate to those Princes; when he comes to the Kings of Persia, he does not say a Word of them that he does not borrow from Teixeira, a Portuguese Author who writes from the Persian.
Persian Histories with the greatest Fidelity! To this he adds some Citations from the Book intitled *Jukbassin*, which has many Curious Particulars of Oriental History, some Passages from the Arabian Geography, but nothing Original. We are sure he had not the least Knowledge of the Authors that wrote this History, which is quite Fabulous, if we except what is said of the latter Kings; and we need only read Teixeira, or the Translated Abridgment of the Persian Histories called *Leb Towarick*, in the fourth Volume of the late Mr. Thevenot's Collection, by Gaulmin, to be convinced of the little value of Schickard's Work, and how unequal he was to the task of writing the History of the *Jenghiz-khanid Tartars*, he ventured to Promise.

Most certain it is also that he in like Manner promised to Translate *Abulfeda*; but Greaves, who, by the Report of those who knew him, was a very worthy Man, not caring to join with Schickard in the Undertaking, wrote to him about it. To which he answered, That the Manuscript in the Vienna Library, was so obscure that it was absolutely impossible to translate it: He copied it however, and his Copy being afterwards purchased in Germany, is now in the King's Library; annexed to it there is part of the Work translated, which requires no great Perusal for us to pronounce it very much an Overmatch for
for Schickard. Greaves was indeed completely qualified; for besides that he was a perfect Master of the Oriental Tongues, and had travelled in the Levant, he was acquainted with the Principal Authors, was profoundly learned, and a consummate Mathematician. He gave us a Specimen of his Work when, in the Year MDCL, he published the Description and Tables of the two Provinces, of Choorarazm and Massarabnabra or the Tranfocane, in Arabic and Latin. In his Preface he acquaints us he had finished the whole Translation of Abulfeda, and he declared as much to some of his learned Friends; but being thrown into Prison by the Parliament, for lending Money to King Charles II. his House was ransacked, and his Work lost: This we had from Mr. Hardy, a very ingenious Gentleman, who knew him intimately well.

The two Climates Greaves has given us, are one of the most curious Parts of all Abulfeda’s Geography; for it takes notice of Cities unknown to the ancient Geographers, and which we are only told of by the Mohammedan History, and our Modern Travels; and what is more, these Parts were subject to the Seljukid Sultans, under the third of whom, Sultan Jalaloddin Malec Shah, there were very able Geographers, who by his order took very exact Observations, as well towards the Jularan Epoch as the Measure of the Earth. The Tartar Princes were actua-
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red by the same laudable Spirit of Curiosity; and to Abulfeda, who dyed in the Year of Christ MCCCXLV, had a great number of pretty exact Tables whereby to settle the true Places of the Cities he mentions. But notwithstanding all this, there are Differences of one, and sometimes two Degrees in the two Climates before us; which is nothing to what there is, of the same kind, throughout the whole Body of the Work, which it may not be amiss to instance by a few Examples.

In order to this we will make Choice of the Country which one would think should have been best known to the Mohammedans, and that is Arabia. Abulfeda speaking of Medina, which is sacred among them, because of the Tomb of Mohammed which there stands, lays it down in 65 or 67 Degrees of Longitude. Ailab a famous City; and formerly very well known, as it was in the Way of the Caravans from Egypt to Mecca, is according to Abulfeda in 53, 54, or 56 Degrees of Longitude. Tima in 67 or 68 Degrees. Tadmor, the ancient Palmyra, in 62 or 66. Hajantabaz, the Seat of the ancient Kings of Yemen or Arabia the Happy, in 65, 67, or 70. Dafar, the Seat of the ancient Homrites, in 67 or 73. Najran or Najran, a City that often occurs in History, in 67 or 75. Aden, still more known, in 65, 67 or 70. Nor is there much more certainty about the Places in other Countries which should have been better known to the Author; nor
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nor can any Thing be offered to justify his Ignorance or Negligence as to the Longitude of St. John d'Acre, or Ptolemais, which he writes to be in either 56, 57, 58, or 70 Degrees. When he gives you but one Number, it is because he found no other in the Books he transcribed, * but it is never the surer for that; he himself does

* The chief of these Differences must arise from a difference of Meridians; for Mr. Renaudot after all he, in the Body of the Book, says in their behalf as careful Observers and intelligent Mathematicians, must be inconsistent with himself to suppose these Numbers are mere Blunders and Inaccuracies. Abulfeda seems to be no more than a Collector, as may be clearly gathered from that Prince's own Preface, and from what Mr. Renaudot here acknowledges. That these various Longitudes are perplexing, every Body must allow, it being hard to determine which is to be preferred, as it is impossible to find out the exact Meridian of each; but that they are slips of Ignorance or Negligence cannot well be supposed. Besides, it is well known, That were any Man, like Abulfeda, to collect from our own best Geographers, or rather Hydrographers, for what concerns the Sea-Coast in particular, too well known to most of the European Navigators, they would be often found to vary a number of Degrees from each other; we need only instance in the Coast of France, next to us, and the Coast of Brazil in America, which now are thought to be rectified, as they doubtless are. But these Variations did not arise from the want of a fixed Meridian, but purely from a mistaken Reckoning or Computation. If some of our best Geographers then have till very lately abounded with Errors of this kind, it is somewhat unreasonable to expect the Orientals to be quite free from them; and as they say, The Knowledge of a Part, is to be preferred to an Ignorance of the Whole; so if we can to a Degree or two settle upon the Longitude of most of the noted Cities in the vast extent of Asia, which might perhaps be done, it must be somewhat more satisfactory than not to know where to look for them at all.
not suppose it, and therein we have where- 
withal to commend his Sincerity: For it 
is to be observed that of about five 
hundred and fifty Cities to be found in him, 
(for Copies vary as to the exact Number) 
he gives no one Position for exact, except 
that of Hama or Hamath. After this we may 
guess what Assistance we are to hope from 
this so applauded Work, towards the 
Reformation of our Eastern Geography; 
as also the Account we are to make of Po-
positions which vary so many Degrees of 
Longitude from each other, and are not 
much better agreed as to Latitude.

The Description of each Country at 
the Head of the Tables, is more valuable, 
and may be of some Use, particularly for 
tracing out the Course of the great Rivers, 
the Nile, the Tigris, the Euphrates, Oxus, 
and a few others. The Accounts of the 
several Cities in these Tables, are very 
concise and exact enough; they do not 
contain the Fables common in the other 
Arabian and Persian Geographers, not ex-
cepting Yacuti himself, so often cited with 
Commendation, who tho' he divides his 
Work into Climates, does not oblige us 
with one Position.

If what has hitherto been said concern-
ing the little Help we are to expect from 
Abulfeda be true, as doubtless it is; it is 
still more certain That he can supply us 
with no Light as to China in particular; 
to be perfectly satisfied of this, we need 
no other Testimony than his own; for 
thus
thus he delivers himself by way of Preface to the little he says of the chief Cities of this Country: "China is, on the West, bounded by the Desart which divides it from the Indies; on the South, by the Sea, as also on the East; on the North, by the Countries of Gog and Magog, and others we know nothing at all of. Geographers, it is true, have the Names of many Places and Rivers in China; but as we are ignorant of the Pronunciation as well as of the real State of the Country, they are to us as it were unknown; and the rather as we have no Body that has been there, of whom to inform ourselves as we ought; wherefore we will confine ourselves to what has been written before us." After this he ventures to name some Cities, but so disguised, that it is impossible to guess at them, except Khanja, which may be the Quinsai of Marco Polo, and Zeitun, which he also mentions. In another Place he speaks of Cambalic or Chambalig, and Cattai, upon the Testimony of Ebn Said: These Passages Muller has recurred to; and they, it must be said, confirm what the Author himself confesses of the little Knowledge he had of those Parts. With the same Incertitude he declares himself at the beginning of his Universal History.

But we must not wonder Abulfeda knew so very little of China, for the rest that speak of it, tell us nothing but idle Tales and Absurdities, if we except some Passages.
pages in Yacuti, Ebn Wardi, and the Persian Geography, which seem to have been transcribed from our Authors, who alone have talked seriously about China. It is astonishing, indeed, that they are so little known, but that they have been known to many is plain, and among the rest to the Author of the Geography printed at Rome, who has taken whole passages from them; this suffices to establish their Reputation.

They may it is possible be attacked from another Quarter, and principally because these Arabs express themselves somewhat irreverently of the Chinese Philosophy, which has been so extolled for about a Century past; which deserving a particular Discussion shall be professedly treated towards the End of this Book, in a Critique upon the Chinese Learning.

A few historical Facts also in these Accounts may be liable to some Contradiction; because they agree not with the History of China, as some learned Missionaries have extracted it from the Annals of the Country, whose Exactness they applaud, tho' it be impossible to guess at it by what they have published: And if some great Men of our own Time have presumed thereby to reform even the Chronology of Scripture, they did not form their Judgment from any actual Knowledge of the Thing, and Vossius who talks so highly of the Chinese, had less than any Body; for besides that he was excessively credulous upon this Subject, he could judge
judge but at second hand, being a Stranger to the Tongue, which however was very marvellous with him and more perfect than any other. This Gentleman thought quite otherwise of the Coptic Tongue, which he would have to be a barbarous Jargon never heard of till the twelfth Century, tho' there is such a Certainty to the contrary as convicts him of utter Ignorance in Mohammedan History, and the History of Christianity in Egypt. Fath. Pezron approved of what Vossius advanced, thereby to vindicate the Chronology of the Septuagint; and others have endeavored to reflect an Authority upon the fame for particular or private Views not to be regarded when Truth is the Concern.

In these Accounts also you may meet with some Things hard to believe, like those formerly thought fabulous in Marco Polo; and perhaps it were rashness to warrant them all; but it must be granted that the like have often been verified in process of Time; and that for this Reason alone we are to be cautious how we condemn the old Travels, when they in other Respects appear to be true. Such are our two Relations; from the first to the last Word of them there is a Simplicity very uncommon with the Orientals; the other Arabians and Persians that have written of the Indies and China particularly, even those so much esteemed by the Learned have avoided nothing more than

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They have many Things which seem incredible.
this attractive Charm, and have collected the most absurd Stories they could set Eyes on. Nor must we wonder they have so many Stories on China, which they hardly knew at all, since they have some as ridiculous about Spain, which the Arabs possessed a long Time, about the City of Rome, and about most of the European Provinces.

In our Dissertations and Notes we have endeavored to illustrate the most important Passages in our two Authors; but we did not deem it advisable to heap up Quotations from all sorts of Writers, as the Custom too much prevails with the Learned of later Times. Andrew Muller, for Example, in his Treatise De Cataia, has not omitted one single Passage in the Authors he knew, that could in the least answer his Purpose, tho' most of them were only Transcriptions from Transcribers, who of course could be of no Authority. Yet after this Cloud of Quotations he leaves us in the dark as to the important Part of his Subject, and those who shall know no more of Cathay than they have read in Muller, will be but very slenderly informed; they will only know the Opinions and Conjectures of several learned Men who have copied one another, and were never thoroughly possessed of their Subject.

Of Benjamin the Jew, who travelled over a great Part of the East, and took Notice of a great many curious and true Particulars,
lars, is no despicable Author, as some would have made him who did not understand him, at the Head of whom we must place those who ventured to translate him, Arias Montanus, and after him Constantine l'Empereur. They both translated from an Edition printed at Constantinople, which being erroneous, and not very fair, might easily puzzle those who did not know whereabouts he was. Accordingly Arias Montanus, committed horrid Faults, which the Dutch Translator did not afterwards perceive; and both of them by their ill reading of many proper Names of Cities, People, and Provinces, have formed imaginary ones which never were. Hence we every where meet with Eliman, which never was, instead of al Yaman,* which is Arabia the Happy, and many such Faults; Dongxiin, a People unknown, instead of Drouxiin, the Druses, the Isle of Nikrokis; the Hachisches, a People who cut Princes with a Saw, and a hundred more of the same Stamp. Arias Montanus left his Readers the Task of untiring these difficult Knots; but Constantine l'Empereur with a more assuming Air, undertakes to illustrate his Authors by Notes, which he has crammed with Arabian and Hebrew Passages quite wide of his Point; for he had them not from original Authors, or

* Mr. Renaudot writes it Eliemen, which does not so much show the real difference.
from Geographers and Historians; he did not so much as know one of them except the Nubian Geographer, and Elmakin, whom he often did not understand. For Instance, he takes up Benjamin for talking of the Kalif of Egypt who reigned in his Time, because truly he finds another in Elmakin of the Family of theAbassids; whereas a Man must be quite a Novice to Mohammedan History, not to know that, in Egypt, the Fatimites declared themselves Kalifs, and withdrew Obedience from the Abassids, whom they gave out to be Usurpers of the Empire and the Pontificat.

Greater Men by far than Constantine l’Empereur have been guilty of as great Absurdities in speaking of what they did not know. So Joseph Scaliger attempting the Origin of the Title Prester John, commonly applied to the King of Ethiopia, offers one which is neither Persian, as he pretends, nor yet Arabic. He is in like Manner mistaken in the Erymons of the Persian Names, and presuming to exhibit a Series of Kalifs and Soltans of the principal States from the Rife of Mohammediism, which Abraham Zacut, the Jew, had done very exactly, he mangled all the Names, because he saw them in Hebrew only, and knew them not originally. Erpenius, tho’ a good Master of the Arabic, is guilty of an infinit number of Faults in his Translation of Elmakin, as well in the Text, as in the Geography and proper Names: So that we may justly say we have
have no body, besides Golius and Greaves, that we can depend upon for the Eastern Geography; to whom indeed we may add d'Herbelot, whose Bibliothèque Orientale is full of very curious Learning, tho' by the carelessness of the Editors, it is a Work not so perfect as the Author could have made it, intimate as he was with the best Arabian, Turkish and Persian Books.

There have appeared some new Productions full of Eastern Erudition, which it may not be amiss to say a Word to. Of these there is a Voyage to Arabia the Happy, wherein are many curious Remarks with regard to the present Times. The Editor quotes Abulfeda's Arabia, but he excells that Geographer, who knew but two or three of the principal Cities. What he says of the Sharifs of Mecca, does not exactly agree with the most certain Records of Mohammedanism; for not only the Kalifs of the first Race were Masters in that Country; but Saladin, a devout Mohammedan, if there ever was one, made a Conquest of it by his Brother, and drove out Abdalnabi, tho' he pretended to be of the Race of their Prophet.

Sir John Chardin, in the last Edition of his Voyage to Persia, has favored us with ample Dissertations on the Morality of the ancient Persians, as if extracted from their own Authors: And yet most of what he says is borrowed from the Gulistan of the Poet Saadi, who was, above sixty Years ago, translated into German by Olearius, and
into Latin by Gentius. The Remainder is no more than Sentences for the most part borrowed from the ancient Greeks, and translated into several of the Eastern Tongues, and no more peculiar to the Persians than to every other Nation in the World. Again, Mohammedism glares throughout the whole, and what they would pass upon us for the Persian Philosophy and Theology, is taken out of the Koran, and belongs to the Persians no farther than they have naturalized it of their Language.

Dr. Hyde, a learned Englishman, has undertaken a Work of greater Depth, whereby to explain the Religion of the ancient Persians, and which is the more likely to impose on the Reader, as it is full of Quotations from Persian and Arabian Writers. It also excites the Curiosity by the novelty of the Design, which is to justify the Worship of Fire among the old Persians, and to prove it to have been a Ceremony of mere Indifference, which intentionally aimed at the true God; for according to him the origin of this Fire-Worship was set on foot by the Israelites, who, when they were led away Captive, brought it from Jerusalem, and retained it to the latter Times, which nobody ever knew before Hyde. We understood by Greek and Latin Authors that this Persian Superstition and several others were known to them. The ancient Church honoured a great number of Martyrs who suffered Death, in the cruel Persecutions
secutions of Sapor and Žafejerid, rather than worship Fire: Believe not a Word of it says Hyde, the Greeks and the Latins knew nothing at all of the Persian Religion, and these Martyrs were obstinate headstrong People. In short, to prove this Paradox, he has no Authority but a wretched Persian Poet, who wrote about two hundred Years ago: Any Soul alive may be misled this way, and especially when ignorant of the worth and authenticity of the Authors relied on.

These Digressions may seem needless; but they are far from being so, with regard to the Use we are to make of Oriental Literature; we must not extend it farther than is just and right, as the common Custom has hitherto been; whereas it ought to be laid down as a sure and certain Principle That for what concerns ancient History and Geography, we can hardly reap any advantage by the Arabian and Persian Books, and much less by the Turkish. This also has an Eye to the Dissertations, and Notes inferred at the End of these Accounts; for it had been no difficult Matter to have added a great deal from other Arabians and Persians, as well as Modern Travellers; which we thought incumbent on us to avoid, as much as some others have thought it not so. Bochart, for Example, in his Hierozoicon, has most faithfully amass'd all the Greeks and Latins have said about the Unicorn; where-
to he adds a great number of Passages from Arabian Authors, to which he might have added from Authors he was unacquainted with; but every attentive Reader will at the first Glance observe them to be all Copies from Copies and of each other, and that the Author he particularly follows, whom he calls Damir, was nothing less than a Naturalist. It is then amusing the Reader with empty Show, seriously to introduce such Testimonies and not say a Word of Precaution against them, or declare how far or how far not they are to be minded. Every Man that is familiar with the most ridiculous Fables in Cazwini and such like Writers, will never imagine we can depend upon what they say, especially about China, which they had such confused Notions of; and concerning which they have not a Syllable of Truth that is not taken out of our two Authors, which again confirms their Antiquity.

They tell us none of the Stories, so common in the Arabian Geographers, about the Emperor of China, nor insist on the Names Fagfur and Bagbun they bestow upon him. What they write of the extent of the Moham medan Empire agrees well with the Time they wrote; and the reason given, in the second Account, why Ebn Wabab went to China, suits very naturally with the Posture of Affairs about those Times, when the vast Empire of the Kalifs began to be rent asunder by the Civil
Civil Wars caused by the Rise of several Independant Princes, which hurryed on its final Ruin. They neither of them have any Fact that betrays a later Time than the Epochs they take notice of, which is a farther Token of their Veracity. For by them it appears That Persia, and Siraf, from whence the first Traveller departed, were then in Subjection to the Kalifs, which shews that neither the Princes of the House of Buiya, or those that destroyed it, had yet made their Appearance in the East.

It is seemingly plain also That the Indies, which often occur in our two Authors, were still wholly idolatrous, and that the Mohammedans had not as yet made any Conquests there, or introduced Mohammadism among them, as they afterwards did under the Gavnauid Empire of Saba-Flakin, and some other Princes less considerable. Till that Time the Mohammedans on the Coast of Afric, in the Indies, and in China, tho' pretty numerous, were there as Merchants only; they traded on the same foot with the Jews and Christians, and had no manner of Superiority. In the same State they still continue in China, and, as is said by Persons very much to be believed, they adhere to their Law with such strictness that they refuse the Degrees taken by the Literati, because they think they cannot in Conscience go through the usual Ceremonies.
Most of the Things, our Accounts contain, concerning the Manners and Customs of the Indians, are confirmed by Modern Travellers, and the Portuguese, as also by the Arabian and Persian Geographers. The Description of the Tea-bush, and the Drink the Chinese make of its Leaf, is the more remarkable, as many very great Men of our Times, have reported it not to be of such ancient Date; and by what our Authors say of it in general, it is plain they were perfectly informed about it. As much may be said of the Musk Creature they dwell on; and several other Rarities, illustrated in the Notes.

We never before heard that Christians had been formerly numerous in China; for all that has been written by the Portuguese, and others about St. Thomas's Preaching there, can never stand upon the feeble Support of far fetched Conjecture, and bare Probability: The Chinese and Syriac Inscription indeed, discovered in the Year 1625, assured us the Faith had been taught in China in the eight Century; but no Trace of this Mission was left, and Kircher and Muller are widely out in their Explanations of this Monument; but here you will have it illustrated in a Dissertation apart, by which it will appear that when our two Authors say, there were numbers of Christians involved in the universal Massacre, at the time a total Revolution befell the Empire, it is not impossible but those who thus perished were descended
ed of those mentioned on the Chinese Stone.

The same Passage gives us to understand what City is meant by the Name of Cumdan,* mentioned in the Inscription as being at that Time the Capital of the Empire. Tho’ most of the Arabs confirm what is said in the Inscription, and have the Name of this City of Cumdan, and among the rest the Nubian Geographer; yet was this City unknown, his Translators mistaking it for the Name of the River that washed the City, instead of the City itself. Those who undertook to explain the Syriac Inscription, afforded us nothing but empty Conjectures; whereas by our two Mohammedans we learn two important Facts which cast a great light upon the Chinese History; first that Cumdan was formerly the Capital of the Empire, and secondly that the same was Nankin, a Thing unknown to the best that have written about China.

By them also we understand That the City of St. Thome was not so called by the European Navigators, as many have thought, seeing it was known by the same Name in the ninth Century. They may be of great Use also for the Coasts of the Indian Ocean, if we seriously examin into the little they say, and compare it with what

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*Mr. Renaudot writes it Cumbdan throughout the whole Preface.
what is in the old Greek Geographers, seemingly unknown to the Arabs, if we except Ptolemy's Tables. By them again, we might clear up many Passages in the Nubian Geography, which is by no means so contemptible a Book as some of the Learned would have had it; tho' on the other hand it is not deserving of the very high Account some have made of it. Such as it is, it may serve for a Sample of the Eastern Geographies; for it is void of Positions, a Defect it has in common with most of the rest; and indeed they might as well be omitted as given with the Variety, and Incertitude in Abulfeda. There is nothing of this kind tolerably exact among the Persian and Arabian Geographers, but the Tables of Ulug Beig, and Naffir Eddin translated by Greaves. The Nubian Geographer, tho' his Work has been printed in Arabic, and turned into Latin, has been of no great Service, because the Translators having nothing but the printed Copy before them, which is very erroneous, could not restore their Text by Manuscripts, which are very scarce.

The proper Names are in the Translation, in the Notes, and in the Dissertations expressed in the most simple manner possible, and according to the Power of our Alphabet, regardful not to depart from Custom, which has fixed the Pronunciation of several of them. Thus for many Centuries past we have been used to pronounce the Word which signifies a King or Prince *Melik,*
Melik, and thus it is written in Roderic of Toledo, and in other Spanish, and Portuguese Authors. All the Learned have written and pronounced Melik Chab, in speaking or writing of that great Seljukid Soltan, who reformed the Calendar, and erected the Helalean Epoch; so that a Reader that understands no Arabic, or is unacquainted with Eastern History, would not know him again by the Name of Malek Chab. The same it is with the Names of Cities and Provinces, which are variously written by Europeans, according to their several Rules of Orthography, which are oftentimes hard to be understood. Thus what the Arabs call Aderbijan [Adarbejan] is spelt one way by a German, and another way by a Portuguese. Olearius writes it Aderbitzian, Teixeira writes it Aderbajon, who also closes all the Persian Terminations in N, with an M; because the Natives themselves pronounce the final an almost as the Portuguese do their as or am. Others of the Learned have imagined we are to adhere to the present Rules; and so one of the greatest of them has lately in translating the Histories which mention the Province of Kowarzem, spelt it Karisme; and will have it that the famous Historian Emir Cond, is to be spelt Emir Cavend; Ung-khan Emperor of the Moguls, defeated by Jenghiz-khan, Aveng-khan, and the fame of many others. We do not dispute the present Laws of Pronunciation, as to them we must hearken to Travellers; but we may venture to say
The Eastern Tongues have not been less subject to changes of Pronunciation than the European. This is easily understood; for the Geographers of those Parts, aware of the defect of their Characters or Letters for settling the due and genuine Pronunciation, ascertain it as well as they can, by naming every Vowel in proper Names; and seldom it is they agree with the common way of pronouncing. We pass over the method taken with the Eastern Names by the Translator of Elmacin [Erpenius]; as for the Translator of the History of Tamerlan [Vattier] he is quite particular and by himself; for what Soul alive could ever guess that Gali, le Guébafé, Gabdolle, are, Hali [Ali] Abbas, Abdalla, and so on, which must make all such Translations unintelligible.*

Some Account of the Orthography and Pronunciation of the Eastern Name

* This is very justly said, and is a Point which well deserves to be considered at large; but the Reader will not expect us to launch into the Particulars of so wide a Subject, when he perceives that we confine our Views to the narrow Limits of a single Note. Mr. Renaudot is perhaps more accurate in his way of spelling the Eastern Names, than any other of his Nation, or perhaps any Foreigner whatsoever; but tho' sensible of the defect of the French Alphabet, he often calls in the K and W to his assistance, yet he is not always equal and alike in several of his Names; nor has he settled them so, that his Reader shall never be at a loss to know how they are really to be pronounced.
The Dissertations are rather loose Essays on what might be done towards the Recovery of some very obscure, tho important, Points, than Tracts in Form. We have endeavored to open the way to those

There are two ways of pronouncing the Arabic, the one peculiar to Africa, the other to Asia; which last being the Parent of this extensive Tongue, it seems as if we had no room to doubt but the Pronunciation there, is to be preferred to the same in Africa: But that the African Way should, on the other hand, chiefly prevail in Europe, is no Wonder, considering how long, and how nearly we have had Commerce with the Moors. The Africans pronounce el for al, and Melik for Malek or Malek, and so on; the Asiatics being more open and full in their Utterance. But it is not only as to Vowels that we are at some Uncertainty, but even with regard to Consonants; whence you have the Ambiguities to be observed in some parts of this Book, as the Wood called Hairzan in one Place, and Chairzan in another; the Kingdom of Gezaz [Jeraz] or Haraz; the Province of Curifan or Cuzifan. Now these several Ambiguities arise from the exact resemblance of some Arabic Letters with others which are barely distinguished from them by a Point, or two, or three, either above the Letter, or below it; for example, the first Letter of Hairzan is naked thus چ, of Chairzan the first Letter is with a Point thus چ; of Geraz the first Letter is with a Point thus چ, of Haraz the first Letter, as in Hairzan, is naked thus چ; in Curifan the R is naked thus  ngạc, in Cuzifan the Z is with a Point thus ژ; There is another R and Z, but the Case between them is exactly parallel. It appears then that these Variations are produced either by Omission, or Redundancy; if by Omission the Points are wanting: But if by Redundancy, the Points are too much; and that the most diligent Transcriber may, in the Course of a long Copy, be guilty of both, must be readily granted.

The Arabs are often very careful to prevent any Mistake in the Pronunciation of proper Names, and especially
who may hereafter attempt deeper Inquiries, upon the principal Heads that occur.

Two or three Authors, who but copy from each other, suffice to give birth to a Notion which spreads unexamined by those

as to Vowels; so that when we neglect them, and, running Riot after our Fancy, deviate from them, nothing can excuse us. Upon this Head many might be severely accused, but we will only instance in Pe'tis de la Croix, Senior, who, in his History of Genghiz Khan, has all along Capichac for Kipjaq, Alchafaie for Alshah, or the County of Shaf, Carizme for Chorwarzam, and infinit others; so that it is with too much Reason few Gentlemen who have not some previous Notion of Eastern Geography and History, care to read the Books that might instruct them therein. In short, the Evils of this Presumption, or Vanity, or Negligence, or call it what you will, are of the most discouraging Kind, and such as claim a thorough and speedy Reformation.

Historians, and Geographers should agree upon the most powerful Alphabet they could form out of the several in Europe, and adhere thereto in their Translations from Eastern Works: Nor ever presume to alter the Names of Persons and Places, or clip them, or stretch them to what they are pleased to call their own Standard, which if they did not, we should always know whereabouts we are, and what is meant. If a little Care were taken, and Men wrote rather to instruct and inform, than to raise themselves a Name, which when their Works come to be strictly examined they must infallibly lose; we should not in a French Author, read Bloquet for Blackheath, or see the thousands of the same Abuses which abound in their Histories and Geographies. To conclude, If Men were sure that Accuracy and Application would be more required at their Hands, by the Public, than they seem to be; the World would not be pestered with the offensive Lumber of the many Books which stand in such great need of Purification by Fire, or Ablution by Water, no matter which.

But to digress no farther, we shall only add that we have, as near as we have been able, confined ourselves to the true and genuine Orthography of the Names; and
who follow them; this throws a Mist over History, and gives an Opportunity to confound Truth with Fallacy, and what is Certain with what is mere Conjecture. For Example, Father Trigaut misunderstands some Passages of Syriac, declares it very probable that St. Thomas preached in China. A few Years afterwards, they find the Chinesel and Syriac Inscription, which talks of a Mission from Judæa or Syria; whereupon it was by some asserted, that the Person, therein mentioned, must have been St. Thomas; and at once they prick you down the Track he must have followed, and give you a Map to convince you it was so: But these Systems being confessedly absurd, others

that the Learned Reader is desired to take Notice, That the Ch in Chorassan, Chowaraun, Chanbalig, and the like, is to be pronounced like the Greek χ, or an English Kh, to make it the stronger; and that the English Reader may pronounce it as in Choir, Chimera, Chemistry.

That the U, wherever it occurs, is to be pronounced nearly like our Dipthong ou, or rather our oo, as in Moon, Soon, Boon; so Almamun must be pronounced Almamoon, Hud, Hood; Asud, Afood, the same is to be observed generally, wherever the u occurs in the Eastern Names, in this Book.

The i is to be pronounced as our ee; so Rashid must be Rasheed; Walid, Waleed; Yazid, Yazed.

The a and the o must, in general, be pronounced a little more open than the English do, but not quite so broad as the French.

We had thoughts of using the Circumflex to mark some of these Distinctions, but we apprehended it might perplex the mere English Reader, as much as it would assist the Scholar.

*C 2 would
would have had this Inscription to be a Forgery, tho' it is certainly a most precious Monument, and of the clearest Authority; as will be proved in one of the Dissertations, which will evince that all hitherto offered upon this Head, and particularly by Müller, is Intolerable.

As for the Chinese Learning, we have perhaps exposèd ourselves to great Contradiction, many of the Learned having a long while been of a quite contrary Opinion, tho' not a Soul of them could be an immediate Judge of what he advanced, ignorant of that dreadful Tongue which requires no less than the Life of Man to be duly attained. The Missionaries, indeed, thought they might safely make the Chinese Philosophers instrumental towards the Conversion of the whole Nation, and their view was laudable enough: But others, and especially Libertins have strangely perverted the excessive Things which have been reported of the Chinese Antiquities; and have assumed them as a Weapon where with to attack the Authority of Scripture, and its Super-structure, the Christian Religion; as also the Universality of the Flood, and to maintain that the World is much older than it is thought to be. The fabulous Accounts which so abound in the Persian History, all absurd as they are, have to some seemed worthy of being espoused.

Ignorant People, such as the Author of the Preadamitic System, are apt to believe whatever flatters their own Concepti-
ceptions, and especially when such Stories are seriously told by great Men, tho' they, it has since appeared, knew nothing beyond the Titles of the Books they have so vaunted. Vossius, who, it must be owned, was deeply read in Greek and Latin Literature, found wherewithal, in the Ancients, to confirm all he saw, or heard say concerning the Chinese. And upon such Authorities have Evil disposed Persons, perverted by a false Metaphysics, given out Opinions which, to them, seemed new; tho' most of the same were familiar to the old Philosophers, and the first Heretics; and tend to no less than the utter Subversion of all Religion. What we are taught by Jesus Christ, is too well grounded to want the Concurrence of the Chinese Philosophy; and if any believe, it may perfect the Mind, and reform the Manners, tho' they know nothing thereof, but by Paraphrases as obscure as the Text; they are to be advised fairly to inquire into what may be objected to the Antiquity of this proud Nation, to their History and their Philosophy, and compare the Advantages thence to be deduced, with the Abuses that have been made of the Contrary. We hope it will, at least, be granted that we may be well skilled in every Science, great Philosophers, and great Mathematicians, without being beholden to the Chinese Books.
The Reader is desired to take Notice, That the Capitals in the Margin of the Two Accounts, are added in this Edition, and refer to the same in the Margin of the Notes, which are in exact Alphabetical Order. And that [DD] in the Margin of Page 84 of the Accounts, 6 Lines from the bottom, is wanting.

The Reader is also desired to excuse and correct the following most Material Errors of the Press.

In the Two Accounts.

Page 2. line 3. from the Bottom, for *Jacquets* read Jackets. p. 9. line 10. from the bottom, for Sugar, Canes, read Sugar-canes. p. 18. for *Kashbin* read *Kaishbin.* p. 22. for Tufag read Tufang. p. 38. for the Country of *Kakhan or Tibet* read the Country of the *Kakhan of Tibet.* p. 47. line 6. for loved read love. p. 62. for *Tygris* read Tigris. p. 83. line 8. for the King read one of the Kings. p. 87. for *Gazar* read *Goraz.*

In the Notes and Dissertations.

ANCIENT ACCOUNTS OF INDIA and CHINA; BY Two Mohammedan Travellers, Who went to those Parts in the 9th Century. Translated from the Arabic.

I. ACCOUNT.
[The Beginning is wanted.]

THE third of the Seas we have to mention, is the Sea of Harkand. Between this Sea and that of Delarow, are many Islands, to the Number, as they say, of 1900. They, in some sort, part these two Seas from each other,
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other, and are govern'd by a Queen. Among these Islands, they find Amber-griffel in Lumps of extraordinary bigness; as also in lesser Pieces, in Form of Plants forcibly torn up. This Amber is produced at the Bottom of the Sea, as Plants are upon Earth; and when the Sea is troubled, the Violence of the Wave tears it up from the Bottom, and washes it to the Shore, in form of a Mushroom, or a Truffle.

These Islands govern'd by a Woman, are full of that kind of the Palm-tree which bears the Coco-nut; and are one, two, three, or four Leagues distant from each other, all inhabited, and planted with Coco-nut Trees. The Wealth of the Inhabitants consists in Shells [Cowries,] and even the Queen's Treasury is full of them. They say there are no Artificers more expert than these Islanders; and that of the Fibres of the Coco-nut they make whole Shirts, all of one Piece, Sleeves, Guffets and all, as also half Vests [or Jacquets.] With the same industry, and with the same Tree they build Ships and Houses; and they are skilful in all other sorts of Workmanship. Their Shells they have from the Sea, at times when they rise up to the Surface; at which times the Inhabitants throw Branches of the Coco-nut-tree into the Sea, and the Shells stick to them. They call them Kabiaje.

Beyond these Islands, in the Sea of Har-kand, is Sarandib, or Ceylon, the Chief of all these Islands, which are called Dobijat.
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It is all encompassed by the Sea, and on certain parts of its Coast they fish for Pearl.

Up in the Country there is a Mountain called Rabun, to the top of which it is thought Adam ascended; and there left the Mark of his Foot in a Rock, on the top of this same Mountain. There is but one Print of a Man’s Foot, which is seventy Cubits in Length; and they say that Adam at the same time stood with his other Foot in the Sea. About this Mountain are Mines of the Ruby, Opal, and Amethyst. This Island, which is of great extent, has two Kings; and here you may have Wood-Aloes, Gold, precious Stones, and Pearls, which are fished on the Coast; as also a kind of large Shells, which they use instead of Trumpets, and which they much value.

In this same Sea, towards Sarandib, there are other Isles, but not so many in Number, tho’ of vast extent and unknown Name. One of these Islands is called Ramni, and is under several Princes, being eight or nine hundred Leagues in dimension. Here are Gold Mines, and particularly those called Fanfur; as also an excellent sort of Camphire. These Islands are not far from some others, the Chief of which is Alnian, where is great plenty of Gold. The Inhabitants here have Coco-nut Trees, which supply them with Food; and therewith also they paint their Bodies, and oil themselves. The Custom of the Country is, that no one may marry, till he has slain an Enemy in Battle, and brought off his Head.
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If he has killed two, he claims two Wives, and so on in proportion; so that if he has slain fifty, he may marry fifty Wives. This Custom proceeds from the Number of hostile Nations which surround them; so that he, among them, who kills the greatest Number, is the most considered.

These Islands of Ramni abound with Elephants, Red-wood, and Trees called Chairzan; and the Inhabitants eat Human Flesh. These Islands part the Sea of Har-kand from the Sea of Shelaht; and beyond them are others called Najabalus, which are pretty well peopled. Both the Men and the Women there go quite naked, except that the Women conceal their Parts with the Leaves of Trees. When Shipping is among these Islands, the Inhabitants come off in Embarkations, little and big, and bring with them Ambergrise, and Coco-nuts, which they truck for Iron: For they want no Cloathing, being free from the extremes either of Heat or of Cold.

Beyond these two Islands lies the Sea of Andaman; the People on this Coast eat Human Flesh quite raw; their Complexion is black; their Hair frizled; their Countenance and Eyes frightful; their Feet are very large and almost a Cubit in length; and they go quite naked. They have no Embarkations; if they had, they would devour all the Passengers they could lay Hands on. When Ships have been kept back by contrary Winds, they are often, in these Seas, obliged to drop Anchor, on this barbarous Coast, for the sake of Water,
Of **INDIA** and **CHINA**.

When they have expended their Stock; and upon these Occasions they often lose some of their Men, but most escape.

Beyond this there is a mountainous and inhabited Island, where, as they say, are Mines of Silver; but as it does not lie in the usual Track of Shipping, many have sought for it in vain; tho' remarkable for a very lofty Mountain, which is called *Kafrenai*. It happened that a Ship sailing in this Latitude, had Sight of the Mountain, and shaped her Course for it; and being come up with the Land, sent a Boat on shore, with Hands to cut Wood. The Men kindled a Fire, and saw Silver run from it; which gave them to understand there was a Mine of this Metal in that Place; wherefore they shipped as much of the Earth, or Ore, as they saw good. But as they were proceeding on their Voyage, the Sea was ruffled by so furious a Gulf of Wind, that, to lighten their Ship, they were under a necessity of throwing all their Ore overboard. Since that time the Mountain has been carefully looked for, but it has never since been seen.

To conclude, there are many such Islands in the Sea, more in Number than can be said; being partly too dangerous to be approached by Seamen, and partly unknown to them.

In this Sea there is often beheld a white Cloud, which at once spreads over a Ship, and lets down a long thin Tongue, or Spout, quite to the Surface of the Water.
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Water, which it disturbs just after the Manner of a Whirl-wind; and if a Vessel happen to be in the way of this Whirl-pool, she is immediately swallowed up thereby: But at length this Cloud mounts again, and discharges itself in a prodigious rain. It is not known whether this Water is sucked up by the Cloud which makes it rise; or in what manner so extraordinary an effect is brought to pass.

All these Seas are Subject to great Comotions excited by the Winds, which make them boil up like Water over a fire. Then is it that the Surf dashes Ships against the Islands, and breaks them to pieces with unspeakable Violence; and then also is it that Fish, of all sizes, are thrown dead ashore upon the Rocks, like an Arrow from a Bow.

The Wind which commonly blows upon the Sea of Harkand, is from another Quarter, it coming from the North-west; but this Sea is also Subject to as violent Agitations as those we have just mentioned. And now is Ambergrisee torn up from the Bottom, and particularly where it is very deep; and the deeper it is, the more exquisite is the Amber. It is observed that when this Sea rages in this violent manner, it sparkles like Fire. In this Sea, moreover, there is a Fish called Lockham, which preys upon Men.

Here is a Leaf or more wanting in the Manuscript, where the Author began to treat of China.

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* * * * * which has caused all Goods to lower in their Price. Of the different Causes of this Fall, the frequent Fires which happen at Canfu are none of the least. Canfu is the Port for all the Ships and Goods of the Arabs, who trade in China; but Fires are there very frequent, because the Houses are built with nothing but Wood, or else with split Cane [Bam-boo:] besides, the Merchants and Ships are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in Harbour; or to sell their Goods out of the Country subject to the Arabs, and there make up their Cargo. In short, Ships are under a necessity of wasting a considerable time in refitting, not to speak of many other Causes of Delay.

Suliman the Merchant relates, that at Canfu, which is the principal Scale for Merchants, there is a Mohammedan appointed Judge over those of his Religion, by the Authority of the Emperor of China; and that he is Judge of all the Mohammedans who resort to the Parts. Upon Festival Days he performs the public Service with the Mohammedans, and pronounces the Sermon or Koltat, which he concludes, in the usual form, with Prayers for the Sultan of the Moslems, [or Musslemen.] The Merchants of Irak who trade hither, are no way dissatisfied with his Conduct, or his Administration in the Post he is invested with; because his Actions, and the Judgments he gives, are just and equitable; and con-
conformable to the Koran [or Alcoran,] and according to the Mohammedan Jurisprudence.

As for the Places whence Ships depart, and those also they touch at; many Persons declare that the Navigation is perform’d in the following order. Most of the Chinese Ships take in their Cargo at Siraf, where also they Ship their Goods which come from Basra or Bassora, Oman, and other Parts; and this they do, because in this Sea, (that is, in the Sea of Persia and the Red Sea) there are frequent Storms, and shole Water in many Places. From Basra to Siraf is 120 Leagues, and when Ships have loaded at this last Place, they there water also; and from thence make Sail for a Place called Mascat, which is in the extremity of the Province of Oman, about 200 Leagues from Siraf. On the East Coast of this Sea, between Siraf and Mascat, is a Place called Nafis Bani al Safak, and an Island called Ebn Kabowan; and in this Sea are Rocks called Oman, and a narrow Strait, called Dordur, between two Rocks, through which small Vessels do venture, but the Chinese Ships dare not. There are also two Rocks called Kessir and Hovair, which scarce appear above the Water’s edge. After we are clear of these Rocks, we steer for a place called Shibir Oman, and at Mascat take in Water, which is drawn out of Wells; and here, also, you are supplied with Cattle of the Province of Oman. From hence Ships take
take their Departure for the Indies, and first they touch at Kaucammali; and from Mascat to this Place, it is a Month's sail, with the Wind aft. This is a Frontier Place, and the chief Arsenal in the Province of the same Name; and here the Chinese Ships put in and are in safety. Fresh Water is to be had here, and the Chinese pay a thousand Drams for Duties; but others pay only from one Dinar to ten Dinars.

From Mascat to Kaucammali, it is, as we have said, a Month's Sail; and then, having watered at this last Place, you begin to enter the Sea of Harkand; and having failed through it, you touch at a place call Lajabalus, where the Inhabitants understand not the Arapeshue, or any other Language in use with Merchants. They wear no Cloaths, are white, and unstable on their Feet.

It is said their Women are not to be seen; and that the Men leaving the Island, in Canoes hollowed out of one Piece, go in quest of them, and carry them Coconuts, Sugar, Canes, Mousa, and Palm-wine. This Liquor is white, and, if drank fresh, has the Tast of the Coco-nut, and is sweet like Honey; if kept somewhat longer it becomes as strong as Wine; but if it is kept for several Days, it turns to Vinegar. They give it in exchange for Iron; and in like manner they truck the little Amber which is thrown on their Coast, for bits of Iron. The Bargain is driven by
ancient accounts

by Signs, and Touches of the Hand, because they understand not the Arabesque: But they are very sharpened, and are apt to carry off Iron from the Merchants, and leave them nothing in return.

Calabar. From this Place Ships steer towards Calabar, the Name of a Place and a Kingdom on the Coast, to the right Hand beyond India. Bar signifies a Coast in the Language of the Country, and this depends on the Kingdom of Zabage. The Inhabitants are dressed in those sorts of striped Garments, which the Arabs call Fauta; and they commonly wear but one at a time, which is equally observed by Persons of high Rank, and those of inferior Degree. At this Place they commonly take in Water, which is filled from living Wells, and which they like better than what is drawn out of Cisterns and Tanks. Calabar is about a Months Voyage from a Place called Kaukam, which is almost upon the Skirts of the Sea of Harkand.

Betuma. In ten Days after this, Ships reach a Place called Betuma, where they may water if they please. From thence in ten Days they come up with Kadrange, where also they may water. It is worth the notice, that in all the Islands and Peninsula's of the Indies, they find Water when they dig for it.

Senef. In this last mentioned Place there is a very lofty Mountain, which is scarce People by any but Slaves and fugitive Robbers. From thence in ten Days they arrive
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rive at Senef. Here is fresh Water, and hence comes the Aromatic-wood, we call Hud al Senefi: Here is a King; the Inhabitants are black, and wear two striped Garments.

Having watered at this Place, it is a ten Sandarfu-Days Passage to Sandarfulat, an Island where is fresh Water. Then they steer upon the Sea of Sanji, and so to the Gates of China; for so they call certain Rocks and Sholes in that Sea, between which is a narrow Strait, through which Sips pass. It requires a Month to Sail from Sandarfulat to China, and it takes up eight whole Days to steer clear of these Rocks. When a Ship has got through these Gates, she, with the Tide of Flood, goes into a fresh Water Gulf, and drops Anchor in the chief Port of China, which is that of Canfu; and here they have fresh Water, both from Springs and Rivers, as they have also in most of the other Cities of China. The City is adorned with large Squares, and supplied with all the Necessaries of Defence against an Enemy; and, in most of the other Provinces, there are Cities of Strength, fortified in the same manner.

In this Port it Ebbs and Flows twice in twenty four Hours, but with this Difference; That whereas from Basra to the Island called Bani Kabowan, it Flows when the Moon is in her mid Course, and Ebbs when she rises and when she sets; from near Bani Kabowan quite to the Coast of China,
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China, it is Flood when the Moon rises, and when she is towards her height it is Ebb; and so on, when she sets it is flowing Water, and when she is quite hidden under the Horizon, the Tide falls.

They say that in the Island of Muljan, which is between Sarandib and Cala, on the Eastern Shore of the Indies, there are Negroes who go quite naked; and that when they meet with a Stranger, they hang him with his Head downward, and slice him into Pieces, which they eat quite raw. These Negroes have no King, and feed upon Fish, Mousa, Coco-nuts, and Sugar-canes: They have Ponds and some Lakes.

They report also, that in some parts of this Sea there is a smallish kind of Fish which flies upon the Water, and which they call the Sea Locust.

It is moreover said, that in another Part there is a Fish which, leaving the Sea, gets up to the Coco-nut Trees; and having drained them of their Juice, takes to the Sea again.

It is again added, that in this Sea there is another sort of Fish like a Lobster, which petrifies as soon as taken out of its Element; they pulverise it, and it is good for several Diseases of the Eyes.

They say also, that near Zabage there is a Mountain called the Mountain of Fire, which no one may approach; that, in the day time, it sends up a thick Smoke; and that, in the Night, it throws out Flames. At the Foot of this same Mountain are two
two Springs of fresh Water, the one hot and the other cold.

The Chinese are dressed in Silk both The Chi-
Winter and Summer; and this kind of
dress is common to the Prince, the Sol-
dier, and to every other Person, though
of the lowest Degree. In Winter they
wear Drawers, of a particular make, which
fall down to their Feet. Of these they put
on two, three, four, five or more, if they
can, one over another; and are very careful
to be covered quite down to their Feet,
because of the Damps which are very great,
and much dreaded by them. In Summer
they only wear a single Garment of Silk,
or some such Dress, but have no Turbans.

Their common Food is Rice, which
they often eat with a Broth like what
the Arabs make of Meat, or Fish, which
they pour upon their Rice. Their Kings
eat Wheaten Bread, and all sorts of An-
imals, not excepting Swine, and some
others.

They have several sort of Fruits; Apples, Fruits of
Lemons, Quinces, Mouls, Sugar-canes, China.
Citruls, Figs, Grapes, Cucumbers of two
sorts, Trees which bear Meal, Walnuts,
Almonds, Filberds, Pistachios, Plums, Apricocks, Services, and Coco-nuts; but
they have no store of Palms; they have only
a few about some private Houses.

Their drink is a kind of Wine made of Drink
Rice; they have no other Wine in the made of
Country, nor is there any brought to
them; they know not what it is, nor do they
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they drink of it. They have Vinegar also, and a kind of Comfit like what the Arabs call Nates, and some others.

They are not very nice in point of cleanliness, and wash not with Water when they ease Nature, but only wipe themselves with Paper. They eat also of dead Animals, and practice in many other things like the Magians; and, in truth, the Religion of the one and the other is much the same. The Chinese Women appear uncover'd, and adorn their Heads with small Ivory and other Combs, of which they shall wear sometimes a Score together. The Men are covered with Caps of a particular make.

The Law they observe with regard to Thieves, is to put them to Death as soon as caught.

Some Particulars relating to the Indies and to the Kings of the same Countries.

Both the Indians and Chinese agree, that there are four great or principal Kings in the World; they allow the King of the Arabs to be the first, and to be, without dispute, the most Powerful of Kings, the most wealthy, and the most excellent every way; because he is the Prince and Head of a great Religion, and because no other surpasses him in Greatness or Power.

The Emperor of China reckons himself next after the King of the Arabs, and after him the King of the Greeks; and lastly, the Balbara, King of Moharmi al Adan,
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Adan, or of Those who have their Ears bored. This Balbara is the most illustrious Prince in all the Indies; and all the other Kings there, tho' each is Master and independant in his Kingdom, acknowledge in him this Prerogative and Pre-eminence. When he sends Ambassadors to them, they receive them with extraordinary honours, because of the respect they bear him. This King makes magnificent Presents after the manner of the Arabs; and has Horses and Elephants in very great Number, and great Treasures in Money. He has of those Pieces of Silver called Thartarian Drams, which weigh half a Dram more than the Arabesque Dram. They are coined with the Die of the Prince, and bear the Year of his Reign from the last of the Reign of his Predecessor. They compute not their Years from the Æra of Mohammed as do the Arabs, but only by the Years of their Kings. Most of these Princes have lived a long time, and many of them have reigned above Fifty Years; and those of the Country believe that the length of their Lives, and of their Reigns, is granted them in recompence for their Kindness to the Arabs. In truth, there are no Princes more heartily affectionate to the Arabs; and their Subjects profess the same Friendship for us.

Balbara is an Apellative common to all these Kings, as was Cofroes, and some others, and is not a proper Name. The Country which owes Obedience to this Prince, begins

The Balbara, a Name common to all these Kings.
gins on the Coast of the Province called Kamkam, and reaches by Land to the confines of China. He is surrounded by the Dominions of many Kings, who are at War with him, and yet he never marches against them. One of these Kings is the King of Haraz, who has very numerous Forces, and is stronger in Horse than all the other Princes of the Indies; but is an Enemy to the Arabs, tho' he at the same time confesses their King to be the greatest of Kings; nor is there a Prince in the Indies who has a greater Aversion to Mohammedism. His Dominions are upon a Promontory, where are much riches, many Camels, and other Cattle. The Inhabitants here Traffic with Silver they wash for; and they say there are Mines of the same on the Continent. There is no talk of Robbers in this Country, no more than in the rest of the Indies.

On one side of this Kingdom lies that of Tafek, which is not of very great extent; this King has the finest White Women in all the Indies; but he is subject to the Kings about him, his Army being but small. He has a great Affection for the Arabs, as well as the Balbara.

These Kingdoms border upon the Lands of a King called Rahmi, who is at War with the King of Haraz, and with the Balbara also. This Prince is not much considered either for his Birth, or the Antiquity of his Kingdom; but his Forces are
are more numerous than those of the Babara, and even than those of the Kings of Haraz, and Tafek. They say that when he takes the Field, he appears at the Head of fifty thousand Elephants; and that he commonly marches in the Winter Season, because the Elephants not being able to bear with thirst, he can move at no other Time. They say also that in his Army there are commonly from ten to fifteen thousand Tents. In this same Country they make Cotton Garments, in so extraordinary a manner, that no where else are the like to be seen. These Garments are for the most part round, and wove to that degree of fineness, that they may be drawn through a Ring of a middling Size.

Shells are current in this Country, and serve for small Money, notwithstanding that they have Gold and Silver, Wood-Aloes, and Sable-Skins of which they make the Furniture of Saddles and Houssings. In this same Country is the famous Karkandar or Unicorn, who has but one Horn upon his Forehead, and thereon a round Spot with the Representation of a Man. The whole Horn is black, except the Spot in the middle, which is white. The Unicorn is much smaller than the Elephant; from the Neck downwards he pretty much resembles the Bufflar; for Strength he is extraordinary, therein surpassing all other Creatures; his Hoof is not cloven; and from his Foot to his Shoulder he is all of a Piece. The Elephant flies from the Unicorn, whose lowing
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ing is like that of an Ox, with something of the Cry of a Camel. His Flesh is not forbidden, and we have eaten of it. There are great Numbers of this Creature in the Fens of this Kingdom, as also in all the other Provinces of the Indies; but the Horns of these are the most esteemed, and upon them are generally seen the Figures of Men, Peacocks, Fishes, and other Resemblances. The Chinese adorn their Girdles with these sorts of Figures; so that some of these Girdles are worth two or three thousand pieces of Gold in China, and sometimes more, the Price augmenting with the Beauty of the Figure. All the things, we have here enumerated, are to be purchased in the Kingdom of Rakmi for Shells, which are the current Money.

Kaschbin. After this Kingdom there is another which is an inland State, distant from the Coast, and call’d Kaschbin. The Inhabitants are white, and bore their Ears: They have Camels, and their Country is a Desert, and full of Mountains.

Hitrange. Farther on, upon the Coast, there is a small Kingdom called Hitrange, which is very poor; but it has a Bay, where the Sea throws up great Lumps of Ambergreese. They have also Elephants’ Teeth and Pepper; but the Inhabitants eat it green, because of the smallness of the Quantity they gather.

Mujet. Beyond these Kingdoms, here mentioned, there are others of number unknown, and among the rest that of Mujet. The Inhabitants
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habitants are white, and dress after the Chinese Mode: Their Country is full of Mountains with white Tops and of very great Extent. Here are great Quantities of Musk, esteemed the most exquisite in the World. They have War with all the neighbouring Kingdoms. The Kingdom of Mased is beyond that of Majet; therein are many Cities, and the Inhabitants have a great Resemblance of the Chinese, even more than those of Majet; for they have Officers or Eunuchs like those who govern the Cities among the Chinese. The Country of Mased is conterminous with China, and is at peace with the Emperor of China, but is not subject to him.

The Mased send every Year Ambassadors and Presents to the Emperor of China, who on his part sends Ambassadors and Presents to them. Their Country is of great Extent; and when the Ambassadors of the Mased enter China, they are carefully watched, and never once allow'd to survey the Country, for fear they should form Designs of conquering it, which would be no difficult Task for them; because of their great Numbers, and because they are parted from China, only by Mountains, or by Rocks.

They say, that in the Kingdom of China there are above two hundred Cities which have Jurisdiction over several others, and have each a Prince or Governor, and an Eunuch or Lieutenant. Canton is one of these Cities, being the Port for all Shipping, and presiding over twenty Towns.
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A Town is dignify'd with the Title of City, when it is allowed some of those great Chinese Trumpets which are fashion'd after this manner: They are three or four Cubits in length, and are as much about as can be grasped with both Hands; but they grow narrower towards the End, which is fitted to the Mouth of a Man: On the Outside, they are coloured with Chinese Ink, and may be heard a Mile off. Each City has four Gates, at each of which are five of these Trumpets, which the Chinese found at certain Hours of the Day and of the Night. Moreover, in each City are ten Drums, which they beat at the same time; and this they do as a public Token of their Obedience to the Emperor, as also to signify the Hour of the Day and of the Night; to which end they have also Dials and Clocks with Weights.

They coin a great deal of Copper Money like what the Arabs know by the Name of Falus. They have Treasures like other Kings; but no others have this sort of small Money, which, and no other, is current all over the Country: For tho' they have Gold, Silver, Pearls, Silk, and rich Stuffes in great abundance, they consider them only as Moveables and Merchandize, and the Copper Pieces are the only current Coin. From foreign Parts they have Ivory, Frankincense, Copper in Pigs, Tortoise Shell, and the Unicorns Horns which we have mention'd, and with which they adorn their Girdles. Of their own Stock,
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Stock, they have Numbers of Beasts of Burthen; Horses, Asses, and Dromedaries; but they have no Arabian Horses. They have an excellent kind of Earth, wherewith they make a Ware of equal Fineness with Glass, and equally transparent.

When Merchants enter China by Sea, the Chinese seize on their Cargo, and convey it to Warehousest; and so put a stop to their Businesses for six Months, and till the last Merchantman be arrived. Then they take three in ten, or thirty per Cent. of each Commodity, and return the rest to the Merchant. If the Emperor wants any particular thing, his Officers have a right to take it preferably to any other Persons whatsoever; and paying for it to the utmost Penny it is valued at, they dispatch this Business immediately, and without the least Injustice. They commonly take Camphire, which they pay for after the rate of fifty Fakuges per Man, and the Fakuge is worth a thousand Falus or Pieces of Copper.

When it happens that the Emperor does not take Camphire, it sells for half as much again.

The Chinese bury not their dead till the Day twelvemonth of their Decease. Till the Expiration of this Term, they keep them in Coffins; for having previously dried them with quick Lime, that they may keep, they place them in some part of their Houses. The Bodies of their Kings are embalmed with Aloes and Camphire. They mourn for three whole Years, all which time they weep their dead, and whosoever...
ever should not do so, would be chastised with the Bamboo, a Punishment both Men and Women are liable to, at the same time that they are reproached, *What then thou art not concerned at the Death of thy Parent [or Relation]?* They bury their dead in deep Pits, much like those in use with the Arabs, till which is done, they constantly set Victuals before the Corpse; and as it is in the Evening that they thus administer meat and drink to their dead, if the next Morning they find nothing left, they imagine that they have both eaten and drank, and say, *The deceased hath eaten.* They cease not from bewailing their dead, nor from setting Meat and Drink before them as long as they are kept in the House; insomuch that their Expences upon these Occasions, and in thus paying the last Duties to their departed Relations, are so exorbitant, as often to ruin them, and consume their Wealth and Estates. Formerly they, with the dead Bodies of their Kings or others of the Royal Blood, buried very rich Apparel and those sorts of Girdles which we have observ'd to cost so much; but this Custom is now no more; because it has happened that the Bodies of some have been dug up by Thieves, for the sake of what was buried with them.

The Chinese both poor and rich, great and small, learn to read and to write. The Titles of their Kings or Governors are varied to the Dignity and Rank of the Cities under them; those of the smaller Cities are called *T'ung,* and this Word signifies
nifies the Governor of a Town. Those of the greater Cities, as Canfu for Example, are stiled Disu; and the Eunuch or Lieutenant is titled Tukam. These Eunuchs are selected from the Inhabitants of the Cities. There is also a supreme Judge, and him they call Lakshi-ma-makvan; other Names they have for other Officers which we know not how properly to express.

No one is raised to the Dignity of a Prince or Governor of a City, till he has attained his fortieth Year. For then, say they, he hath Experience. When one of these Princes or petty Kings, keeps his Court in a City, he is seated upon a Tribunal, and receives the Petitions or Complaints of the People. Behind his Tribunal, is an Officer called Licu, who keeps standing, and, according to the Order he receives from the Prince, commits his Answer to Writing; for they never answer by Word of Mouth to any Business whatsoever, nor will they give any Answer at all to any thing that is not written. Before the Parties present their Petitions to the Prince, they get them examined by an Officer, who, if he discovers any Fault, sends them back again. For no Man may draw up these Writings which are to be presented to the Prince, except a Clerk versed in Business, and at the Bottom of each Writing they put, Written by such a one, the Son of such a one; and if, in this Case, there happen any Blunder or Mistake, the Clerk is bamboo’d. The Prince never seats
seats himself on his Tribunal, till he has eaten and drank, for fear he should be mistaken in something; and each of these Princes or Governors has his Subsistance from the publick Treasury of the City he commands.

The Emperor of China, who is above all these Princes or petty Kings, never appears in public but once in ten Months; saying, That if he shewed himself oftner to the People, they would lose the Veneration they have for him. For he holds it as a Maxim, That Principalities cannot subsist but by force, and that the People know not what Justice is; and that thus Constraint and Violence must be used to maintain, among them, the Majesty of Empire.

They have no Impost upon their Lands, but are subject only to a Poll Tax, which is levied upon Men only, and that, according to their Condition and Capacity. When any Arabs, or other Strangers are in this Country, the Chinese tax them in proportion to their Subsistance. When any Dearth makes Necessaries very dear, then does the King open his Storehousies, and sell all Sorts of Provisions much cheaper than they are to be had at Market; and hence no Dearth is of any long Continuance among the Chinese.

The Sums that are gathered from the Capitation Tax, are laid up in the public Treasury; and, I believe, that, from this Tax, fifty thousand Dinars are ever Day paid into the Treasury of Canfu alone,
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alone, although this City be none of the largest in China.

The Emperor also reserves to himself the Revenues which arise from the Salt Mines, and from a certain Herb which they drink with hot Water, and of which great Quantities are sold in all the Cities, to the amount of great Sums. They call it Sah, and it is a Shrub more bulky than the Pomegranate-tree, and of a more taking Smell, but it has a kind of Bitterness with it. Their way is to boil Water, which they pour upon this Leaf, and this Drink cures all sorts of Diseases. Whatever Sums are lodged in the Treasury arise from the Poll Tax, and the Duties upon Salt and upon this Leaf.

In each City there is a small Bell hung to the Wall above the Prince's or Governor's head; and this Bell may be rung by a String which reaches about three Miles, and crosses the high Way, to the end that People may get at it. When the String is pulled, the Bell strikes over the Governor's Head, and strait he commands that the Person, who thus demands Justice, be brought before him; and accordingly the Complainant sets forth his Case in Person, and the Wrongs he suffers. And the same Practice is in use throughout all the other Provinces.

If a Man would travel from one Place to another, he must take two Passes with him; the one from the Governor, the other from the Eunuch or Lieutenant. The Governor's
nor's Pass permits him to set out on his Journey, and takes notice of the Name of the Traveller, and of those also of his Company, the Age and Family of the one and the other: For everybody in China, whether a Native, or an Arab, or any other Foreigner, is obliged to declare all he knows of himself, nor can he possibly be excused the so doing. The Eunuch's or Lieutenant's Pass specifies the Quantities of Money or Goods which the Traveller and those with him, take along with them. And this is done for the Information of the Frontier places, where these two Passes are examined; for whenever a Traveller arrives at any of them, it is registered, That such a one, the Son of such a one, of such a Family, passed through this Place on such a Day, in such a Month, in such a Year, and in such Company. And by this means they prevent any one from carrying off the Money or Effects of other Persons, or their being lost: So that if any thing has been carried off unjustly, or the Traveller dies on the Road, they immediately know what is become of the Things, and they are either restored to the Claimant, or to the Heirs.

The Chinese administer Justice with great Strictness in all their Tribunals. When any Person enters his Action against another, he sets down his Claim in writing, and the Defendant writes down his Defence, which he signs, and holds between his Fingers. These two writings are delivered
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Honored in together, and being examined, Sentence is pronounced in writing, and the Parties have each his Paper returned to him; but first they give back to the Defendant his writing of Defence, that he may acknowledge it. When one Party denies what the other affirms, he is ordered to return his Writing; and if the Defendant thinks he may do it safely, and accordingly delivers in his Paper again, they also call for that of the Plaintiff, and then they say to him who denies what the other seems to have reason to maintain, Exhibit a Writing whereby to make it appear that your Antagonist has no right to demand of you what is in debate; but if it clearly betrays the Truth of what you deny, you shall undergo twenty Strokes of the Bamboo upon the Backside, and pay a Fine of twenty Fakuges, which make about two hundred Dinars. Now this Punishment is such as the Criminal could not survive; it is so grievous that no Person in all China, may, of his own Authority, inflict it upon another, upon pain of Death, and Confiscation of goods. And so no Body is ever so hardy as to expose himself to so certain a Danger; wherefore Justice is well administered, and very exactly distributed to every one. They require no Witness, nor put the Parties upon Oath.

When any Man becomes a Bankrupt, and has wasted the Substance of his Creditors, they throw him into a Prison in the Governor's Palace, and he is immediately put upon his Declaration. After he has been a Month in Prison, he is released.
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Leased by the Governor's Order, and Proclamation is made, That such a one, the Son of such a one, has consumed the Substance of such a one; and that if he has any Effects in the Hands of any Person, Lands, Reversions, or Wealth in any other Shape whatsoever, it must be made known within the Term of a Month. In the mean time the Bankrupt is bamboo'd on the Backside, if Discovery is made of any Effects of his, and at the same time is upbraided with having been a Month in Prison, eating and drinking, tho' he had where withal to satisfy his Creditors. He is chastised in the same manner, whether he makes Declaration of his Effects or not. They reproach him that his Business is to get the Substance of private Persons into his Hands, and embezzle it; and that he ought not so to defraud those he had dealings with, by stripping them of their Property. But after all, if they cannot discover him to have been guilty of any Fraud, and if it is proved to the Prince that the Man has nothing in the World, the Creditors are called in, and receive a part of their Debt out of the Treasury of the Baghun, (this is the ordinary Title of the Emperor of China, and signifies The Son of Heaven; but we commonly pronounce it after a different manner, and call him, Maghun.) Then it is publickly forbidden to buy of, or sell any thing to this Man upon pain of Death, and so he cannot defraud any of his Creditors by concealing their Money. If discovery be made that he has any Sums in the
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the Hands of another, and if the Person he intrusts makes no Declaration, he is bamboo'd to death, and nothing is said to the Proprietor or Bankrupt. The Sums that they discover are divided among the Creditors, and the Debtor or Bankrupt must never more concern himself with Trade.

The Chinese have a Stone ten Cubits high, erected in the public Squares, and on this Stone are graved the Names of all sorts of Medicines, with the exact rates of each; and when the poor stand in need of any Relief from Physic, they go to the Treasury, where they receive the Price each Medicine is rated at.

There is no Land Tax in China; they only levy so much per Head, according to the Wealth and Possessions of the Subject. When a Male Child is born, his Name is immediately entered into the King's Books, and when this Child has attained his eighteenth Year, he begins to pay for his Head; but they demand it not of the Man who has seen his eighteenth Year; on the contrary he receives a Gratification, by way of Pension, from the public Treasury; and in doing this, the Chinese say, That they give him this Gratification in his old days, in acknowledgment for what they receiv'd of him when he was young.

There are Schools in every Town for teaching the Poor and their Children to write and read, and the Masters are paid at the public Charge. The Women wear nothing
nothing on their Heads but their Hair, whereas the Men are covered.

In China there is a Hamlet called Tayu, which is a Castle advantageously seated on a Hill, and all the Strong-holds in China are called by the same Name.

The Chinese are for the most part handsome, of comely Stature, fair, and by no means addicted to Excesses of Wine; their Hair is blacker than the Hair of any other Nation in the World; and the Chinese Women curl theirs.

In the Indies, when one Man accuses another of a Crime punishable with Death, it is customary to ask the Accused if he is willing to go thro' the Tryal by Fire; and if he answers in the affirmative, they heat a Piece of Iron till it is red hot: This done, they tell him to stretch forth his Hand, and upon it they put seven Leaves of a Tree they have in the Indies, and upon these Leaves they put the red hot Iron; and in this Condition he walks backwards and forwards for some time, and then throws off the Iron. Immediately after this, they put his Hand into a leathern Bag, which they seal with the Prince's Signet; and if at the End of three Days he appears and declares that he has suffered no Hurt, they order him to take out his Hand, when, if no Sign of Fire is seen, they declare him innocent, and delivered from the Punishment which threatened him; and his Accuser his condemned to pay a Man of Gold as a Fine to the Prince.
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Sometimes they boil Water in a Caldron Scalding Water.

...till it is so hot that no one may approach it; then they throw an Iron Ring into it, and command the Person accused to thrust his Hand down, and bring up the Ring. I saw one who did this, and receiv'd no manner of Hurt. The Accuser is in this Case also to pay a Man of Gold.

When a King dies in the Island of Sarandib, they lay his Body on a Car, in such a manner that his Head hangs backwards till it almost touches the Ground, and his Hair is upon the Earth; and this Car is followed by a Woman with a Broom in her Hand, therewith to sweep Dust on the Face of the deceased, while she cries out with a loud Voice; O Men! behold your King who was yesterday your Master; but now the Empire he exercised over you is vanished and gone. He is reduced to the State you behold, having left the World; and the Arbitr of Death hath withdrawn his Soul. Reckon therefore no more upon the uncertain Hopes of Life. This Cry, and some others like it, they continue for three Days, after which the dead Body of the King is embalmed with Sandal Wood, Camphire, and Saffron, and is then burnt, and the Ashes are scatter'd abroad to the Wind. It is a universal Custom all over the Indies, to burn the Bodies of the dead. The Island of Sarandib is the last of the Islands of the Indies. When they burn a King it is usual for his Wives to jump into the Fire, and
to burn with him; but this they are not constrained to do if they are not willing. In the Indies there are Men who profess to live in the Woods and Mountains, and to despise what other Men most value. These abstain from every thing but such wild Herbs and Fruits as spring forth in the Woods, and put an Iron Buckle upon their natural Parts, that they may not be able to have any Commerce with Women. Some of them are quite naked, or have only a Leopard’s Skin thrown over them, and in this Plight keep standing with their Faces turned to the Sun. I formerly saw one in the Posture I have described, and returning to the Indies about sixteen Years afterwards, I found him in the very same Attitude, and was astonished he had not lost his Eyesight by the Heat of the Sun.

In all these Kingdoms the sovereign Power resides in the Royal Family, and never departs from it; and those of this Family succeed each other. In like manner there are Families of Learned Men, of Physicians, and of all the Artificers concerned in Architecture, and none of these ever mix with a Family of a Profession different from their own.

The several States of the Indies are not subject to one and the same King, but each Province has its own King; nevertheless the Balbara is, in the Indies, as King of Kings. 

The Chinese are fond of Gaming and all manner of Diversions: On the contrary, the
the Indians condemn them, and have no Pleasure in them. They drink no Wine, nor admit Vinegar, because it is made of Wine; and yet they abstain not therefrom as a religious Duty, but for another Reason: They say that if a King is given to Wine, he ought not to be deemed a King; for, add they, as there are frequent Wars with the neighbouring States, how should a Drunkard manage the Affairs of his Kingdom?

The Wars they wage with the neighbouring Princes, are not usually undertaken with a view to possess themselves of the adjoining Dominions; and I never heard of any, but the People bordering upon the Pepper Country, that have seized on the Possessions of their Neighbours after a Victory. When a Prince makes himself Master of some Kingdom, he consfers the Government thereof upon some Person of the Royal Family of the conquered Country, and thus he keeps it in Submission to himself, apprehending the Natives would never agree to be otherwise governed.

When any one of the Princes or Governors of Cities, within the Dominions of the Emperor of China, is guilty of a Crime, he is put to death, and eaten; and in general it may be said, that the Chinese eat all those that are put to death.

When the Indians and Chinese are about to marry, both Parties come to an Agreement, then Presents are made, and at last the Marriage is celebrated with the Sound
Sound of many sorts of Instruments and Drums. The Presents they send consist of Money, and in this every one does what he can afford.

If any Man in the Indies runs away with a Woman, and abuses her Body, they kill both him and the Woman, unless it be proved that she was forced, then the Man only is punished with death; but if the Woman consented to the evil Deed, they are punished with death, both the one and the other. Theft is always death, as well in the Indies as in China, whether the Theft be considerable or inconsiderable; and particularly in the Indies, where if a Thief has stolen but the value of a small Peice of Money, or a thing of greater worth, they take a long, strong, and sharp Stake, which they apply to his Fundament, and thrust it through, till it comes out at his Neck.

The Chinese are addicted to the hateful Vice, and the filthy Practice of it they number among the indifferent things they perform in honour of their Idols.

The Chinese Buildings are of Wood; whereas the Indians build with Stone, Plaster, Brick and Mortar. After the same manner they build in many parts of China.

The Chinese and Indians are not satisfied with one Wife; but both the one and the other marry as many as they please.

Rice is the most common Food of the Indians, who eat no Wheat; whereas the
Chinese eat of Rice and Wheat indifferently. Circumcision is practised neither by the Indians nor the Chinese.

The Chinese worship Idols, pray to them, and fall down before them; and they have Books which explain the Articles of their Religion.

The Indians suffer their Beards to grow; and I have seen one of them with a Beard three Cubits long. They wear no Whiskers; but the Chinese, for the most part, have no Beard, and have all smooth. The Indians, upon the death of a Relation, shave both Head and Face.

When any Man in the Indies is cast into Prison, they allow him neither Victuals nor Drink for seven Days together; and this, with them, answers the end of other Tortures to extort from the Criminal a Confession of the Truth.

The Chinese have Judges, besides the Governors, who decide in Causes between Subject and Subject, and the same they have in the Indies.

Both in China and in the Indies there are Leopards and Wolves; but no Lions in the one Country or the other. Highway Robbers are punished with death.

Both the Chinese and the Indians imagine the Idols they worship speak to them, and give them Answers.

Neither the one nor the other kill their Meat by cutting the Throat, as do the Mokammedans, but by beating them on the Mouth till they die.
They wash not with Well-Water. The Chinese wipe themselves with Paper; whereas the Indians wash every Day before they eat.

The Indians touch not their Wives while their Custom is upon them, but turn them out of their Houses and avoid them. The Chinese, on the contrary, have commerce with them during that time; and turn them not out of their Houses.

The Indians wash, not only the Mouth, but the whole Body also, before they eat, which the Chinese observe not.

The Country of the Indies is more in Extent than that of China, and exceeds it by the one half. The number of Kingdoms is greater in the Indies than in China, but China is the most populous of the two. It is not usual to see Palm-Trees either in the Indies or in China; but they have all other sorts of Trees, and Fruits which we have not. The Indians have no Grapes, and the Chinese have not many; but both abound in numbers of other Fruits, tho' the Pomegranate thrives more plentifully in India than in China.

The Chinese have no Sciences, and their Religion and most of their Laws are derived from the Indians; nay, they are of Opinion, that the Indians taught them the Worship of Idols, and consider them as a very religious Nation. Both the one and the other believe the Metempsychosis; but they differ in many Points touching the Precepts of their Religion.
Physis and Philosophy are cultivated among the Indians, and the Chinese have some Skill in Medicine; but it almost wholly consists in the Art of applying hot Irons, or Cauteries. They have also some finnttering of Astronomy; but therein the Indians surpass the Chinese.

I know not that there is any one of either Nation that has embraced Mohammedism or speaks Arabic.

The Indians have but few Horses, and there are more in China; but the Chinese have no Elephants, and cannot endure to have them in their Country, for they abhor them.

The Indian Dominions furnish a great number of Soldiers, who are not paid by the King, but when they are rendezvoused for War, take the Field entirely at their own Expence, and are no charge to the King; whereas the Chinese allow their Forces much the same the Arabs allow theirs.

China is a pleasant and a fruitful Country. Most of the Indian Provinces have no Cities; whereas in China they are many in number, great in Extent, and well fortified.

The Climate of China is more wholesome, and the Country itself is less senny; the Air there is also much better; and scarce is there a One eyed, or a Blind Person to be seen, or any one subject to the like Afflictions; and the same Advantage is enjoyed by several Provinces of the

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dies. The Rivers of these two Countries are large and surpass our greatest Rivers.

Much Rain falls in both these Countries. In the Indies are many Desert Tracts; but China is inhabited and peopled throughout its whole Extent.

The Chinese are more handsome than the Indians, and come nearer to the Arabs, not only in Countenance, but in their Dress, in their way of Riding, in their Manners, and in their professional Ceremonies. They wear long Garments, and Girdles in form of Belts, or Baldris.

The Indians wear two short Vests; and the Men as well as the Women wear golden Bracelets, adorned with precious Stones.

Beyond the Continent of China, there is a Country called Tagazgaz, from the Name of a Nation of the Turks, who there inhabit; and also the Country of Kakkan or Tibet, which is conterminous with the Country of the Turks.

Seaward are the Islands of Sila, inhabited by white People, who send Presents to the Emperor of China, and who are persuaded that if they did not send him Presents, the Rain of Heaven would not be showered down upon their Country. None of our People have been there to inform us concerning them. They have white Falcons.
THE SECOND ACCOUNT: OR, THE DISCOURSE OF

Abu Zeid al Hasan of Siraf.

Concerning the Voyage to the Indies and China.

I have carefully examined the Book I have been ordered to peruse, that I might confirm what the Author relates, when he agrees with what I have heard, concerning the Things of the Sea, the Kingdoms on the Coasts, and the State of the Countries; and that I might also add, upon this Head, what I have elsewhere gathered concerning them, and is not to be found in this Book.
I find it was written in the Year of the Hejra CCXXXVII, and that the Accounts the Author gives touching the Things of the Sea were, in his Time, very true and agreeable to what I have understood from Merchants who depart from Irak, to sail upon those Seas. I find also that all the Author writes is agreeable to Truth, excepting some Passages.

Speaking of the Custom of setting Meat before the Dead, which he attributes to the Chinese, he says, When they have served up the Meat over Night, and find nothing the next Morning, they cry the Deceased hath eaten. This same Thing we had been told and believed it, till we met with a Man of undoubted Credit, whom he asked concerning this Custom; and he answered that the Fact was not so, and that this Notion was groundless, as well as what is vulgarly said of the idolatrous Nations, that they imagin their Idols speak to them.

He told us also that since those Days the Affairs of China had put on quite another Face; and since much is related, to shew the Reason why the Voyages to China are interrupted, and how the Country has been ruined, many Customs abolished, and the Empire divided, I will here declare what I know of the Causes of this Revolution.

The great Troubles which have embroiled the Affairs of this Empire, which have put a Stop to the Justice and Righ-
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Terrorfulness there formerly practised, and which have, in fine, interrupted the ordinary Navigation from Siraf to China, sprang from this Source.

An Officer, who was considerable for his Employ, though not of the Royal Family, revolted some Time ago. This Man's Name was Baichu, and he began with Hostilities in the Country, marching his Arms into many Places to the great Loss of the Inhabitants, till winning a Party over to him by his Liberality, he got together a Multitude of Vagabonds and abandoned People, whom he formed into a considerable Body of Troops. His Hands thus strengthened, and himself in a Condition to undertake any Thing, he betrayed his Design of subduing the Empire to himself, and strait marched to Canfu, one of the most noted Cities in China, and, at that Time, the Port for all the Arabian Merchants. This City stands upon a great River, some Days distant from the Entrance, so that the Water there is fresh: But the Citizens shutting their Gates against him, he resolved to besiege the Place, and the Siege lasted a great while. This was transacted in the Year of the Hejra CCLXIV, and of Christ DCCCLXXVII. At last he became Master of the City, and put all the Inhabitants to the Sword. There are Persons fully acquainted with the Affairs of China, who assure us, that besides the Chinese, who were massacred upon this Occasion,
ANCIENT ACCOUNTS

Occasion, there perished one Hundred and twenty Thousand Mohammedans, Jews, Christians, and Parsees, who were there on Account of Traffic. The Number of the Professors of these four Religions, who thus perished, is exactly known; because the Chinese are extremely nice in the Accounts they keep of them. He also cut down the Mulberry Trees, and almost all the Trees of other Kinds; but we speak of the Mulberry in particular, because the Chinese carefully cultivate it for the sake of its Leaf, wherewith they subsist and propagate their Silk-worms. This Devastation is the Cause why Silk has failed, and that the Trade which us'd to be driven with it, in the Countries under the Arabs, is quite stagnated.

Having sacked and destroyed Canfu, he possessed himself of many other Cities, which he attacked one after another, the Emperor of China not having it in his Power to stop his Progress. He advanced then to the capital City called Cumdu; and the Emperor left this his royal Seat, making a confused Retreat to the City of Hamdu, on the Frontiers towards the Province of Tibet. Mean while the Rebel, puffed up by his great Successes, and perceiving himself Master of the Country, fell upon the other Cities, which he demolished, having first slain most of the Inhabitants, with a View in this general Butchery to involve all the Branches of the Royal Blood, that no one
might survive to dispute the Empire with him. We had the News of these Re-
volutions and of the total Ruin of Chi-
na, which still continues.

Thus were Affairs, and the Rebel
stood uncontrolled by any Disadvantage
that might take away from his Power
and Authority. At last the Emperor of
China wrote to the King of Tagazgaz, in
Turkestan, which whom, besides the near-
ness of his Dominions, he was in some
degree allied by Marriage; and at the
same Time sent an Embasy to him to
implore his Deliverance from this Rebel.
Upon this the King of Tagazgaz dispatched
his Son, at the Head of a very nume-
rorous Army, to fight the Rebel; and af-
ter many Battles, and almost continual
Skirmishes, he utterly defeated him. It
was never known what became of the Re-
bel. Some believe he fell in Battle, while
others think he ended his Days another
way.

The Emperor of China returned then
to Cumdan; and altho' he was extremely
weakned, and almost dispirited because
of the Embezzlement of his Treasures,
and the Loss of his Captains and best
Troops, and because of all the late Ca-
tramities; he nevertheless made himself
Matter of all the Provinces which had
been conquered from him. However
he laid no Hands on the Goods of his
Subjects, but satisfied himself with what
remained in his Coffers, and the Frag-
ments.
ments of the Public Money. His Condition indispensibly obliged him to take up with what his Subjects would give him, and to require nothing from them but Obedience to his Mandates, forbearing to squeeze Money from them, because the Kings or Governors had made away with it.

And thus China became almost like the Empire of Alexander, after the Defeat and Death of Darius, when he divided the Provinces, he took from the Persian, between several Princes, who erected themselves into so many Kings. For now each of these Chinese Princes joined with some other to wage War upon a third, without consulting the Emperor; and when the strongest had subdued the weakest, and become Master of his Province, all was wasted, and unmercifully plundered, and the Subjects of the vanquished Prince were unnaturally devoured; a Cruelty allowed by the Laws of their Religion, which even permit human Flesh to be exposed to Sale in the public Markets.

From these Combinations there arose many unjust Dealings with the Merchants who traded thither, which having gathered the Force of a Precedent, there was no Grievance, no Treatment so bad but they exercised upon the foreign Arrabs, and the Masters of Ships. They extorted from the Merchants what was uncustomary, they seized upon their Effects, and
and behaved towards them in a Method of Procedure quite contrary to the ancient Usages. And for these Things has God punished them by withdrawing his Blessings from upon them in every Respect, and particularly by causing the Navigation to be forlaken, and the Merchants to return in Clouds to Shiraf and Oman, pursuant to the Infallible Orders of the Almighty Master, whose Name be blessed.

The Author, in his Book, notes some Customs and Laws of the Chinese, but mentions not the Punishment inflicted on married Persons, when convicted of Adultery. This Crime, as well as Homicide, and Theft is punished with Death, and they execute the Criminal in this Manner: They bind both the Hands together, and then force them backwards over the Head till they rest upon the Neck; they then fasten the right Foot to the right Hand, and the left Foot to the left Hand; so that both Hands and Feet are strongly bound behind the Back, and thus bundled up it is impossible for the Criminal to stir, nor wants he any Body to hold him. This Torture disjoins the Neck, makes the Vertebrae start from their Connections, and dislocates the Thighs; in short, the Party is in so miserable a Condition, that were he to continue therein but for a few Hours, there would be no need of any Thing else to make an End of him. But when they have bound him, as we have said, they strike him with a Staff.
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Staff [Bamboo] which they always use upon the like Occasions, and which alone were sufficient to kill the Criminal. With this they give him a certain Number of Blows, a Number they never exceed, and then leave off, when he is at the very last Gasp of Life, and forsake the Body to People who eat it.

There are Women in China who refuse to marry, and chuse rather a dissolute Life, and perpetual Debauchery. The Custom is, for these Women to present themselves in full Audience before the commanding Officer of the Garrison in the City, and declare their Aversion to Marriage, and their Desire to be numbered with the public Women. They then desire to be registred in the usual Form, among these Prostitutes, and the Form is such: They write down the Name of the Woman, her Family, the Number of her Jewels, the several Items of her Attire, and the Place of her Abode; thus is she admitted a public Woman. After this they put about her Neck a String, at which hangs a Copper Ring, with the King's Signet; and deliver to her a Writing, which certifies that she is received into the List of common Prostitutes, and entitles her to a yearly Stipend of so many Falus to be paid her out of the public Treasury, and threatens with Death the Person who should take her to Wife. They every Year give public Notice of what is to be observed with regard to these
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these Women; and turn off those who are too barren of Charms. In the Evening, these Women walk abroad in Dresses of different Colours, without any Veil, and prostitute themselves to all new comers that loved Debauchery; but the Chinese themselves send for them to their Houses, whence they depart not till the next Morning. Praised be God, who hath rescued us from the like Infamy!

The Chinese coin no Money besides the little Pieces of Copper, like those we call Falus, nor will they allow Gold or Silver to be wrought into Specie, like the Dinars and Drams that are current with us. For, say they, if a Thief goes, with an evil Intent, into the House of an Arab, where is Gold and Silver Coin, he may carry off ten thousand Pieces of Gold, and almost as many Pieces of Silver, and not be much burdened therewith, and to be the ruin of the Man who should suffer this Loss; whereas if a Thief has the same Design upon the House of a Chinese Artificer, he cannot, at most, take away above ten thousand Falus or Pieces of Copper, which do not make ten Miticals or Dinars of Gold. These Pieces of Copper are allayed with something of a different kind, and are of the Size of a Dram, or Piece of Silver called Bagli; and in the middle they have a pretty large Hole to string them by. A thousand of them are worth a Mitical of Gold, or a Dinar; and they string them by thousands, with a Knot between every hundred. All
their Payments in general are made with
this Money, whether they buy or sell
Lands, Furniture, Merchandise, or any
thing else. There are some of these Pieces
at Siraf, with Chinese Characters upon them.

There is no particular Remark to be
made upon the frequent Fires which hap-
pen in China, and the Chinese manner
of Building. The City of Canfu is built
in the manner he describes, that is, of
Wood; with Canes interwoven just like
our Works of split Cane. They do the
whole over with a particular constience
they make of Hemp-Seed, which becomes
as white as Milk, and when the Walls are co-
vered therewith, they have a wonderful Gloss.

They have no Stairs in their Houses,
nor do they build with different Stories;
but put every thing they have into Chests
which run upon Wheels, and which, in
cases of Fire, they can easily draw from
place to place, without any hindrance from
Stairs, and so save their things presently.

As for the inferior Officers in their Ci-
ties, they commonly have the Direction
of the Customs, and the Keys of the
Treasury. Some of these have been taken
on the Frontiers, and castrated; others of
them have been cut by their own Fathers,
who have sent them as a Present to the
Emperor. These Officers are at the head
of the principal Affairs of State, of the
Emperors private Affairs, and of his Treas-
ures; and those, particularly, who are sent
to Canfu, are selected from this Body.
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It is customary for them, as well as the Kings or Governors of all the Cities, to appear abroad, from time to time, in solemn Procession. At these times they are preceded by Men who carry great Pieces of Wood, like those the Christians, of the Levant, use instead of Bells. The Noise they make is heard afar off, and as soon as it is heard, no Man stands in the way of the Eunuch, or Prince. If a Man is at his Door, he goes into his House, and keeps his Door shut, till the Prince, or Eunuch of the City is gone by. So no Soul is to be seen in the way; and this is joined that they may be held in the greater Veneration, to strike a Dread, that the People may not see them often, and that they may not grow so familiar as to speak to them.

The Eunuch or Lieutenant, and the principal Officers wear very magnificent Silk Dresses, of so fine a kind, that none thereof is brought into the Country Subject to the Arabs, the Chinese keep it up at so high a rate. One of the chief Merchants, whose words cannot be called in question, relates that he waited on an Eunuch, whom the Emperor had sent to Canfu, in order to purchase some things he wanted from among the goods that are carried thither from the Country of the Arabs: And that upon his Breast he perceived a short Vest, which was under another silk Vest, and which seemed to be even between two other Vests of the same kind;
that the Eunuch observing him to look steadfastly upon his Breast, said, I see you keep your Eyes fixed upon my Stomach; what may be the meaning of it? The Merchant answered; I am surprized at the Beauty of that little Vesti, which appears under your other Garments. The Eunuch laughed and held out his Shirt Sleeve to him, Count, says he, how many Vests I have above it. He did so, and counted five, one upon another, and the Wastecoat or short Vesti was underneath. These Garments are wove with raw Silk which has never been washed nor fulled; and what is worn by the Princes or Governors is still more rich, and more exquisitely wrought.

The Chinese surpass all Nations in every kind of Art, and particularly in Painting; and with their Hands, they perform such perfect Works as others can but faintly imitate. When an Artificer has finished a fine Piece, he carries it to the Prince’s Palace to demand the Reward, he thinks he deserves for the beauty of his Performance; and the Custom is for the Prince to order him to leave his Work at the Palace Gate, where it must stand a whole Year. If during that time no Person finds a Fault in it, the Artificer is rewarded, and admitted into the body of Artists; but if the least Fault he found, it is rejected, and the Workman is sent away empty. It happened once, that one of their Painters drew an Ear of Corn, with a Bird perched on it, upon a piece of Silk; and his Performance was
was so exceeding fine, that all who beheld it were astonished thereat. This Piece stood exposed to public View, till, one Day, a crooked Fellow, passing by the Palace, found Fault with the Picture, and was immediately conducted to the Prince or Governor of the City, who at the same time sent for the Painter. Then he asked this crooked Fellow what Fault he had to find with this piece of Paint; to which he answered, Every body knows that a Bird never settles upon an Ear of Corn but it bends under him; and here this Painter has represented his Ear bolt upright, though he has perched a Bird upon it; and this is the Fault I have to find. This was pronounced a very just Observation, and the Prince bestowed no Reward upon the Artist. They pretend by this, and other means, to stimulatetheir Workmen to the Attainment of Perfection, by thus engaging them to be extremely nice and circumsticet in what they undertake, and to apply their whole Mind to what is to go out of their Hands.

There was formerly a Man of the Tribe of Koreish, whose Name was Ebn Wahab, of an Arab descended of Hebar the Son of Al Afud, and he dwelt at Basra. This Man left Basra, when that City was sacked, and came to Siraf, where he saw a Ship ready to make sail for China. The mind took him to go on board of this Ship, and in her he went to China, where in the Sequel he had the Curiosity to travel to the Emperor's Court; and leaving Cansu

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He reached Cundan after a journey of two months. He stayed a long time at the Emperor’s Court, and presented several petitions, wherein he signified that he was of the family of the Prophet of the Arabs. Having waited a considerable while, the Emperor at last ordered him to be lodged in a house, appointed for him, and to be supplied with every thing he should want. This done, the Emperor wrote to the Governor of Canfu, commanding him carefully to inform himself, among the merchants, concerning the relation this man pretended to bear to the Prophet of the Arabs: And the Governor, by his answers, confirming the truth of what he had said, touching his extraction, the Emperor gave him audience, and made him rich presents, wherewith he returned to Irak.

This man, when we saw him, was well advanced in years, but had his senses perfectly about him; and told us that, when he had his audience, the Emperor asked him many questions about the Arabs, and particularly how they had destroyed the kingdom of the Persians. Ebn Wabab made answer, that they did it by the assistance of God, and because the Persians were involved in idolatry, adoring the stars, the sun, and moon, instead of worshipping the true God. To this the Emperor replied, that the Arabs had conquered the most illustrious kingdom of the whole Earth, the best cultivated,
vated, the most opulent, the most pregnant of fine Wits, and of the most extensive Fame. Then said he, *What Account do the People in your Parts make of the other Kings of the Earth?* To which the Arab replied, that he knew them not. Then said the Emperor to the Interpreter, *Tell him we esteem but five Kings; that he whose Kingdom is of widest Extent is the same who is Master of Irak, for he is in the midst of the World, and surrounded by the Territories of other Kings; and we find he is called the King of Kings.* After him we reckon our Emperor, here present, and we find that he is styled the King of Mankind; for no other King is invested with a more absolute Power and Authority over his Subjects, nor is there a People, under the Sun, more dutiful and submissive to their Sovereign than the People of this Country; we therefore, in this respect, are the Kings of Men. After us is the King of the Turks, whose Kingdom borders upon us, and him we call the King of Lions. Next, the King of Elephants, the same is the King of the Indies, whom we also call the King of Wisdom; because he derives his Origin from the Indians. And, last of all, the King of Greece, whom we style the King of Men; for, upon the face of the whole Earth, there are no Men of better Manners, nor of comelier Presence than his Subjects: These, added he, are the most illustrious of all Kings, nor are the others to compare with them.
Then, said Ebn Wakah, he ordered the Interpreter to ask me, If I knew my Master and my Lord, meaning the Prophet, and if I had seen him? I made answer, How should I have seen him, who is with God? He replied, that is not what I mean, I ask you what sort of a man he was in his person. I replied, that he was very handsome. Then he called for a great box, and, opening it, he took out another contained therein, which he set before him, and said to the Interpreter, Show him his Master and his Lord; and I saw in the box the images of the Prophets, whereat I moved my lips, praying to myself in honour of their memory. The Emperor did not imagin I should know them again, and said to the Interpreter, Ask him why he moves his lips? I answered, I was praying in Memory of the Prophets. How do you know them? Said the Emperor. I replied, that I knew them by the representation of their Histories: There, said I, is Noah in the Ark, who was saved with those that were with him, when God sent down the Waters of the Flood; and he afterwards peopled the whole Earth with those that were with him at the same time; and I made the usual Salute to Noah and his Company. Then the Emperor laughed and said; Thou art not mistaken in the Name of Noah, and thou hast named him right; but

The Flood, as for the universal Deluge it is what we know not. It is true, indeed, that a Flood covered a part of the Earth; but it reached not our.
our Country, nor even the Indies. I made my Answer to this, and endeavoured to remove his Objections the best I could, and then said again to him, There is Moses with his Rod and the Children of Israel. He agreed with me as to the small Extent of their Country, and the Manner how the ancient Inhabitants, there, were destroyed by Moses. I then said to him, He there, is Jēsus Christ. Jesus upon an Ass, and here are his Apostles with him. He, said the Emperor, was not long upon Earth, seeing that all he did was translated within the Space of somewhat better than thirty Months. After this Ebn Wakab saw the Histories of the other Prophets, represented in the same Manner we have briefly declared, and he fancied that what was written in great Characters under each Figure, might be the Names of the Prophets, the Countries whence they were, and the Objects of their Prophecies.

Then, said the same Ebn Wakab, I saw the Image of Mohammed riding upon a Camel, and his Companions about him on their Camels, with Shoes of the Arabesque Mode on their Feet, and leathern Girdles about their Loins. At this I wept, and the Emperor commanded the Interpreter to ask me why I wept? I answered, There is our Prophet, and our Lord, who is also my Cousin. He said I was right, and added that he and his People had subdued the finest of all Kingdoms; but that he had not the Satisfaction of enjoying his Conquests, tho' his Successors had.
I afterwards saw a great Number of other Prophets, some of them stretching forth their right Hand, and with their three Fingers bent down between the Thumb and the Fore-finger, just like those who lift up the Hand to make oath. Others were standing and pointed to the Heavens with their Finger, and others were in different Postures. The Interpreter took them to be the Figures of their Prophets and those of the Indians.

The Emperor then asked me many Questions concerning the Kalifs, their Mode of Dress, and concerning many Precepts and Injunctions of the Mohammedan Religion, and I answered him the best I could.

After this he said, What is your Opinion concerning the Age of the World? I made answer, that Opinions varied upon that head; that some were for six Thousand Years; that others would not allow so many; and that others reckoned it at a still higher Rate; but that it was, at least, as old as I had said. At this, the Emperor and his first Minister, who was near him, broke out into a Laughter, and the Emperor made many Objections to what I had advanced. At last said he, What does your Prophet teach upon this Subject? Does he say as you do? My Memory failed me, and I assured him that he did. Hereupon I observed I had displeased him, and his Displeasure appeared upon his Countenance.
Then he ordered the Interpreter to speak to me in the following strain: *Take heed of what you say; for Kings never speak but to be informed of the Truth of what they would know. What did you mean by giving the Emperor to understand that there are, among you, various Opinions concerning the Age of the World? If so it be, you are also divided upon the Things your Prophet has said, at the same time that no Diversity of Opinion is to be admitted on what the Prophets have pronounced, all which must be revered as sure and infallible. Take heed, then, how you talk after such a Rate any more. To this he subjoined many other Things which, through Length of Time, have escaped my Remembrance.*

At last he asked me, *How is it that thou hast forsaken thy King, to whom thou art nearer, not only by the Place of thy abode, but by Blood also, than thou art to us? In return to which, I informed him of the Revolutions which had hapned at Bassora, and how I came to Siraf, where I saw a Ship ready to spread Sail for China; and that having heard of the Glory of his Empire, and its great abundance of Necessaries; Curiosity excited me to a Desire of coming into his Country, that I might behold it with mine own Eyes. That I should soon depart for my Country, and the Kingdom of my Cousin, and that I would make a faithful report of what I had seen of the Magnificence of the Empire of China, and of the vast extent of the Provinces*.
vinces it contains; and that I would make a grateful Declaration of the kind Usage, and the Benefactions I there met with; which seemed to please him very much. He then made me rich Presents, and ordered that I should be conducted to Canton upon Post Horses. He wrote also to the Governor of the City, commanding him to treat me with much Honour, and to furnish me with the like Recommendations to the other Governors of the Provinces, that they might entertain me till the Time of my Departure. Thus was I treated every where, being plentifully supplied with all the Necessaries of Life, and honoured with many Presents till the Time of my Departure from China.

We asked Ebn Wahab many Questions concerning the City of Cumdan, where the Emperor keeps his Court. He told us that the City was very large, and extremely populous; that it was divided into two great Parts, by a very long and very broad Street; that the Emperor, his chief Ministers, the Soldiery, the Supreme Judge, the Eunuchs, and all belonging to the imperial Household, lived in that Part of the City which is on the right hand Eastward; that the People had no manner of Communication with them; and that they were not admitted into Places watered by Canals, from different Rivers, whose Borders were planted with Trees, and adorned with magnificent Dwellings. The Part on the left hand Westward, is inhabited
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habited by the People and the Merchants, where are also great Squares, and Markets for all the Neces\n\nSaries of Life. At break of Day you see the Officers of the King's Household, with the inferior Serv\nants, the Purveyors, and the Domestics of the Grandees of the Court, who come, some on foot others on Horseback, into that Division of the City, where are the public Markets, and the Habitations of the Merchants; where they buy whatever they want, and return not again to the same Place till the next Morning.

This same Traveller related that this City has a very pleasant Situation, in the midst of a most fertile Soil, watered by several Rivers. Scarce any Thing is wanted, except Palm-Trees, which grow not there.

In our Times, Discovery has been made of a Thing quite new, and unknown to those who lived before us. No Body imagined that the Sea which extends from the Indies to China, had any Communication with the Sea of Syria, nor could any one take it into his Head, Now behold what has come to pass in our Days, according to what we have heard. In the Sea of Rum, or the Mediterranean, they found the Wreck of an Arabian Ship which had been shattered by Tempest; for all her Men perishing, and the being dashed to Pieces by the Wave, the Remains of her were driven by Wind and Weather into the Sea of Chocos, and from thence to the Canal of the Mediterranean Sea, and at last were thrown
thrown on the Shore of Syria. This evi-
dences that the Sea surrounding all the Country of
China, and of Cila, [or Sila,] the uttermost
Parts of Turkestane, and the Country of the
Chozars, and that then it enters at the
Strait till it washes the Shore of Syria. The
Proof of this is deduced from the Built of
the Ship we are speaking of; for none but
the Ships of Siraf are so put together,
that the Planks are not nailed [or bolted],
but joined together in an extraordinary
Manner as if they were sewn; whereas
the Planking of all the Ships of the Medi-
terranean Sea, and of the Coast of Syria, is
nailed and not joined together the other way.

We have also heard say, that Amber-
greese has been found in the Sea of Syria,
which seems hard to believe, and was un-
known to former Times. If this be as is
said, it is impossible that Amber should have
been thrown up in the Sea of Syria, but by
the Sea of Aden and of Kolzum, which has
Communication with the Seas where Amber
is found. And, because God hath put a Se-
paration between these Seas, if this Story
be true, it must necessarily have been that
this Amber was driven first from the Indian
Sea into the others, and that, from the one to
the other, it at last came into the Sea of Syria.

Of the Province of Zarpago.

We will now begin to speak of the Pro-
vince of Zarpago, which is opposite to Chi-
na, and a Month's Sail distant therefrom.

by
by Sea, or less, if the Wind be fair. The King of this Country is called *Mekrague*, and they say it is nine hundred Leagues in Circumference, and that this King is Master of many Islands which lie round about; thus this Kingdom is above a thousand Leagues in Extent. Among these Islands there is one called *Serbeza*, which is said to be four hundred Leagues in Circuit, and that also of *Rakmi* which is eight hundred Leagues in Compass, and produces Red-wood, Camphire, and many other Commodities. In this same Kingdom is the Island of *Cala*, which is in the Mid-passage between *China* and the Country of the *Arabs*. This Island, they say, is four-score Leagues in Circumference; and hither they bring all Sorts of Merchandise, Wood Aloes of several Sorts, Camphire, Sandal-wood, Ivory, the Lead called *Cababi*, Ebony, Red-wood, every Kind of Spice, and many other Things too tedious to enumerate. At present the Commerce is most usually carried on from *Oman* to this Island, and from this Island to *Oman*. The *Mekrague* is sovereign over all these Islands, and that which he makes his Abode, is extremely fertile, and so very populous that the Towns almost crowd one upon the other. A Person of great Probity relates, that, when the Cocks here crow at their accustomed Hours, just as with us, at roost upon Trees, they answer each other a hundred Leagues around and more, because of the Proximity of the Villages.
Villages which almost touch each other; and he adds that no Part of it is uninhabited, nor any of its Land uncultivated. Those who travel in this Country may stop at every Step, and find Shelter from the Beams of the Noon-day Sun, and if they are tired they may repose themselves every Day at Noon, go which way they will.

Now what follows, which we have from the Testimony of several Persons, is the most remarkable Particular we have heard concerning the Island of Zapage. There was formerly a King, who was called Mebrage. His Palace is still to be seen on a River as broad as the Tygris at Bagdad or at Bassora. The Sea intercepts the Course of its Waters, and sends them back again with the Tide of Flood; and during the Tide of Ebb, it streams our fresh Water a good way into the Sea. This River is let into a small Pond close to the King’s Palace, and every Morning the Officer who has Charge of his Household, brings an Ingot of Gold wrought in a particular Manner, which is unknown, and throws it into the Pond in the Presence of the King. The Tide rising with the Flood covers it with many others, its fellows, and quite conceals it from Sight; but low Water discovers them, and they appear plain by the Beams of the Sun. The King comes to view them at the same Time that he repairs to an Apartment of State which
which looks upon this Pond. This Custom is very scrupulously observed, and thus they every Day throw an Ingot of Gold into this Pond, as long as the King lives, nor touch the same upon any Account. When the King dies, his Successor causes them all to be taken out, and not one of them is ever missed: They count them, and melt them down, and this done, the Sums proving from this great Quantity of Gold, are distributed to those of the Royal Household, to the Men, to the Women, and to the Children, to the superior and to the inferior Officers, each receiving a Part, in Proportion to the Rank he bears, and according to the Order established, among them, for this Distribution; and the Surplus is given away to the Poor, and to the infirm. Then they reckon up the Number of Ingots, and what they weigh, and say; Such a one reigned so many Years, for he left so many Ingots of Gold in the Pond of the Kings, and they were distributed, after his Death, to the People of his Kingdom. It is a Glory, with them, to have reigned a long while, and to have thus multiplied the Number of these Ingots, to be given away at their Death.

Their ancient History relates, that one of the Kings of Komar would have waged War with him of this Island. This Country of Komar is the same from whence they bring the Wood Aloes called Hud al Komari; nor is there a Kingdom proportionably
ably more populous than that of Komar. The Inhabitants are all very courageous, and Debauchery with Women, and the Use of Wine are forbidden among them, nor have they any Wine in their Country. This Kingdom was at Peace with that of Zapage, where reigned the Mebrage. They are divided from each other by a Passage of ten, or twenty Days sail, with a very easy Gale. They say that in former Days there was a young and turbulent King in this Island of Komar. This King was one Day in his Palace, which looks upon a River much like the Euphrates at the Entrance, and but a Day Distant from the Sea. His prime Minister was with him, and, in the Discourse they had together, mention was made of the Kingdom of the Mebrage and its Glory, how well it was peopled and cultivated, and the Crowd of Islands which owed Obedience thereunto. Then said the King of Komar to his Minister, I am taken with a Desire, which I most earnestly could wish to see accomplished. The Minister, who was a wise and a prudent Man, and no Stranger to the Levity of his Master, addressed him; My Lord, what is your Desire? I could wish, replied the King, to see before me, in a Dish, the Head of the Mebrage King of Zapage. The Minister, well aware it was Jealously that inspired him with this Irregularity, made Answer, My Lord, I could wish you would not disturb your Mind with such Thoughts, since nothing ever hapned between those People and us, to furnish us with Matter of Complaint; seeing they never offended.
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offended us either by Word or deed, and never did us the least Injury. Moreover, they are in an Island divided from us, and have no Manner of Communication with our Country; nor do they betray any Thoughts of making a Conquest of this Kingdom. No one therefore ought to hearken to such Discourse, or make one Word of Answer upon this Head. The King was enraged at this Return, and replied not there-to; but without any Regard had to the sage Advice of his first Minister, he opened the same Thing to the principal Officers of State, and to all those of his Court that were present.

This Matter being rumored about by several Persons, became of public Notoriety, and at length reached the Ears of the Mehrage. He, who then reigned, was a wise and an active Prince, of consummate Experience, and as yet in the Flower of his Days. He called for his first Minister, and having acquainted him with what he had heard, said to him; It is by no means proper to declare the Behavior of this giddy Prince, or to betray how little we esteem him, because of his Youth and little Experience. Nor is it proper to divulge what he has said against me; for such Speeches, cannot but be prejudicial to the Dignity of a King, make him contemptible, and take away from his Reputation. Having thus injoined his Minister to conceal what had passed between them, he, at the same Time, commanded him to prepare a thousand Ships of middling Burthen, and to equip them with all Things necessary, Arms and Ammunition,
munitition, and to man them with as many of his best Forces as they could carry; then he gave out That he would take a Voyage among the neighbouring Islands, under his Dominion, to divert himself. He wrote to all the tributary Princes of these same Islands to acquaint them That he designed them a Visit, to recreate himself in their Islands: And this being the public Talk, each of these Kings prepared for the Reception of the Mebrage. Mean while, when every Thing was in readines as he had ordered, he went on board his Ships, and with a powerful Army failed over to the Kingdom of Komar. The King and those belonging to his Court were effeminate Creatures, who, all the Day long, did nothing but consult their Faces and rub their Teeth, eternally with Mirrors and Tooth-picks in their Hands, or carried after them by Slaves. So the King of Komar discovered nothing of the Mebrage's purpose, till he appeared in the Mouth of the River, which was crowned by the Palace of the King of Komar, and till he had landed his Troops, who immediately invested him with great vigor, and took him. The King was taken in his Palace, and all that belonged to him fled without fighting.

Then the Mebrage instantly caused Proclamation to be made, That he granted entire Security of Life and Effects to all the Inhabitants of the Country; and seating himself on the Throne of the King of Komar, now a Captive, he ordered him to be brought
brought into his Presence, together with his first Minister. Then said he to the King of Komar: Who was it filled your Head with a Project unequal to your Strength, and absolutely impossible for you to compass? What would you have done if you had gained your End? This Prince, who had nothing to say for himself, made no Answer. Then continued the Mebrage, If you had enjoyed the Pleasure you wished, of seeing my Head in a Dish before you, you would have spoiled my Kingdom, and made your self Master thereof; after you had committed all Sorts of Violence: I will not so behave with regard to you; but yet I will execute upon you, what you wished concerning me, and then will I return into my Kingdom, without touching any Thing in your Dominions, and without carrying away ought soever of great Value or small, desirous only that you may be recorded an Example for the Instruction of those who shall come after you; that no one may exceed the Bounds of his Power, that each may be contented with his own, and that those you have disturbed may be restored to perfect Security. This said, he ordered them to smite off his Head; and then turning to the Minister, he said; You have done all a good Minister could do, I know you offered good Advice to your Master, and that he hearkened not unto you. Consult who may best succeed this Fool, for the good of the Kingdom, and set him upon the Throne: Then strait the Mebrage departed for his own Territories, and neither did he, or any of his, lay Hands on the least Thing in the Kingdom of Komar.
When he arrived in his own Kingdom, he sat down upon his Throne, and, being in the Place which looked upon the Pond before-mentioned, he caused the Head of the King of Komar to be put into a Bason, and set before him; and calling in the Chiefs of his Kingdom, he acquainted them with all he had done, and with the Reasons which had induced him to the Expedition we have related; And they approved the Deed with Acclamations and Prayers for his Prosperity. Then he ordered the Head of the King of Komar, to be washed, and embalmed, and put into a Coffin; and sent it back to the King Komar who had been appointed in the Room of him he had put to Death, at the same time writing a Letter to this new Prince, couched in the following Terms: What inclined us to do what we did to your Predecessor, and your Lord, was his known Malevolence towards us, and that we might set an Example to his Equals. We have been so happy as to treat him as he would have treated us: But we think it convenient to send his Head back to you, having had no Design of detaining it, or of arrogating any Glory to ourselves from the Advantage we obtained over him. The News of this Action being conveyed to the Kings of the Indies and of China, it added to the Respect they before had for the Mekraghe: And from that Time it has been a Custom with the Kings of Komar, every Morning they rise, to turn towards the Country of Zapage, and to prostrate themselves on the Ground, and to make
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make the most profound Inclinations, in Honour of the Membrage.

All the Kings of the Indies and of China believe the Metempsychosis or Transmigration of Souls, and make it an Article of their Religion. A Person of Credit relates, That one of these Princes being newly recovered of the Small-Pox, and beholding himself in a Glass, was deeply troubled to see how sadly his Face was disfigured; and that turning himself towards one of the Sons of his Brother, he said to him, Sure it never happened to any Man as to me, to remain in his Body after such a Change; but this Body is only a Vessel puffed out with Wind, and when the Soul leaves it, the migrates into another; go get upon the Throne, for I am about to separate my Body from my Soul, until I return in another Body. At the same Time he called for a sharp and keen Cangiar, with which he commanded his Nephew to cut off his Head, which the other did, and he was afterwards burnt.

The Author begins again to speak of China and several Affairs relating to that Country.

The Chinese were wonderfully regular in their Government, before the last Revolutions entirely destroyed and reduced it to the State it is in at present. There was a certain Merchant, a Native of Chorassan, who coming into Iraq, did there deal to a considerable Amount, and having bought up a Quantity of Goods went to China,
China. This Man was extremely Selfish and of invincible Avarice. It hapned that the Emperor of China had sent one of his Eunuchs to Confucius, the City for all the Arabian Traders, there to purchase what he wanted, and was to be had on board of the Ships that were arrived. This Eunuch was one of those who shared the most considerably in his Master's good Opinion and Confidence, and was Keeper of his Treasure and of all his most precious Things. A Dispute arose between this Eunuch and this Merchant, about some Pieces of Ivory and other Goods, and it ran so high, that the Merchant refused to deal with him: But this Affair making a great Noise, the Eunuch pushed it so far, that he forced from him the Choice of his Goods, regardless of whatever the other could say to him.

The Merchant withdrawing himself, went privately to Cumdan, where the Emperor resides, and which is two Months distant from Confucius; and being arrived he went to the String of the Bell mentioned in the first Book. The Custom was, That whoever pulled it should be sent a ten Days Distance from thence, as a Kind of Banishment; it was ordained also, that he should be committed to Prison, there to remain for two whole Months, which expired, the King or Governor of the Province released him, and said, You have involved your self in an Affair which may turn to your utter Ruin, and to the Loss of your Life; if you speak not the real Truth; forasmuch as the Emperor hath appointed
appointed Ministers and Governors to distribute Justice to you and to your Fellows, nor is there any one of them that would not right you. If, when you appear before the Emperor, your Wrongs are not such as may intitle you to have recourse to him, it will, most certainly, cost you your Life; to the end that every Man who would presume to do as you have done, may be deterred from the same. Withdraw therefore immediately, and be gone about your Business. Now if the Party endeavoured to fly he was chastised with fifty Strokes of the Bamboo, and was then sent back to the Country whence he came; but if he persisted in his Demand of Redress, he was admitted to an Audience of the Emperor.

The Chorassanian strenuously persisted in his Demand of Justice, and of leave to be admitted to the Emperor, which was at length granted him. The Interpreter asking him his Business, he related what had befallen him with the Emperor's Officer, and how he had forced from him a Part of his Effects. This Thing was soon divulged, and noised about at Canfu. In the mean time the Emperor commanded the Merchant to be cast into Prison, and that Care should be there taken he wanted for neither Victuals nor Drink. At the same time he ordered his prime Minister to write to the Governor of Canfu, charging him to inform himself concerning the Complaints of this Merchant, and to examine into the Grounds thereof. At the same Time also three principal Officers received the same Order. These Officers are called of the Right.
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Right, of the Left, and of the Midst, and, according to their Rank, have the Command of the Emperor's Forces, under the prime Minister; he trusts them with the Guard of his Person, and when he takes the Field for some military Enterprise, or on any other Account, each of them, according to his Rank, marches near him. These three Officers wrote, each apart, what they had, upon the strictest Enquiry, discovered of the Matter; and assured the Emperor that the Merchant's Complaint was just and true. These first Informations were followed and confirmed by many more, sent to the Emperor from divers Parts, and the Eunuch was cited to appear. No sooner did he arrive than the Emperor seized on all his Effects, and deprived him of his Office as Treasurer, and then said to him; Death ought to be thy Doom for giving this Man, who is come from Chorassan, on the Frontiers of my Kingdom, cause of Complaint against me. He hath been in the Country of the Arabs, whence he came into the Kingdoms of the Indies, and at last to my City, seeking his Advantage by Trade; and thou wouldst have had him return, cross those Kingdoms, and have said to all the People in his way, I have been abused in China, where they have strip't me of my Substance. I grant thee thy Life, in Consideration of thy former Services in the Rank thou holdest in my House; but I will conferr on thee a Command among the Dead, forasmuch as thou hast not been able to acquit thy self of thy Duty in that thou holdest over the Living.

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trait he ordered him to be sent to the Tombs of the Kings, to guard them, and there to remain for Life.

One of the Things most worthy to be admired in China, before the late Commotions, was the good Order they observed in the Administration of Justice, and the Majesty of their Tribunals. To fill them they made Choice of such Men as were perfectly versed in their Laws, and such, consequently, as were never at a Stand when they were to pass a Judgment; Men of Sincerity, zealous in the Cause of Justice upon every Occasion, nor to be byass'd by what the Great could offer to embroil a Dispute; so that Justice was always administered to him who had Right on his side. In a Word, they made Choice of upright Men, of Men who equally abstained from the slender Substance of the Poor, and from the Presents of those who would have bribed them therewith.

When they designing to promote any Man to the Office of principal Judge, they previously sent him to all the chief Cities of the Empire, in each of which he staid a Month or two. In the mean time it was his business, most minutely, to inquire into the Affairs of the People, into all that passed in the City, and into the various Customs. He informed himself of all such as deserved to be believed upon their Word of Testimony, and this Knowledge was of use to him in the Sequel, as Occasion required. After he had gone through all
all the Cities, in the Manner above said, and made a Stay of some Time in the most considerable of them, he repaired to the imperial Court, where he was invested with the Dignity of supreme Judge. To him then the Emperor referred the Nomination of all the other Judges, and by him were they appointed, after he had acquainted the Emperor with those, who, in his whole Dominions, were most worthy of exercising Jurisdiction, each in his own City, or in others; for he knew those who were commendable for their Understanding, and so no one was raised, who possessed not the same Endowments, or who bore not Testimony according to Truth, when he was interrogated.

The Emperor allows none of his Judges to write to him upon any Affair, when he is informed of the contrary, and even deprives them of their Office. The supreme Judge cauæs Proclamation, every Day, to be made before his Gate, and in his Name they cry out, If any Man hath been wronged by the King or Governor, who is not to be seen of the People, or by any one of his Relations or Officers, or by any one of the Body of the People; I will do him ample Justice, as soon as the Offender is put into my Hands, and that I have Charge of him: This Proclamation is thrice repeated. It is an ancient Custom with them, never to degrade a King or Governor of a City, but by virtue of Letters issued out by the Council or Divan of Kings; and this is commonly executed for some flagrant Malversation, or when
when Judgment is suspended or delayed. But when the Governor avoids these two Things, it is seldom he is disturbed with Letters of Revocation, which are never drawn up but on a lawful Account. The Posts of Judicature are conferred on none but Persons of Probity and Lovers of Justice; and so is good order maintained in the Kingdom.

Of Chorassian.

This Province is almost conterminous with China. From China to the Sogd it is about two Months Journey, through impracticable Deserts, and through a Country all over covered with Sand, where no Water is to be found. It is not watered by any Rivers, nor is there any Habitation in the Purlieus of this Province; and for this Reason it is that the Chorassianians can make no Irruptions into China. That Part of this Empire which lies farthest westward, is the Province of Madu, which borders upon Tibet, so that on this side the two Nations are at perpetual War with each other. Among those of our time who have travelled into China, we were acquainted with one who told us he had seen a Man that had a Vessel with Musk in it, on his Back, and had travelled on Foot from Samarcand to Canfu, the Port for all Merchants from Siraf. He had, by Land, traversed all the Cities of China, one after another, which he might easily do, because the Provinces of China and Tibet, where the
the Musk-creature is met with, are contiguous and not divided by any Separation. The Chinese carry off as many of these Creatures as they can lay Hands on, and those of Tibet, on their Part, do the same. But the Musk of Tibet is far preferable to that of China for two Reasons: First in Tibet this Creature feeds on aromatic Pastures, while in China he has nothing to subsist him but what is common. Secondly the Tibetians preserve their Bladders or Cods of Musk in the pure natural State, while the Chinese adulterate all that come into their Hands. They dip them also into the Sea, or else expose them to the Dew, and having kept them some time, they take off the outward Membrane, and then close them up; and this Musk passes in the Country of the Arabs for Musk of Tibet, because of its Excellence.

The most exquisite of all the Sorts of Musk, is what the Roe-Bucks, that yield it, leave behind them when they rub themselves against the Rocks in the Mountains; for the Humor, whence it is generated, falling down towards the Navel of the Creature, it there gathers into a Quantity of turbid Blood, just after the Manner of Biles, and such like Tumors. When this Swelling is ripe, the Creature, who is sensible of a painful Itching, seeks out for Stones and rubs himself against the same, till he opens his Sore, and the Contents run out. Now as soon as this Matter falls from the Creature, it coagulates, the Wound closes, and...
and the same Kind of Humor gathers to a Head again as before.

In Tibet, there are Men who go in quest of this Musk, and are very ready at knowing it; and having found it, they carefully collect it, and put it up in Bladders; and it is carried to their Kings. This Musk is most exquisite when it has, as we may say, ripened in the Bladder of the Creature which bears it: It surpasses all others in goodness, just as Fruit is better when it is gathered ripe from the Tree, than when it is pulled green.

There is still another way of getting Musk. They insnare the Creature in Toils, and shoot him with Arrows: But it often happens that the Hunters cut the Tumors of the Creature before the Musk is elaborated; and in this Case it has, at first, an ill Scent that prevails till the Matter is thickened, which sometimes does not happen in a great while, but as soon as it coagulates it turns to Musk.

The Musk-Creature is like our Roe-Buck, his Skin and Colour the same, with slender Legs, a split Horn, strait, but somewhat bending withal. On each side, he has two small white Teeth, which are strait, and rise above his Muzzle, each half a Finger, or somewhat less, in length, and in turn not unlike the Teeth of the Elephant; and this is the distinguishing Mark between these Creatures and other Roe-Bucks.

The Emperors of China write to the Kings or Governors of Cities, to the Eunuchs Another Sort of Musk. The Musk-Creature. The Emperor of China's Letters conveyed by Post Horses.
nuchs or Lieutenants, and their Letters are conveyed by Post-Horses with a cut Tail, disposed almost like the Posts among the Arabs, in the Order every Body knows.

Besides what we have here related concerning the Chinese Customs, it is usual for the Princes, and even the People, to make Water standing. Persons of Dignity, as the Kings and the principal Officers, have gilded Canes, a Cubit long, which are bored through; and these they use when they make Water, standing upright all the time; and the Tube carries the Water a good Distance from them. They are of Opinion that Pains in the Kidneys, the Strangury and Stone, are caused by making Water in a fitting Posture; and that the Reins cannot free themselves of those Humors but by standing to evacuate, and that thus this Posture contributes to the Preservation of Health.

They suffer their Hair to grow, for the Men will not round the Head of a Child, when he comes into the World, as do the Arabs: For they say it causes a considerable Alteration in the Brain, and that common Sense is notably impaired thereby. They suffer the Head then to be all covered with Hair, which they carefully comb.

As for their Marriages, they observe the Degrees of Consanguinity after this Manner: They are divided, among themselves, into Families and Tribes, like the Arabs, and some other Nations; and they know each other by the Difference of their Descents. No one marries in his own Tribe, just as the
the Children of Thummin among the Arabs, take not to Wife a Daughter of the Race of Thummin, and a Man of one Family espouses not a Woman of the same; but, for Example, a Man of the Family of Robayat marries into that of Modzar, and, inversely, a Modzar conjoins with a Robayat. They are of Opinion that such Alliances add to the Nobility of the Children.

Some Particulars concerning the Indies.

In the Kingdom of the Balbara, and in all the other Kingdoms of the Indies, there are Persons who burn themselves. This Custom proceeds from their Notion of a Metempychosis or Transmigration, which they firmly believe as a Truth never to be called in Question among them.

There are Kings who upon their Accession observe the following Ceremony. They dress a great Quantity of Rice, and pour it out upon Leaves of the Mousa, in Sight of the King. Then three or four Hundred Persons come of their own accord, without the least Constraint on the part of the King, and present themselves before him. After he has eaten some of this Rice, he gives a little of it to each of them, as fast as they come up to him, one after another, and they eat it in his Presence. By eating of this Rice they all engage to burn themselves on the Day the King dies, or is slain, and they punctually fulfill their Promise, throwing themselves into the Fire.
Fire till the very last, so that not one soul of them is left behind.

When a man is determined to burn himself, he first goes to the King's Palace to ask leave to do; and having obtained it, he goes round the public squares of the city and makes his way to the place where the pile is heaped up with store of dry wood; while round about it stand many persons who feed the fire, so that it is very violent and blazes prodigiously. At last the person comes preceded by a number of musical instruments, and surrounds the place in the midst of his friends and relations. During which, some put upon his head a garland of straw or dry herbs, which they fill with burning coals, whereon they pour sandarac, which catches fire as strongly as naphtha. Nevertheless he continues the procession, although the crown of his head be all on fire, and the stench of his burnt flesh be smelt, not so much as changing countenance, in the least degree, or betraying the least sense of pain. At last he comes to the pile, throws himself into it, and is soon reduced to ashes.

A certain person says he saw one of these indians burn himself; and avers that when he came near to the pile, he drew out a cangiar, and with it ript down from his breast to the rim of his belly; and that this done, he with his left hand pulled out a flap of his liver, and with the cangiär cut off a piece of it, which he gave to one of his brothers, talking all the time, and
and displaying an invincible Contempt of Death, and a wonderful Patience under his Torments, till at last he leaped into the Fire, to go to Hell.

The Person who told this, added that, in the Mountains of this same Country, there are Indians who, in Opinions and Manners, differ but little from those we call Kanijians and Jejidians, and who are addicted to all Manner of Superstition and Vice. There is a great Emulation between these Mountaineers and the People on the Coast; the latter continually going up to the Mountains to dare the Inhabitants there to do as they do; and the Mountaineers, on their part, as frequently coming down to the Coast with Defiances of the same Nature.

Among others, There once came down a Man on this Errand, and having gathered a Number of the Inhabitants of the Coast about him, who came as well out of Curiosity to see the Sight as with Intent to imitate him; He told them to do what he was about to perform, or, if they despaired of doing it, acknowledge themselves overcome. He sat himself down then in a Place planted with Canes, and directed them to bend one of them down to the Ground. These Canes are like our Sugar-Canes, bend like them, and have a very large Stem: When they are laid hold on at Top, they obey and stoop to the Ground; but as soon as they are let go, they violently fly up to their first Rectitude. One of the largest of these he caused to be bowed down to

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his Height, and fastened his Hair strongly thereto; when taking in hand his Cangiar which sparkled like Fire, so keen it was, he said to those about him, I am going to cut off my Head with this Cangiar,—as soon as it is severed from my Body, let go the Cane, and when it flies up with my Head I will laugh, and so you shall hear me do. The People of the Coast had not Courage enough to imitate him. The Person who related these Things to us, did it without Emotion or Wonder, and in our Times these Facts are very generally known; for this part of the Indies is in the Neighbourhood of the Country of the Arabs, and we hear from thence every Day.

Furthermore, it is a customary Thing for Men and Women, of the Indian Blood, to desire those of their Family to throw them into the Fire, or drown them, when they are grown old, or perceive themselves to sink under the Weight of their Years; firmly believing they are to return in other Bodies. They burn their Dead.

It has oftentimes hapned in the Isle of Sarandib, where there is a Mine of precious Stones in a Mountain, the Pearl-Fishery, and other rare and extraordinary Things, That an Indian would come into the Bazaar or Market-place, with his Kri, as they call a Kind of Cangiar they wear, made after a particular Manner, and seize on the most wealthy Merchant there present, and holding his Kri to his Throat, lead him, by the Vest, out of the City, in the midst of a Throng,
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of People, while not a Soul of them dared to attempt his Rescue: For if any Attempt of the Kind was made, the Indian was sure to kill the Merchant, and make away with himself. When he had got him out of the City, he obliged him to redeem himself with a great Sum of Money. This Outrage continued till the Kings ordained, That every Indian, who presumed upon the like, should be seized; but offering to execute this Order, the Indian killed the Merchant first, and then himself. The same Misfortune befell many other Merchants, and after this Manner did a Number, both of Arabs and Indians, perish; wherefore the Merchants sought after other Means to secure themselves, and the Indians were no longer apprehended.

In the Mountain of Sarandib they find precious Stones of various Colours, Red, Green, and Yellow, most of which are, at certain times, forced out of Caverns and other Caves by Waters and Torrents. In these Places the King has his Officers to keep an Eye over those who pick them up. Many times also they are dug out of Mines, just like Metals, and they sometimes find precious Stones in the Ore, which must be broken to get at them.

The King of this Island has Laws which are the Groundwork of the Religion and Government of the Country. Here are Doctors, and Assemblies of learned Men like those of the Hadiths among the Arabs. The Indians repair to these Assemblies and
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write down what they hear of the Lives of their Prophets, and the various Expositions of their Laws. Here is a very great Idol of the finest Gold; but concerning the Weight thereofNavigators are not agreed. Here also are Temples where great Sums of Money are expended.

In this same Island there is a very great Multitude of Jews, as well as of many other Sects, even Ñanwis or Manichees, the King permitting the free Exercise of every Religion. At the End of this Island are Valleys of great Length and Breadth, which extend quite to the Sea. Here Travellers stay two Months, and more in that called Gab Sarandib, allured by the Beauty of the Country, bedecked with Trees and Verdure, Water and Meads, and blessed with a wholesome Air. This Valley opens upon the Sea called Harkand, and is transcendentally pleasant. You there buy a Sheep for half a Dram, and for the same you purchase as much of their Drink as may suffice many Persons. This Drink is made of Palm-Honey boiled, and prepared with the Tari [Taddi] or Juice which runs from the Tree.

Gaming is the most usual Occupation of the Inhabitants here. They play at Draughts, and their other principal Pastime is fighting of Cocks, which are very large in this Country, and better provided with Spurs than Cocks commonly are; and besides this the Indians arm them with Blades of Iron in the Fashion of Cangiars. Upon these Combats they bet Gold, Silver, Lands, Farms,
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Farms, and many other Things which are won by the Master of the Cock that beats. They play also at Draughts, and venture great Sums upon the Chance of this Game, but with such Fury, That those who have not wherewithal, Debauchees and desperate People, often play away the Ends of their Fingers. While they are at play, they have a Fire by them, and thereon a Pot of Walnut, or Sesame Oil; they have no Oil of Olives; and they place a little, but very sharp, Hatchet between them. When one of them has won a Game, the other lays his Hand upon a Stone, and the Winner cuts off the End of the Loser’s Finger with the Hatchet; and the Patient dips his injured Part into the boiling Oil, to cauterise the Wound. And yet they cannot shake off this evil Habit of Gaming; on the contrary, they sometimes persist in it so obstinately and so long, that, before they part, they have all their Fingers thus mutilated. Some of them will take a Wick, and soaking it in Oil, apply it to some Member, set Fire to it, and let it burn so that the Scent of the burnt Flesh is smelt by those who play with them, while the Parties themselves betray not the least Sense of Pain.

Debauchery runs high in this Country, as well among the Women as among the Men; for they are laid under no Restraint. It runs so high, that sometimes a foreign Merchant, just arrived from Sea, shall send for the Daughter of a King of the Country, and she shall come to him to the Fishing grounds, with
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her Father's Consent and Privity. Wherefore the Mohammedan Doctors of Siraf strictly warn young People not to go that way.

In the Indies there are heavy Rains, which the People of the Country call Jafara. They last three whole Months, during Summer, incessantly Night and Day, and scarce does the Winter stop them. The Indians, to the best of their Abilities, prepare themselves against these Rains, some Time before they fall; and no sooner do they come on than they shut themselves up in their Houses, made of Wood and Cane interwoven, and thatched with Leaves. They stir not out during all this Time, and no Soul is seen abroad, no not even the Artificers, who now do their Work at Home; and during this Season they are subject to several Sorts of Ulcers in the Sole of the Foot, caused by the Damps.

These Rains are the Life of the Indians; were they to fail, they would be reduced to the deepest Want. For their Fields, sown with Rice, are watered only by Rains, and are fecundated thereby; if great Store of Water ly upon the Rice Grounds, they need no other help, or to be watered by Art. But when the Rains are plentifully showered down, the Rice thrives abundantly, and even becomes much better in Kind. It never Rains in the Winter.

The Indians have Devotees and Doctors known by the Name of Bramins. They have Poets also who compose Verses, stuffed with Flattery, in Praise of their Kings: Astrologers
Astronomers they have, Philosophers, Soothsayers, and Men who observe the Flight of Birds, and others who pretend to the Calculation of Nativities, particularly at Ka-nuge, a great City in the Kingdom of Gosar.

In the Indies, there are certain Men called Bicar, who go all their Life-time naked, and suffer their Hair to grow till it hides their hinder Parts, and the rest of their Body. They suffer also their Nails to grow, so that they become pointed and sharp as Swords, nor do they ever cut them, but leave them to break and fall off as it happens; and this they observe as a religious Duty. Each of them has a String about his Neck, whereeto hangs an earthen Porringer; and when they are pressed by Hunger, they stop at the Door of some Indian House, and those within immediately and joyfully bring out Rice to them, believing there is great Merit in so doing; while they eat out of the Porringer and withdraw, never returning to make the same Request, if not by Necessity urged thereto.

The Indians have many Laws and religious Precepts, by which they imagin they please God: Of such as these it is written in the Koran, The Wicked have a mighty Pride. One part of their Devotion consists in building of Kans or Inns, upon the Highways, for the Accommodation of Travellers; where also they set up Dealers, of whom the Passengers may purchase what they may happen to want. They there also settle public Women, such as are in the Indies, who expose themselves
ANCIENT ACCOUNTS

themselves to Travellers; all which the Indians number among their meritorious Deeds.

In the Indies they have public Women called Women of the Idol, the Origin of whose Institution is such: When a Woman has laid herself under a Vow, that she may have Children; if it happens that she brings forth a handsome Daughter, she carries the Child to the Bed, so they call the Idol they worship, and there leave her. When this Girl has attained a proper Age, she takes an Apartment in this public Place, and spreads a Curtain before her Door, and waits the Arrival of Strangers, as well Indians as Men of other Sects, to whom this Debauchery is made lawful. She prostitutes herself at a certain rate, and delivers her Gains into the Hands of the Idol's Priest, to be by him disposed of, for the use and Support of the Temple. We praise the Almighty and Glorious God, who hath chosen us to be free from the Sins which defile the Men involved in Infidelity.

Not very far from Almansur there is a famous Idol called Multan, whither they resort in Pilgrimage from the remotest parts, even from distances of several Months. Some of the Pilgrims bring with them the odoriferous Wood Hud al Camruni, so called from the City of Camrun, where they have an excellent Wood Aloes, which they offer to this Idol; delivering it to the Priest of the Temple that he may burn it before his God. Some of this Wood is worth two hundred
hundred Diners the Man, and is commonly marked with a Seal, to distinguish it from another kind of the same Wood, of less Value. It is usual for Merchants to buy it of these idolatrous Priests.

There are, among the Indians, certain Men who make Profession of Piety, and whose Devotion consists in seeking after unknown Islands, or such as are newly discovered, there to plant Coco-nut Trees, and to sink Wells of Water for the Use of Ships that fail to those Parts.

There are People, at Oman, who cross over to the Islands that produce the Coco-nut, carrying with them Carpenter's and all such like Tools; and having felled as much Wood as they want, they let it dry, then strip off the Leaves, and with the Bark of the Tree they spin a Yarn, wherewith they sew the Planks together, and so build a Ship. Of the same Wood they cut and round away a Mast; of the Leaves they weave their Sails, and the Bark they work into Cordage. Having thus completed their Vessel, they load her with Coco-nuts, which they bring and sell at Oman. Thus is it that, from this Tree alone, so many Articles are convertible to use, as suffice not only to build and rig out a Vessel, but to load her when she is completed, and in a Trim to sail.

The Country of the Zinges or Negroes is of vast Extent. They there commonly sow Millet, which is the chief Food of the Negroes. Sugar-canews also they have, and other
other sorts of Trees; but their Sugar is very black. These People have a Number of Kings, who are eternally at war with each other. About their Kings they have certain Men called Moharamin, because each of them bores his Nose, and there wears a Ring. They have Chains also fastned about their Necks; and when they are at war, and going to fight, they each take one end of his Neighbour's Chain, and pass it thro' the Ring that hangs under his Nose; two Men hold this Chain, and so prevent the rest from advancing towards the Enemy till Deputies have been, from Side to Side, to negotiate a Peace, which if it is concluded, they take their Chains about their Necks again, and retire without fighting: But when they once begin to unsheath the Sword, no Soul of them quits his Post till he is slain.

In their Hearts they have all a profound Veneration for the Arabs, and when they chance to see any one of them, they fall down before him, and cry, This Man comes from the Kingdom where flourishes the Date-bearing Palm, for they are very fond of Dates.

Among these People there are Preachers, who harangue them in their own Tongue, nor may the Catebs or Orators of any other Nation whatsoever be compared with them. Some of these profess a religious Life, and are covered with the Skin of a Leopard or Ape. One of these Men, with a Staff in his Hand, shall present himself before them,
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and, having gathered a Multitude of People about him, preach all the Day long to them; he speaks of God, and recites the Actions of their Countrymen who are gone before them. From this Country they bring the Leopards Skins called Zingiet, spotted with red and black, very great and very broad.

In this same Sea is the Island of Socotra, whence the Socotrin Aloes. This Isle lies near the Land of the Zinges, and near also to the Country of the Arabs, and most of its Inhabitants are Christians, which is thus accounted for: When Alexander subdued the Kingdom of the Persians, his Preceptor, Aristotle, to whom he had by Letters communicated his Conquests, wrote back to him to desire That by all means he would seek after the Island of Socotra, which afforded Aloes, an excellent Drug, and without which they could not make up the famous Medicament called Hiera. That the best way would be to remove the Inhabitants thence, and, instead of them, plant a Colony of Greeks, that they might send Aloes into Syria, Greece, and Egypt. Accordingly, Alexander gave the necessary Orders to dispossess the Inhabitants, and to settle a Colony of Greeks in their stead. Then he commanded the Kings of the Nations, who divided his Empire, after he had slain the great Darius, to execute the Orders he had issued out for the Preservation of these Greeks. They remained then as a Guard upon this Island, till God sent Jesus Christ into the World; when the Greeks of this same Isle, being
being informed concerning his Advent, embraced the Christian Faith, as the other Greeks had done before them; and in the Profession of this Faith have they persevered to this Day, as well as all the Inhabitants of the other Isles.

In the first Book, no mention is made of the Sea which stretches away to the right, as Ships depart from Oman and the Coast of Arabia, to launch into the great Sea: But the Author describes only the Sea on the left hand, in which are comprehended the Seas of India and China, which he seems to have particularly had in his Eye. In this Sea, which is, as it were, on the right of the Indies, as you leave Oman, is the Country of Sibar [Shiber] where Frankincense grows, and other Countries posseessed by the Nations of Ad, Hamyar, Forbam, and Thabateba. The People of this Country have the Sonna in Arabic, of very ancient Date, but, in many things, different from what is in the Hands of the Arabs, and containing many Traditions to us unknown. They have no Villages, and they lead a hard and a very miserable Life.

The Country they inhabit extends almost as far as Aden and Judda upon the Coast of Yaman or Arabia the Happy. From Judda it stretches up into the Continent as far as the Coast of Syria, and ends at Kolzum. The Sea is, in this part, divided by a Slip of Land, which God hath fixed as a Line of Separation between these two Seas, as it is written in the Koran. From Kol-
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The Sea stretches along the Coast of the Barbarians to the West Coast, which is opposite to Yaman, and then along the Coast of Ethiopia, from whence you have the Leopard Skins of Barbary, which are the best of all, and most skilfully dressed; and lastly, along the Coast of Zeilah, whence you have Amber and Tortoise-shell.

When the Siraf Ships arrive in this Sea, which is to the right of the Sea of India, they put into Judda, where they remain; for their Cargo is thence transported to Kabira [Cairo] by Ships of Kolsum, who are acquainted with the Navigation of the Red Sea, which those of Siraf dare not attempt, because of the extreme Danger, and because this Sea is full of Rocks at the Water's Edge; because also upon the whole Coast there are no Kings, or scarce any inhabited Place; and, in fine, because Ships are every Night obliged to put into some Place of Safety, for Fear of striking upon the Rocks; they sail in the Day time only, and all the Night ride fast at Anchor. This Sea, moreover, is subject to very thick Fogs, and to violent Gales of Wind, and so has nothing to recommend it, either within or without. It is not like the Sea of India, or of China, whose Bottom is rich with Pearls and Ambergrise; whose Mountains of the Coast are stored with Gold and precious Stones; whose Gulfs breed Creatures that yield Ivory; and among the Plants of whose Shores are Ebony, Red-wood, the Wood of Hairzum, Aloes, Camphire, Nutmegs, Cloves, Sandal
Ancient Accounts

dal Wood, and all the other Spices and Aromatics; where Parrots and Peacocks are Birds of the Forest; and Musk and Civet are collected upon the Lands. In short, so productive are these Shores of estimable things, that it is impossible to reckon them up.

Ambergreece, which is thrown upon the Coast of this same Sea, is washed to Shore by the Swell: It begins to be found on the Indian Sea, but whence it comes is unknown. We only know that the best of it is thrown upon the Barbarian Coast, or upon the Confines of the Land of Negroes, towards Sikbar, and Places thereabouts. It is of a bluish white, in round Lumps. The Inhabitants of this Country have Camels trained up to the Business, which they mount by Moonshine, and ride along shore. These Camels are broke to this, and as soon as they perceive a piece of Amber, they bend their Knees; and their Rider picks it up.

There is another sort which swims in great Lumps upon the Surface of the Sea, almost like the Body of an Ox, or a little less, and weigh a great deal. When a certain Fish of the Whale-kind, called Tal, sees these floating Lumps, he swallows the same, and is killed thereby. Then they see the Whale floating upon the Surface, and instantly the Men who are accustomed to this sort of Fishery, and know when these Whales have swallowed Amber, go out to him in their Boats; and darting him with Iron Harpoons, they tow him to shore,
where they split him down the Back, and take out the Amber: What they find about the Belly of the Creature is commonly spoiled with the Wet, and contracts an unpleasant Scent. You may buy the Bones of this Fish, at the Druggists of Bagdad and Bassora. The Amber which has not been infested by Ordure, in the Belly of the Whale, is perfectly good. It is a usual thing to make Stools of the Vertebre of the Back-bone of this Whale called Tal.

They say, that in a Village, ten Leagues from Siraf, called Tan, there are old Houses neatly enough built, the Lintel of whose Doors are of the Rib of this Whale. I have heard a Person say, That formerly one of them was thrown upon the Coast, not very far from Siraf; and that going to view him he saw People getting upon the Back of this Creature with Ladders; and that the Fishermen exposed him to the Sun, sliced away his Flesh, and having dug a Pit, gathered up the Grease which was melted by the Sun; and that having drained off all the Oil, they sold it to the Masters of Ships. This Oil, mixed up with another kind of Stuff, in use with Seamen, serves for caking of Ships, to secure the Seams of the Planking, and to stop up Leaks. This Whale Oil is negotiated for great Sums of Money.

Of Pearls.

Before we speak of Pearls, and the manner of their Formation, Let us praise God, who
who hath created them by his Providence, who hath produced all Creatures upon Earth, and who even from them produces others, and many and various Things which Men know not, wherefore do we ascribe unto him all Majesty, and bless his mighty and glorious Name.

Pearls begin to be formed of a Substance, at first, somewhat like the Plant called An-jedana, being of Size the same, in Colour and Figure pretty alike, small, thin, and tender, just like the Leaves of this Plant. At first it swims feebly on the Surface, and sticks to the Sides of Ships, under Water; where, in time, it hardens, grows, and gets covered with a Shell. When these Oysters become heavy, they fall down to the Bottom of the Sea, where they subsist after a manner to us unknown. They appear no other than a piece of red Flesh, like the Tongue towards the Root, without Bones, Sinews, or Veins.

But there are various Opinions touching the Production of Pearls; and some say, When it rains the Oysters rise up to the Surface, and that, gaping, the Drops of Water they catch turn to Pearls. Others say they are generated in the Oysters themselves, which is most likely, and is confirmed by Experience. For most that are found in Oysters, are fixed and move not: When they are loose the Merchants call them Seed Pearl. God alone knoweth how this Matter is. Now this is the most wonderful thing we have heard concerning the Subsistence of Oysters.
A certain Arab came formerly to Bafford, and brought with him a Pearl worth a great Sum of Money: He shew'd it to a Druggist of his Acquaintance, and, ignorant of the Value thereof, asked him what he thought of it. The Merchant telling him it was a Pearl, the Arab asked him what it might be worth; and he valued it at a hundred Pieces of Silver. The Arab, all astonish'd at his Words, asked if any Person would be willing to give him what he had said; whereupon the Merchant counted out a hundred Drams to him; and with this Money did the Arab purchase Corn to carry back into his own Country. The Merchant, on the other hand, brought the Pearl to Bagdad, and sold it at a very high rate, which enabled him to deal very considerably thereafter. Now this same Merchant declared, that he had examined the Arab touching the Origin of Pearls, and that he delivered himself to the following Effect.

I was going along, said he, by Saman, in the District of Babrein, not very far distant from the Sea; and upon the Sand I saw a dead Fox, with something, at his Muzzle, that held him fast. I drew near, and saw a white, lucid Shell, in which I found the Pearl I took. Hence he gathered, that the Oyster was upon the Shore, driven thither by Tempest, which very often happens. The Fox passing by, and leering at the Meat of the Oyster, whose Shell stood open, did jump thereon, and thrust in his
Muzzle to seize the Fish, who, closing, locked him fast, as has been said. For it is a Property of theirs, never to let go their hold of any thing, except forcibly opened by an Iron at the Edges. This is the Oyster that breeds Pearls, which it as carefully keeps as a Mother her Child. When therefore it was sensible of the Fox, it withdrew, as to avoid an Enemy; and the Fox feeling himself squeezed, did beat the Ground on each hand, till he was stifled, and so dyed. The Arab found the Pearl, and God would have it that he should apply himself to the Merchant, a very happy thing for him.

The Kings of the Indies wear Earrings of precious Stones set in Gold. They wear also Collars of great Price, adorned with precious Stones of divers Colours, but especially green and red; yet Pearls are what they most esteem, and their Value surpasses that of all other Jewels; they at present hoard them up in their Treasures, with their most precious things. The Grandees of their Court, the great Officers and Captains, wear the like Jewels in their Collars. They dress in a half Vest, and carry a Parasol of Peacocks Feathers to shade them from the Sun; and are surrounded by those of their Train.

There are certain Indians, who never eat two out of the same Dish, or upon the same Table, and would deem it a very great Sin if they should. When they come to Siraf, and are invited by the considerable Merchants, were they a hundred in
in Number, more or less, they must each have a separate Dish, without the least Communication with the rest.

Their Kings, and Persons of high Quality, have fresh Tables made for them every Day, together with little Dishes and Plates, wove of the Coco-nut Leaf; in which they eat what is prepared for their Subsistence: And their Meal over, they throw the Table, the Dishes and Plates, into the Water, together with the Fragments they have left. Thus at every Meal they have a new Service.

To the Indies they formerly carried the Dinars, called Sindiat, or Gold Pieces of the Sind, and the Dinar there passed for three of ours, and even more.

Thither also are carried Emeralds from Egypt, which are set for Rings.
REMARKS, or NOTES

UPON THE

CHIEF PASSAGES

Of the Two Foregoing Accounts.

Of the Sea of Harkand.

THE Author, doubtless, intends the Maldives, which, according to the Eastern Geographers, divide the Sea of Delarowi, or the Sea of the great Gulf of India, as far as Ras Kemori, or Cape Comorin, from that of Harkand. The Arabs and the other Orientals have Names for the Seas, which bear no Affinity with those of the other Languages. These Seas, without comprehending the Ocean which they call Bab-Mabit, are, the Sea of China, the Sea of India, the Sea of Persia, the Sea of Kolzum, or the Red Sea, so call’d from a Town which is thought to be the Clyisma of the Ancients; the Sea of Rum, or of Greece, which is the Mediterranean; the Sea call’d Al-Coozar, or the Caspian, and the Sea of Bent, or the Pontus Euxinus. But these are not all the Names they give them; for the Sea of India is very often called the Green Sea; that of Persia, the Sea of Baffora; and other Names they have for particular Parts of these Seas. In like manner the Sea of Harkand, the Sea of Delarow, the Sea of Zinge, or that on the Coast of Barbary, and the Dark Sea which was almost unknown to the Arabs, it stretching away beyond the Island of Madagascar or St. Lawrence, have different Names from
REMARKS

from the different Coasts they wash, and which they also call the Salt Sea.

The Sea of Shelaket our Author mentions to be divided by the Islands of Ramni, that is, by a Part of the Continent of the Indies, must be somewhere in that extent of Sea from Cape Rusaligat to Malabar: But as this extent seems to be very great, one would be apt to think this Sea extends but from Shelaket, which, according to Abulfeda, is a Town of the Mamilbar, which is a Part of the Peninsula of India within the Ganges, stretching from Gizevat or Guzarat, to Coulam or Coulau.

[B] In these Seas are about 1900 Islands.

The Arabs had but a very imperfect Knowledge of these Islands, and hence our Authors reckon them but at 1900; but our exact Navigators and Travellers, and particularly Pyrard, have it that the Inhabitants talk of above twelve thousand, and that the King of the Maldives assumes the Stile of King of the twelve thousand Islands. The Nubian Geographer calls them, with our Authors, Robait or Robbat, although the Name Maldiv be more agreeable to the Malabaric Tongue, in which Dive is an Island; whence we have Savandib or Savandoe, Angedoe, and many others. Garcia de Orta, a learned Portuguese Phylician, says, they must be written Naldev, or the Four Islands, or rather as Barret, the Thousand Islands; if after all it would not be better to say they borrow their Name from Maly, Maley, or Male, the chief of them, where the King resides. The Ancients knew next to nothing of these Islands; and we cannot tell when the Arabs landed among them to propagate Mohammedism, which they professed when first discovered by the Portuguese. Barret relates that the Portuguese of his time had run about three hundred Leagues along these Islands, from those of Mamal, a Moor of Cananor who was Master of the Northermost, about forty Leagues from the Coast of Malabar, and in the Latitude of 12 Degrees and 30 Minutes; and that the Southermost they knew were
On the Foregoing Accounts.

were those of Candu, and Adu in the seventh Degree of the Antarctic Hemisphere: But that in the Sea Charts of the Moors, these Islands lay in a Clutter along the Coast of India, from the Flats or Shelves of Padua, to the Parallel of Mount Del; and then ran away Eastward till they almost touched Java-bend, and the Coast of Sunda. The Portuguese and Dutch Charts, which place these Islands of Adu and Candu a little more Northerly, take no Notice of the others which should have been found out after so many Voyages, to and again, in these Seas: But the Moorish Charts are so very inaccurate, that it is very possibly they stretch out this String of Islands much farther than it really goes; for by the later Voyages it is certain that these Islands, of a Clutter of which, according to Pyrard, each Province or Group is formed, each of which they call an Atoll, reach not farther than 5 Degrees South. The Arabian Geographer had certainly seen what our Author writes of these Islands, which he describes accurately enough, except when he relates that the Capital is called Anabens; whereas in the original Text, which is corrupted in the Roman Edition, it is said that the King of the Isles Robbat, the same with the Maldives, resides in the Island called Malu, or Male, which this Geographer writes of the King of the Island or Peninsula of Comor, which forms the Point and Part of the Eastern Coast of India.

He also calls these Islands Robbat; whereas our Author says, that all the Islands were comprehended under this Name, not excepting Ceylon or Sarandib; and whereas the Original from whence this Translation is borrowed, reads Dobijat. In the Indian Tongue Divoe is an Island or Isle, but the Arabs write it Dib, as appears by their Sarandib, or Sielendiba, as it is written in the Fragment of Cosmas Indoplerus.

Our Author says, these Islands were governed by a Queen; and the Nubian Geographer reports that they have a King, but that his Wife has all the Power in her own Hands, that she is uncontrollable by the King, and orders all matters of State and Property to her own good liking. The History of these Islands is too much in the dark for us to examine.

Voyages de Thevenot.

Ubi supra.
REMARKS

mine into the Origin of this Custom, which was abolished before the Portuguese first came hither. Perhaps the Arabs, who settled here, introduced, with Mohammedism, many of their Customs, and among the rest that of excluding Women from all public Employ; or it may have happen'd that when the Arabs discovered these Islands, some Woman ruled as Regent during her Son's Minority, such being the known Custom over all the Molucca Islands; which also prevailed among even the Moguls, whose Empire, during the Minority of Gauk Khan, was governed by Turakia Katun, his Mother. And thus the first Discoverers giving it out, that the Islands were under a Queen, easily persuaded others that it was the usual Form of the Government; and as Voyages hither did not happen often, they remained a long time under this Mistake. And so it was with the King of Morocco, who in the Year 1685, speaking of the English, said, they were not to compare with other Nations, because they obey'd a Woman; for this Prince who valued himself upon his Parts, had in some of his Histories read many things concerning Queen Elizabeth, in whose Reign the first Treaties of Commerce, with the Kingdom of Morocco, were managed by Edmund Hogan, her Majesty's Ambassador to Maley Abdal-Malec King of Morocco, in the Year MDXXVII.

What is said of the Ambergris, which so abounds in these Islands, is confirm'd by Garcia de Orta, Pynard, Barbosa, and many other Travellers.

The Shells are still current among the Maldivese, and in many Parts of the Indies, they pass for small Money; and not only in the Indies, but on the Coast of Guinea, and in the Kingdoms of Benin and Congo, were they are used in Trade. Barros thus express'd himself thereon. They have a kind of Shells about the Size of a Snail, but they are of another Shape, hard, oblong, and lucid; and some of them are so well illuminated, and stained of divers Colours, that being set in Gold for Buttons, they look like enamel. Ships ballast with these Shells for Bengal and Siam, where they are used at Market for change like our small Copper Pieces. The same Author takes Notice of the Way
On the Foregoing Accounts.
Way they take these Shells, and therein agrees with our Author; and Pyrard confirms what he says of the Treasures of these Shells the Princes of the Country have.

In the same Sea towards the Island of Sarandib are many Isles.

It were to be wished our Author had expressed himself a little clearer in this Passage and many others, which relate to the Position and Place of the Coasts and Islands of the Indian Sea; which cannot easily be gathered from so imperfect a Description. He says, that in the Sea beyond the Maldives, there is a great Number of Islands, or Peninsula's, the Arabs having no Word to express these last; Wherefore they call Spain, Jezirat-al-Andalus, the Island of Andalusia, because it is washed by the Sea on three Sides. They therefore called Islands or Peninsula's that vast Extent of Coast from Cape Comorin to China, where, it seems, we must place those Nations, who are but partly known to us, and under very different Names. In those Countries we find all that our Authors and the Nubian Geographer, their Copist, attribute to these great Islands, but which cannot hold good of the Islands of Sumatra, Java, and Borneo, which possibly are some of those described in the Sequel.

The Isles our Authors call Rammi, are otherwise called Rami, or Rana, and at this day give Title to a Raja or idolatrous Prince of the Indies, who derives his origin from King Purna. In the Arabian Geography this Island is called Rami as in the Oriental Library of Mr. d'Herbelot.

The Islands of Najabalus, or Lajabalus, (for the Name is spelt both ways) are, it is probable, the small Isles of Nicobar, where Ships still generally touch when bound to some Parts of the Indies.

Our Authors observe, that in these Islands there was a barbarous Race of Man-eaters; and this Texeira confirms, adding thereto a still more barbarous Custom of eating their Relations when they
they are grown old. He places these Barbarians between the Isles of Nicobar and Tanagarim or Tanno-afarin: And this Custom remains to this Day, if we may believe Navaret; it is certain they eat alive those Europeans they can catch.

Marco Polo tells us, that the Inhabitants of the Island he calls Angaman, devoured all those they could lay Hands on. Teixeira says also of the Javans, that about an hundred Years before he wrote, that is, about two hundred Year ago, they ate Human Flesh, a Custom they unnaturally adhered to, till such time as they imbraced Mohammedism. The Peguans were guilty of the same, and sold Human Flesh publicly. Most of the Cafres on the Coast of Barbary are Anthropophagites also, and particularly those call’d Zimbos. These in the Year 1589 made an Incursion into the interior Afric, to the Number of 8,000, and devoured all the Persons that fell into their Hands; and thus desolated a Tract of above three hundred Leagues. The Mombos and most of the other Cafres of Afric are Devourers also of the same kind; and the Portuguese of Mosambique, and the Neighbouring Parts, agree that they ate the Bodies of such as were executed. M. Polo, besides other Parts of the Indies and China, where he observes the People to be Anthropophagites, says, that in the Kingdom of Felsch, which is one of the eight of the latter of Java, the Inhabitants ate Human Flesh as well as those of the Kingdom of Samara, those of Dragojan, and those of the greater Java, according to Barthéna, who sold their ancient Relations to Men, who bought them to eat.

The same M. Polo, speaking of the Astrologers, or Magicians of the great Khan of the Tartars, says, that when a Man was condemned to Death, they took him, dress’d him, and ate his Flesh.

Barbosa writes almost the same of Siam and the Celebes, and adds, that when a Criminal was to be sentenced to Death, they begg’d him of the King to eat. Nicolo di Conti observes also of the Inhabitants of the Isle of Andramadut, or that of Andaman, and those of Sumatra, that they would eat Human Flesh;
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Flesh; and according to Pigafetta, there were certain hairy People in the Molucca's, who having killed a Man, ate his Heart with Lemon Juice.

Of the Island of Ceylon.

The Orientals know the Island of Ceylon by no other Name than Sarandib, which has some affinity with the Σιάλαντας of Cosmas, the Author of the Christian Topography. Diōr, in the Indian Tongue, is an Island, and the Arabs, who have no V Consonant, do, after the manner of the Greeks, end their last Syllable with a B. Thus all the Indian Names ending in Diōr, give you to understand that the Place meant, is either an Island or a Peninsula; for most of the Orientals have but one Word for the one and the other. From Ceylon the Arabs have formed Saran; for the two Liquids L and R are often converted into each other. Arrian writes, that Westward there lies an Island called σαλασσομένῳ, and by the Ancients Taprobana, where you must correct his Text, νησίσι πενεκλήσαν ἐστίν Σιάλαντας, which wants it, by a Mistake of the Transcribers, who have of the λ and θ in Σιάλαντας formed a μ.

The same Cosmas gives it for the Taprobana of the Ancients. He says, it is about nine hundred Miles in Circumference, and that it was governed by two Kings, one of whom was Master of the Mines of Yacinth, or Iacynth, a general Name under which are comprehended several sorts of coloured Stones, which the Arabs call Yacut or Iacut; that some Persian Christians were there settled, and had a Priest, a Deacon, and all the Church Liturgy; that the Kings and most of the Inhabitants were Strangers; that Commodities were brought hither from all Parts, and even from China, this Island being as it were in the Heart of all the Indies; that it is five Days distant from the Continent of the Indies; and that its chief Scale was call'd Marraylo; in fine, that there were found the nuxius, or Pearl Oysters, as our Author confirms.
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What the Arabs relate of the Print of a Foot upon the top of a Mountain, which they say is Adam's Step; is to be found in most of the Arabian Authors, who are very fond of such Stories; and is confirmed by the Tradition of the Country, handed down to our present Times. Robert Knox, an Englishman, who lived twenty Years in this Island, and who publish'd an ample Account of it, in the Year 1681, expresses himself to this effect. "Southward of Conde-Uda there is a Mountain, supposed to be the highest in the Island, and called Hamalell in the Language of the Chingulas; but the Portuguese, and the other Europeans call it Adam's Peak. This Mountain is in the Form of a Sugar-loaf, very steep, and upon the top of it is a flat Stone, on which is seen the Impression of a Man's Foot, but larger than the Life, being about two Foot in length. The People of this Island reckon it a meritorious Work, to visit this Trace or Impression, and fall down before it; and generally towards the beginning of their New Year, which is in the Month of March, the Men, Women and Children resort to this great and lofty Mountain, there to perform their Devotions."

It is the common Opinion, that the Chinese people part of this Island, and that the Name of Chingulas or Chingalas, is derived from a Chinese Colony, settled on the Point de Gale, and descended from certain Chinese driven hither by stress of Weather.

This, Father Martini confirms, saying, Cingala is Sinarum Syrtis, so called because here perished a Fleet: an Emperor of China had fitted out to conquer this Island; and that Ceylon, or Sinilan, signifies Chinese. In another place he takes Notice that the Chingulas are much braver than the other Natives of the Country: But as Nagarette very pertinently animadverts, This Proof makes quite against what it is intended to demonstrate, since it does not seem likely that they should inherit from the Chinese a Courage they never possessed.

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Some Authors have pretended that Ceylon is not the Taprobana of the Ancients, but that Sumatra is the Place. These are Andrew Corsali, Maximilian of Transylvania, Barthana, Gaspar Barreiroes, Pigafeta, and some others.

Ships built in the Indies.

This same sort of Ships is exactly described by Marco Polo, under the Name of Ships of Ornuz; for at that time all the Commerce of Siraf, which was afterwards transacted at the Isle of Kiz, was remov'd to Ornuz. "The Ships of Ornuz are very bad and dangerous, and Merchants often run a very great Risque in them. For they cannot fasten their Planks with Bolts, because the Wood is as hard and as brittle as Earthen-ware; so that when they attempt to drive so much as a Nail into it, the Nail starts back and breaks. Wherefore they bore the ends of their Planks as gently as possible with an Augre, and then drive in Trees-nails, and so make them fast. Then they bind them or rather sew them together with a strong Thread of Coco-nut, which Nut is large, and all over cover'd with strong Fibres like Horse Hair. They then launch them, and when every other part of them is decayed, these Threads are clean and unhurt; and of the same they make Cordage and Cables, which preserve a long time in the Water. They use no pitch to save their Ships from rotting, but use, instead of it, a Fish Oyl."
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Almost all the Modern Writers who have treated of the Maldive and the Coco-nut, agree with our Ancient Traveller in the manner of building their Indian Embarkations; and add, as a remarkable Circumstance, That this Tree alone not only affords Materials wherewithal to build a Ship, but to load her also when she is finished. The great Planks of the Trunk serve for her Hull and Masts; with the Filaments or Fibres of the Nut they spin the Cordage and the Sails; and they calk her with the coarser Stuff, and the Oil extracted from the Tree. They load her with Nuts both green and dry, and of the Liquor they draw from them, which is very pleasant and sweet at first, but turns into a Vinegar if kept, they make a kind of Cream, Comfits, Butter, and an excellent Oil for Wounds.

[F] An unknown Isle where are Mines of Silver.

Amidst such a Number of Islands as are scatter'd up and down the Indian Sea, quite up to the Coast of China, it is a hard matter to single out which of them our Author means. It seems that even in his Days, the Course to be steer'd for this Island was lost, and that Chance only directed Ships thither. There are Silver Mines in most of these Islands, as Travellers say.

[G] A white Cloud, or Water-spout.

This white Cloud, which has such extraordinary Effects, is very exactly described in the Second Volume

chiavi di legno, con le quali si serrano: doppo le legno, o vero cuciono con un filo grosso, che si cavano sopra il foro della noce d'India, le quali sono grandi: & sopra vi sono fili, come sete di cavallo, li quali posti in acqua com e putrefatta la sostanza rimangono mordi, & se ne fanno corde, con le quali legano le navi, & durano longamente in acqua: alle quali navi non si pone pesce per difesa della putrefazione ma s'ungono con olio fatto di grafo de pesce, & calcasi la stoppa.
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of Mr. Thouvenot the Younger. It is commonly call'd a Water-spool; and the Arabian Geographer speaks of it in almost the same terms. This sort of Whirlpool is not only seen all over the Indian Sea, but in the Sea of Persia also. James Lancaster observed one of them in the Straits of Malacca, on the way of Acehm, attended with the same disturbance and rising of the Water described by our Authors.

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Hunan, Tuzfoon, or Whirl-wind.

Our Authors observe that the Coast of China is subject to violent Storms, and particularly to those Squalls or Frets of Wind called, in their Language, Hunan, from a Greek Word ῥυκαῖα, which signifies almost the same thing. The Portuguese and Spaniards derive from the Arabs their Word Tuzfoon, or Tuzon, which, on the Coast of China, comes on from the Eastern Board, and begins in the Month of August. Navarette is in the wrong when he looks for the Etymology of this Word in the Chinese Language, in which, says he, Tung sing is an Easterly Wind. The Indians of Manila call it Bagio, and it is to the full as violent as the Hurricanes among the American Islands. These Typhoons are much to be dreaded, especially in the Passage from the Indies to China, as we may perceive by many Examples to be found in the Writings of the most famous Navigators of these last Ages. But although this Word is originally Greek, and signifies rather a Storm attended with Thunder than a Hunan or Hurricane, during which the Wind shall shift to every Point of the Compass; yet the Arabs derive it from a Word of theirs which signifies to turn, believing it a Native of their Tongue, just as Navarette took it for an Offspring of the Chinese. Varenious says, the Arabs called it Olifant; he means Al-Tusfon; but tho' he is out as to this, he describes it very exactly in his Universal Geography.

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It appears like Sparks of Fire.

This was observed by Father Martini on the Coast of China: And John Davis, an Englishman, took Notice.
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Practice of the same Phienomenon in the Year 1604, being in 7 Degrees of Southern Latitude, not far from the Ille of Fernand de Noronha; he says, the Glare was so strong he could easily see to read by it.

An Island without Women.

This, very probably, is the Island mentioned by Marco Polo: "Beyond Chemsacoran, about five hundred Miles in the main Sea, somewhat Southerly, there are two Islands, the one Masculine, and the other Feminine, about thirty Miles wide of each other. In the one the Men live without the Women, and this is called the Masculine Island; and in the other, which is called the Feminine Island, the Women live without the Men. The Inhabitants of these Illes are one People, however, and are baptized Christians. The Men cross over to the Female Island, and stay there three Months together, (viz.) March, April, May, each in his House with his Wife; and then return to the Male Island, where they abide for the rest of the Year, following each his Bufines, without the Participation of a Wife. The Women keep the Male Children till they are twelve Years old, and then send them to their Fathers: But the Girls they keep till they are of Age to Marry, and then dispose of them to the Men of the other Island. It seems the Air of the Place will not allow the Men to be always with their Wives, because they would dye. They have a Bishop under him of Socotra."

*Oltra de Chemsacoran a 500 Miglia in alto mare verso mezzo di, vi sono due Isole, l'una vicina all'altra 30 Miglia. Et in una dimorano gli huomini senza Femine, & si chiama l'Isola Mascolina; Nell'altra stanno le feminine senza huomini, & si chiama Isola feminina. Quelli che habitano in dette due Isole, sono una cosa Meschina, & sono Christiani battezzati. Gli huomini vanno all'Isola delle Feminine & dimorano con quelle tre meti contorni
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Nicolò di Conti has it, that they are obliged to retire after a three Months abode, or that otherwise they would dye by the malignity of the Climate. We can say nothing of these Islands, since it is so hard to find them out by such an imperfect Description. But what Marco Polo says, can never be true, with regard to the Time the Men cross over to the Women; for being Christians, the Discipline which still subsists in the Churches of the Levant, would have obliged them to have abstained from their Wives during Lent, which they keep much about the same Time we do. Nor is it an easy matter to understand how the Women could live on their Island without any outward Worship, which must have been suspended in the absence of the Clergy, who nevertheless might cross over at the Time mentioned by Marco Polo, which happens to be also the Season when they celebrate the Feast of Easter.

The Course they steered for China.

It is very difficult exactly to trace out the Course the Arabs steered for China, as it is found in our Authors; not only because many Towns they mention have been destroyed, but also because the Ancients, who only coasted it along, held a different Rout from that now shaped by our Pilots.

The Chinese came as far as Siraf, but dared not stir beyond it, because of the foulness of the Weather, and the heaviness of the Sea, which their Ships could not live in. They did not then venture so far as Madagascar,
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dagasfar, as Father Martini pretends they did, because in the Bay of Santa Clara there is a People resembling the Chinese, and not unlike them in Speech. He offers nothing in Proof of this but the Report of some Seamen: But granting the thing to be as he would have it, these Chinese may have been driven thither by Tempest, and there have taken up their abode, because they could not possibly return back again to their Country. On the other hand, it is evident that Navavretta is mistaken when he says the Straits of Sinacopor were their Ne plus ultra.

Siraf was formerly a Maritime Town in the Gulf of Persia, 60 Leagues from Shira, according to Abulfeda, or 63 according to Ebn Haukal. They place it in 78 or 79 Degrees 30 Minutes of Longitude, and in the Latitude of 26 Degrees 40 Minutes, or 29 and 30. They say it was a Town of great Fame for Trade, but that the Country about it was bare and uncultivated, because of its sterility; quite destitute of Trees or Gardens; that the Heat was excessive; that the Town was well built, and that some of its private Inhabitants were so rich, as to have laid out thirty thousand Dinars, or fifteen thousand Pfaizes French, in raising and embellishing their Houtae; and in short, that most of them were built with Wood brought from the Country of the Franks, or Europe. The Arabian Geographer, also mentions this City in many Places, in the Description of the third Climate, as well as most of the other Geographers. Trade still flourished there in the Days of Abulfeda, or about the beginning of the fourteenth Century; but when it began to migrate to the Island of Kis-Ben-Omira, then Siraf soon fell to decay; but it made no long stay at Kis, but changed Seat for Ormuz, where it entirely settled.

All the Arabian Ships put into Siraf, and especially when they came from Basora, the chief Scale for the Merchants of the Red Sea, Egypt, and even the Coast of Ethiopia. The Chinese and Indian Merchants brought thither all the Commodities the East could furnish, whether from the Indies, the Terra firma, or the Islands then known.

They sailed from Siraf to Mascat, in the Country of Oman, by Ptolomy called Omanum Emporium, and
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by Arrian, Omana. The Town also was called Sobar, or Sobar-Oman, or Shibr Oman. This Passage is pretty dangerous for the Rocks, Illes, and Flats which lie in the way. It is impossible to say what Places our Arabs mean, since they give us no Positions or Situations: But it should seem that Kaucamali, or Kaucum, is Cochin, or Cochin, which it was easy to reach in a Month's Passage, with the Wind aft; because of the Monsoons which are very regular. Immediately beyond Cochin, is the Sea of Harkand, as the Arabs call it; and in ranging along the Shore, they first touched at Cala, or Calabar, which is the same thing. An anonymous Persian Author, whose Abridgment, or Epitome of Geography, is in the King's Library, says, that this Town is in part inhabited by Moçlems, or Musulmons, and that there are Trees here which yield Camphir, as may be proved by the Testimony of Scarpion, by reading Cala instead of Calca.

Our Author says, that Cala, or Calabar, is about a Month's sail from Kaucam, but this does not afford us much light whereby to discover its Position. Abi Zaid, the Author of the second Relation, seems to have better explained the thing, saying, that the Isle of Cala is in the mid Passage between China and the Country of the Arabs, and that it is eighty Leagues in Circuit. Thus according to his Notion, it comprehends an extent of Country under a Capital of the same Name, which must have been somewhere about the Point of Malabar.

From Cala in ten Days they reached a Place called Betuma: In Syriae, Beit-Touma, is the House, or Church of St. Thomas, which is upon the same Rout, and cannot be very far from Cala, or Calabar. The Ancients must have touched there, because they shaped their Course between the Coast and the Island of Ceylon; whereas at present Ships stretch to the Southward of the Point de Cala, and stand over for the Illes of Nicobar which must have been those of Najybalus, this Name, it is probable, being equally corrupted by the Arabs and by the Europeans. They are in eight Degrees of Northern Latitude, & consequently beyond Cala and Betuma; and thus there must be some Transposition in the Description of this Course, when they
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are named before Betuma and Katrange, or Kenerag, according to Benjamin the Jew.

It is hard to say what Place this last was, if it be not the Chitran in our Charts, as well as to find the true Place of Senef, or Sanf, although the Aromatic Wood shipped there, was for many Ages known all over the East. Serapon, who speaks of it, though it can hardly be known in the Translation we have, which reads Seis instead of Senef, gives us some Direction towards finding this Place, by telling us it is but three Leagues from Cape Comorin, or Ras Comri, where the Wood Aloes is to be had, but it is not so good.

The Arabian Geography, printed at Rome, can reflect no Light upon this Obscurity; for the Text must be badly distorted, since it makes two distinct Continents, of Malai, which should be the Point of Malabar, and Senef, and since it is very likely we should read Kaukam-Mali, or Melai, instead of Malai.

The same Author says, that from Senef they go to Sanarfulat, or, as it is in the Arabic printed at Rome, Sandifulat. The Word Pulo is frequently compounded by the Malays, to signify, that the Places whose Names have that Adjunct, or Affix, are Islands: And there is a great Number of these in the Sea from the Gulf of Bengal, quite home to China. Fulat must then be the Pulo of the Malays, and Sandar Fulat may be Pulo Cendor which is the nearest to China, and may for that Reason be the Place the Arabs frequented, when they were bound for the Sea of China. And as their Navigation was rather Coasting than Sailing, and as their Ships were very handy and light, they might the more safely venture through the Straits of Sincapor, and keep the Shore aboard all the way: And thus they kept between that String of Islands and Flats, which stretches away from the Coast of Cambodia, quite home to the Mouth of Canton River; nor must we wonder they were five or six Weeks upon this Passage.

It is difficult to trace out the particulars of this whole Voyage by such defective helps; and after all, that might be done towards it, nothing but a bare Curiosity could enjoy any Satisfaction in it; for our Seamen at present
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present know more of those Seas, and how to steer in them better than the greatest Navigators of Antiquity.

The Sea of Sanji must be somewhere about the Gulf of Cochinchina, which however, as has been observed by several Authors, is not the true Name of the Country, but Cassib; and even this is a Name impoited on it by the Chinese; so that this diversity in the Arabic Name may borrow upon some ancient Name of the Country, we know not.

To a Place called Betuma.

Betuma is a Syriac Compound, whose true Orthography is Beit-Touma, which both in Arabic and Syriac, is the House or Church of St. Thomas. In like manner the Syrians call the City of Martyropolis, Bargamea, or Beit-Garmea, and so of others. But as much as our Author leaves us in the dark as to the Course he steered; if we allow that Kaukam, or Conkan, as the Portuguese write it, is somewhere about the Gulf of Cambaya, and if we grant that their Navigation was no better than Coasting, which cannot well be called in Question; than need we not admire that the Arabs should reckon it a Month’s Voyage from thence to Betuma. Calabar, Senef, Kadrange, or Chitrar, are in the Neighbourhood of St. Thomas’s. Marco Polo and almost all the old Voyage Writers agree, that by the Tradition of the Country St. Thomas should be interred in this very Place; and this is confirmed by John di Empoli, Barboza, Corfali, and almost all the other first Travellers. This Tradition is still in force among the Nestorians; and one of their most famous Authors, having summarily touched upon the Preaching of St. Thomas, says, his Tomb was discovered upon the Sea Shore, in a Village famous for being the Scene of his Martyrdom. To this Tradition may be added that of the Malabar, and most of the other Syrian Churches, who all believe St. Thomas penetrated into the Indies, and that he there lies intombed: But this shall be treated more amply in the Dissertations on the the Nestorian Churches.
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Flying Fish.

It is called 

Hoangciou, according to Father Martini, who says it is a Yellow Fish, or rather a Bird; for in Summer time it flies upon the Mountains; and, Autumn over, plunges into the Sea again, and becomes a very excellent Fish. He speaks of another sort of Animal in the Sea of Canton, which has the Head of a Bird, and the Tail of a Fish.

Petrified Crabs.

The above cited Author describes these to the following Effect: "There are certain Sea-Crabs which are taken alive, between Quantung and the Island of Hainan, which differ little or nothing from the common Crab; but when they are out of the Water, and are sensible of the Air, they harden like the hardest Stone, though they preserve their pristine Shape. The Portuguese use them in Fevers. There are of this same kind in a certain Lake on the Island of Hainan."

A Burning Mountain, or Vulcano.

There is a famous Vulcano in the greater Java, near the Town of Panaaura, which belched out a prodigious Quantity of Flames, Stones, and Cinders, in the Year 1580. There is another in the Isle of Banda, and another in the Island of Sumatra: In some of the Molucca Islands there are the like, particularly in Ternate, where there is a Mountain whose Top throws up Fire, and from whence issues many Springs of living Water. Nucopora which is either among the Isles of Nicobar, or else one of the small Islands about Java, has, according to Barbosa, a Burning Mountain also.
There is a Mohammedan Kadi settled at Canfu.

This remarkable Fact is to be found in no Author older than this, and proves that the Mohammedans went first to China by Sea, allured thither by the Advantages of the Trade. This Moslem Judge or Kadi of the Merchants, was properly a Confu: By degrees he became Judge over all the Mohammedans; and even took on him the Religious Functions, prefiguring at their Religious Assemblies. But our Author observes it as something very extraordinary, that the Merchants from Iraq were not against his performing the Spiritual Office; for it properly belonged to a Man of the Law, and a Merchant could not regularly act therein; and he was still less qualified to judge the Subjects of the Kalif, without Authority from him.

The Sermon, or Cbatbat, was a Discourse with which the Imams, or Rectors of the Mosche, commonly ushered in their Friday's Prayers. These Discourses consisted of Praises to God, and to Mohammed, varied to the Circumstances of the Times; and therein the Imams affected to display their Rhetoric, but especially when the Moslems had obtained any Advantage over the Christians; and they concluded with a Prayer for the Kalif, as had been Cusomary after the Kalif had laid aside the Custom of Preaching the Cbatbat in person, so that this was a kind of public Homage they paid him. This is the Ceremony so often mentioned in the History of the Saracenst, and all the other Oriental Writings. The Person in whose Name the Cbatbat was delivered, was thereby acknowledged Supreme: For which Reason the Princes of the Family of Buiya, the Seljukids, and the others of different Families, who revolted from the Kalifi, paid them the Honour of the Mosch; whereas the Fatemites, who usurped the Title of Kalif in Afric and Egypt, had the Cbatbat in their own Name, without any mention made of the Kalifi at Bagdad, and thereby declared themselves Heretics. Towards the Extinction of the Kalifat at Bagdad, the Kalifs were mere Cyphers; and the Honour of the Mosch, the Right of Investitures, and that of coining Mone,
ney, were all they had left. The Descendants of Buia, who seized on all that part of Asia which owned obedience to the Kalif, ordered the Coubat after this manner; the Kateb or Preacher, having offered up Praises to God and to Mohammed, began first to speak of the Kalif, and then of the Soltan; and the same it was in the matter of Coinage, for on one side was the Kalif's Name, and on the Reverse the Soltan's. The same was observed by the Seljukids: But as their Empire extended from Cuzzgar quite into Egypt, and almost to the very Gates of Constantinople, and comprehended a great many tributary Principalities; mention was first made of the Kalif out of Religion, then of the Soltan out of Duty as Sovereign, and then of the Prince himself, who by this Form acknowledged the Kalif his Superior in Spirituals, and the Soltan, in Temporal Concerns; and in paying this Honour, confisted the Devotion of the Mohammedan Princes, who adhered to the Sonnite or Orthodox Kalif. So Nurreddin the Soltan of Syria, set up the Coubat in the Name of the Kalif all over his Dominions, and even in Egypt as soon as Saladin, who was general of his Forces, made himself Master of Kabira or Cairo. And their example was followed by all the Mohammedan Princes in Mesopotamia, Syria, and Egypt, in the Year of the Hijra DCXLVIII. and of Christ M CCL. after the Death of Moodzam-Tursh-Shah, the last of the Family of the Ayubites, Successors of Saladin, who was killed by his own People while St. Louis was in Prison.

The Tartars who in the Reign of Holaku-Khan conquer'd all the East to the Frontiers of Egypt, and who murdered the Kalif Al-Motaseim, the last of the Aghslide family, by tying him up in a Sack, and marching their Army over him, put an end to the Kalifat. After this the Mohammedans were without a Kalif, and the Coubat was suspended for about four Years; at the Expiration of which Soltan Bibars-Bondokdari, the Fourth of the Turkish Mamluks, raised to that Dignity an unknown Person, who pretended to be of the Family of Abbas, in the Year of the Hijra DCLX. and of Christ MCCX. But this new Kalif, who had a small Army committed to him by Bibars, attempting to drive the Tartars away from Bagdad, was slain five Months
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Months afterwards with all that belonged to him Biskars then sat up another called Hakem, whom the People nick-named the Black Kalif; and him Biskars kept a kind of Prisoner, close up in a Palace, and abridged of all Liberty; though honoured as Kalif, and particularly with the Cottbat or Sermon, which was delivered in his Name in the Mosch. The Turkisb and Circassian Mamluki kept up this Custom, and the Princes, their Tributaries, did the same, in acknowledgment of the Pontificate and Sovereignty of the imaginary Kalif; and thus the thing stood, till the Defeat and Death of Tumam-bey, the twenty third and last Circassian Sultan, who was hanged by the order of Selim, the Emperor of the Turks, in the Year of Christ MDXXV. Thus upon this second Extinction of the Kalifat, to which the Dignity of Musti bears no manner of Relation, the Ceremony of the Cottbat, although as old as Mohammedism itself, was entirely laid aside.

Now the Origin of this Ceremony was such: Me-Elmat. bammed as Prophet and Head of his own Sect, addressed the People on the Days of their Assemblies; and that he might be better understood, he was wont to mount an Ebrade some steps higher than where the rest stood. He began with Praties to God, and particularly expatiated upon what Thanks the Mohammedans ought to return him, when they had gained any Advantage over their Enemies; and then opened to them the Business that was to come under their Deliberation. And in this was he imitated by the Kalghi his Successors, till the rise of the Family of Ommiyab, with the Addition only of the Praties of Mohammed. At the same time they communicated to the People the important Affairs of the Public; for in the beginning of Mohammedism the Government was not Monarchical, but the Tribes of the Arabs, as those of Medina, Mecca, Bafra or Baffora, and some others, claimed a Share in the public Administration, which after public Prayers, as had been said, was brought upon the Carpet by the Kalif.

The first Kalif, and particularly Ali, who was very eloquent of Speech, affected to enrich their Discourses with all the Strains of Rhetoric and Poetry, which gave birth to the Custom of dressing them up with all
the Pomp of Expression, and of mixing them with Verfe and Profe : many Examples of which we have in old Histories, and particularly in the History of Emir Cond. Moreover the Kalifs upon solemn Occasions, and to stir up the People by a Remembrance of their Prophet, appeared sometimes in White, when they were to pronounce the Corbat; which in the Sequel gave rise to the Custom of appearing in a particular habit; and in Imitation of Mohammed, the Kalif mounted a kind of Pulpit or Gallery, called Manbar. But the Empire, shortly after, increasing to a great degree, and the Kalif having altered the first Form of the Government, he abolished the old Custom, and then the Corbat began to be given in his Name, by the Mufti’s, the Molla’s, and other Officers of the Mofh’s. And now to the Praises of God, and the Elogies of Mohammed, they added those of the Kalif: and when it was pronounced for the first time after the Elevation of a new Kalif, the People lifted up their Hands, and put them one upon the other, which was deemed as an Oath of Allegiance; their left Hand representing that of the Kalif, and by the right Hand laid thereon, they signified their old Form of taking an Oath.

The Abbasids having deprived the Descendants of Omnijab, assumed the Black Garment, and when they spoke to the People, appeared always in Black: whence those who delivered the Corbat in their Name, mounted the Gallery or Manbar in Black, which was the Dress of the Kafehs in all the Parts where the Abbasids were acknowledged Supreme, either in Temporals or Spirituals. The Manbar itself was hung with Black; and in this manner was it that the Ceremony was performed. On the other hand the Fatimite Kalifs, who called the Abbasids Heretics, kept to the white Velt, and hung the Manbar with a White Carpet, because white was the Colour of Ali, whose Sectaries still wear white Veils, or Sahes, as we saw in the Ambassador of Morocco and his Train, who were of that Sect. Ever after then that the Kalif gave over his Function, he delegated it to the Doctors, the Men of the Law, or Dervifes, nor could it be canonically done without a Mission from the Prince.

After
On the foregoing Accounts.

After all this, the Reader will perceive why our Arabs were in some sort astonished that the Merchants of Arak who traded with China, could bear to hear a private Man go through the Cotbat or Sermon, in the Name of the Kalif. For this Man had no Mission, he was no Doctor or Lawyer, and it must have seemed still more extraordinary to Mohammedans, that such a Ceremony should be allowed in China, which, to their way of thinking, seemed to erect the Spiritual and Temporal Authority of the Kalif in the Country where it was used.

Four Great Kings, &c.

The Dialogue in the Second Part clears up what is here said, concerning the Account the Chinese made of Foreign Princes. We must not wonder that our two Authors, being Arabs, should give the Kalif the first Place; but in so doing we must not tax them with Prejudice or Presumption, for, in reality, the Mohammedan Empire was then at its height. Aaron Rashid, known in our History by the Name and Title of Aaron King of Persia, taking Advantage of the Victories of his Ancestors, the first Kalif of the Family of Abbas, had made himself Master of all Asia, from Romania to the Transoxians; and the Moors of Africa, Spain, and the Mediterranean Islands were Subject to him. In all this vast Tract, each way, the Cotbat was pronounced in his Name, and the Money was all coined with his Stamp; and about his Reign it was that the Arabs made their first Appearance in China. The Mohammedans of those Days were not only considerable for their Power and their Treasures heaped together from the Spoils of all the East, they excelled in the Sciences and the fine Arts; and their Translations of the Greek Books under the Patronage of and by the Encouragement of Al-Mamun the Son of Aaron, together with his Kindness to Men of Letters in general, made the Empire as great for Arts as for Arms.

But the Emperor of China, say they, reckoned himself the Second; this does not seem to square well with
the Chinese Vanity, and we leave every one to pass his own Judgment thereon.

This Balbara is dignified Emperor of those who have their Bares bored, which is the common mode among the Indians. Most of the Arabian and Persian Geographers speak of this Prince just as our Writers do. Abulfeda treating of Maabar, which is Part of what we call Malabar, says, that The Capital is three or four Days from Coulam; and adds, that the Mountains of this Country border upon the Land of the King of Kings, or Emperor of the Indies, called Ilbara; where it is plain we must read Balbara. The Situations of all these Places are so very doubtful, that we can hardly even guess at them. The same Writer says elsewhere, that The Country of Chatbalig, in its Southward extent, touches upon the Mountains of the Balbara, the King of the Kings of the Indies. This Passage may be illustrated by our Author, who says, that The Country under the Balbara reaches by Land from the Coast called Kamkam, to the Frontiers of China. The Arabian Geography relates, that the Seat of this Prince is at Nabalwanab or Nebalwarab, a City which according to the Tables of Naffir Eddin and Ulug Beig, is in the Longitude of 102 Degrees 30 Minutes, and the Latitude of 22, and therefore can have been neither Calicut, nor Cochin, nor Visapur, nor yet any that have been in Reputation for several Ages past.

What our Author tells us of the Power of this Prince, can seemingly square with no others than the Anceffors of the Emperor of Calicut, who by the Relations of the old Travellers, and as appears even by some Books of the Country, which were examined by the famous Historian John de Barros, had been invested with the Authority of Emperor and King of Kings, over all the Indian Princes.

The Commendations our Authors bestow on the Balbara for being particularly kind to the Arabs, suits very naturally with these Princes; the last of whom, Sarama Payrimal, became a Mohammedi, and took Shipping to go and end his Days at Mecca.

The Portuguese Hiitories relate, that this Prince or Emperor of the Indies, translated himself to Calicut, for the convenience of the Pepper Trade: It is therefore probable
probable that before he settled at Calicut, he resided somewhere in Guzarat, or in the neighbouring and more Northern Country; and to the Mountains of the Kingdom of the Balbara, or the Cordillere which runs all along Malabar, would have reached the Country of Chonbalig, that is, the Frontiers of Turkistan, then in the hands of the Tartars, as well as of a part of China; and hence Abulfeda calls them the Country of Chonbalig.

By the first Relation or Account, we learn that the Country of the Balbara begins upon the Coast of the Province of Kamkam, which may give Strength to the foregoing Conjectures. For as Barros affirms; All the Coasts which we reckon from the Mountain de Gate, and which is but a long narrow Slip, is called Concan; and the People are properly called Conquenis, also we call them, says he, Canaris; and the other Land which lies within de Gate, stretching Eastward, is the Kingdom of Decan, and the Inhabitants are Decanis. So Couch, or Kamkam, which is the same thing, must have been the Province where formerly the Balbara or Emperor of the Indies kept his Court, before he removed to Calicut; and this is confirmed by a Persian Geographer, who speaking of Kamkam, says it is the Pepper Country.

Notwithstanding it is no easy Matter to point out the City of his Residence, yet by the Tables of Naffir Eddin and Ulug-Beig, which place it in 22 Degrees of Latitude, we may conceive that this City was at the Entrance of the Gulf of Cambaya, and that it was to all Appearance the ancient Baryaza; for Arrian, says, δεξίως ἐν Νερὶ this City the Continent stretched down Southerly ἐν Νερὶ whereby it was called Dakinabadès; for Dakan, in πέτρα, in the Language of the Country, signifies South. Thus as the Moderns, Decan begins from the Coast εἰς η νότων called Concan or Kamkam; so according to the Ancients, περικείτο the same Decan began from the most famous Scale, which αἰς Job ἦν was Baryaza. The Conformity of Dakin and Decan is self-evident, and the word Abud, with which Arrian κατερμινates his Greek Name, signifies, moreover, a Country or inhabited Place, and is annexed to the Names of a great many Towns, as πόλις in Greek, Burg in German, and Town in English. Couch according to Teixeira, begins from Chaul, and he says that Vizapour is the Capital of that Province.
REMARKS.

All this seems to evince that this Title of Balbaras can be given to no other than the ancient Samorin or Emperor of the Indies, who refided at Calicut six hundred Years and more before the Portuguese arrived in those Parts. And it is very likely that those Princes, who from the very first were so kind to the Arabs, were the very same who brought them into Credit in the Kingdom, and suffered them to settle there. In History we do not read of any Settlement of the Mohammedans in these Parts before that of Calicut, from whence they spread to all the trading Cities in India: therefore till we meet with some History of the Country to afford us better Instruction upon this head, we may stick to this Conjecture.

The Kingdoms or Provinces of Giraz or Haraz, of Tafek, of the Mouga, of the Mabed or Mayed, as the Arabian Geographer writes them, must be somewhere on the Continent between Cape Comorin and China. It is well known that the Names of these Countries, as they stand with us, have been for the most part corrupted; and that they are hard to be expressed in Arabian Characters: It were then almost to no purpose to enter upon a number of Conjectures, which, at the best, must be very doubtful, from the little we know of the History of these Parts, and the great Revolutions which may have happened after the Mohammedans got good footing there. For being valorous, indulgent, covetous, and great Meddlers, they have always fomented Disorders here, during which they have carved out for themselves by the utter ruin of the Princes, or by persuading them to embrace Mohammedism for Reasons of State.

Before we close up these Remarks, we will add that the Thatarsian Drachms, mentioned by our Author, are not quite unknown; but we must take heed, lest, deceived by the Affinity of the Names, we imagine they are Drachmes, or Pieces of Money of Tartary. For Tartar, which is the genuine Name of Tartar, is spelt with a T, and the other by two Tb. These Pieces then may have been the ancient Coin of the Country, upon which the Arabs gained by the course of Exchange: or perhaps they were some of those old Pieces mentioned by Arrian to have been current at Bargaza. At Bargaza, says he, they have old Drachms with Greek Letters and the Name
On the Foregoing Accounts.

Names of Apollodotus and Menander, who reigned there after Alexander.

If he will submit to a Proof by Fire.

The same was for many Ages a Custom all over the greatest part of Europe, excepting Italy, where the Authority of the Popes, who never countenanced this Practice, prevented it from getting Ground. Upon this head you may consult the Passages and ancient Formularies, cited by Jures in his Notes upon Vives de Chartres, and several others in Monsieur Du Cange, on the words Ferrem Candidum and Judicium Dei; together with some others in use with our Aneledors to denote this Practice. And so far was it from being thought a Superstition, that it was incorporated into the Rites and Ceremonies of the Church, and had peculiar Masses and Prayers to itself, whether the Tryal was to be by red-hot Iron, or Water, scalding or cold.

It has been observed that this way of Tryal was known to the Ancients, since Sophocles mentions it; but it is more extraordinary that it should obtain among such barbarous Nations, as most of the Indians are, as also as the Cafres of the Coast of Mozambique, who according to Joam dos Santos (*) oblige those they suspect of some capital Crime to swallow Poison, to lick a red-hot Iron,

(*) Ao Segundo juramento chamão os Cafres juramento de Xoqua, que o foro de hua enxo metido no fogo, & depois de efor muy Vermelho, & abrasedo, o tirao do cego sem hau tenaix, & o chengao a boca do que ha de jurar, disendolbe que lamba com a lingoa o ferro Vermelho, porque se naro tem a culpa que lhe atribuam, ficara sao & salvo do cego, sem lhe quemar a lingoa, nem os beijos: Mas que se tem culpa, logo lhe pegara o fogo na lingoa, beijos & roto, & lho queimara. Isso juramento he mais ordinario & uños muitas vezes dêle novo somente os Cafres, mas também os Mouros que nestas partes habitao, & o que por be, que também alguns Christianos derao ja este juramento a seus escravos, sobra furtos que suspeitavao serembe feitos. L. I. C. I. P. 17.
or to drink boiling Water in which have been previously steeped bitter Herbs, and which they cannot get down if they are guilty, but which they easily toss off if they are innocent. This is an extraordinary Fact, that the Words of the Author himself, as to the second Method of Proof, may fairly claim a place here.

"The second Oath, which the Cafres called Xoqua, "is performed after this Manner: They take the Iron "of a Hoe, which they put into a Fire and make it "red-hot, and being all on fire and red-hot, they take "it out with a Pair of Pinchers, and hold it to the Mouth "of the Person who is to swear. They command him "to lick the red-hot Iron, for that if he is innocent of "what is laid to his charge the Fire will not hurt him; "that it will neither burn his Tongue nor Lips; but "that if he is guilty, it will set fire to his Tongue, his "Lips, and his Face. This is the most usual form of "swearing, and not only the Cafres use it, but the "Moors also of the Country: And what is worse, the "Christians have already administered the same to some "of their Slaves suspected of Theft.

The Negroes of Loango and many others on the Coast of Afric have another Proof, by Water tainted with a certain Root which makes it as bitter as Soot, as we are told by Andrew Battle, in his Account of Angola, where also the use of red-hot Iron is common, as also that of the Pot charmed and filled with Salt, among some other Negroes of Guinea. The Siaméfes have Proofs of the same kind, if we believe Schouten; as walking upon burning Coals, swallowing enchanted Rice, besides that of keeping a long time under Water.

Odoardo Barboja relates that the Indians of Calicut have a Proof with Oil, or boiling Butter, into which they dip the Fingers of the Party accused: This done they bind them up for Examination on the third Day, and if they are scalded they kill him, but if there is no Sign of heat they put to death the Accuser. Nicolò "di Conti writes to the same purpose, as well concerning this and the Custom of licking or else handling of red-hot Iron, as concerning what is commonly practiced among all the Indians in general.
In Sarandib, when the King dies.

The Author of the Arabian Geography, who has almost these very Words, says this was a Custom all over the Indies. Most of the Eastern Geographers, Kazuvin, Edit. Lat. Ebn Wardi, and others, say the same.

The Manners of the Chinese.

The Chinese are fond of Gaming.] The Arabic Word signifies not only Gaming, but every other sort of Division; it may even be extended to Comedies and Shews which the Chinese are so pleased with, as well as the Tonquines, the Cochinchinese, and some other neighbouring Nations.

They love not Wine because they have none, and because their Extraction of Rice, their Tea or Chow, and some other Liquors serve them instead of Wine. The Mohammedans, who abstained therefrom, out of a Principle of Devotion, could not fail to make this Remark as well as some others, which referred to their own Customs. Hence is it our Authors take notice, that the Chinese did not circumcise; that they washed not after the manner of the Arabs; that they killed not their Meat by cutting the Throat, that the Blood might drain off; all which the Mohammedans most strictly observe.

Debauchery is at this Day very prevalent in China, not only as to Women, Polygamy and the Numbers of common Prostitutes, but also as to the abominable Vice, so much practised among the Bonzes. In the Dutch Embassy you have a Representation of their public Women as they are led about the Town veiled and upon an Ass; they are many in Number. Father Martini Fath. Gra- relates, that the Women sold themselves openly at Yang- ber's At- cheu. Debauchery runs to a great height in Vancheu, coun, p. 7, where they without Shame gratify the Rage of their Lust, 129, p. 31.
REMARKS

Luft, Navarette (*) informs us that Sodomy was punished formerly, and that those guilty of it were sent to serve in the Garrison of the great Wall.

REMARKS
ON THE
SECOND ACCOUNT.

The Ocean has a Communication with the Mediterranean.

Abu Zeid observes it as a new and very extraordinary thing, that a Ship should be driven from the Indian Sea to the Coast of Syria. To find out this Passage into the Mediterranean, he supposes there may be a great Extent of Sea above China, which has Communication with the Sea of Chukars or of Moscovy. The Sea beyond Cape Currents, on the East Coast of Africa, was perfectly unknown to the Arabs, who did not dare to venture upon so unfavorable a Navigation; and besides the Continent that way was inhabited by such Savage Nations, that it would have been a Task of great Labour to have reclaimed them from their Brutality, or to

(*) Como aca condenan a Oran, y Galeras, condenave el Chino al muro, El pecado de Sodoma tenia este pena; Tambien pero si todos los que tienen este vicio la buvieran de pagar; juzgo quedaria despoblado la China, y el muro con demasada guarnicion. He mentions it again in the Seventh Chapter of the Second Treatise, where he says that, En tiempo que regresava el Chino, avia tambien en la corte de Pequin caja publica de muchachos; quitola el Tartaro, y la ay en la ciudad de Fanchor.
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have civilized them by the Intercourse of Commerce. The Portuguese found no Moorish Settlement on all the Coast, from the Cape of Good Hope to Sofala, as they did afterwards in all the other Maritime Towns quite to China. This City was the last their Geographers were acquainted with to the Southward, and they did not know that this Sea had Communication with that of Barbary round the Southermost Part of Africa; and accordingly they described no farther than the Coast of Zinge or that of the Caffery. Therefore we cannot doubt but the first Discovery of the Passage into the Indian Ocean, by the way of the Cape of Good Hope, was made by the Europeans under the Conduit of Vasquez de Gama, or at least some Years before he doubled the Cape, if true it be, as is said, That Sea Charts have had the Cape by the Name of Fronteira de Africa, before that celebrated Voyage was undertaken. Antonio Gavva, relates from Francisco de Sousa Tavarez, That in the Year M D XXVIII. the Infant Dom Fernand shewed him, the said Tavarez, such a Chart, which was in the Monastery of Alcobaca, and had been drawn 120 Years; perhaps from that said to be at Venice in the Treasury of St. Mark, which is thought to have been copied from that of Marco Polo, which has the Point or Promontory of Africa, if Romulo be right.

The Arabs knew no more of Japan, which they called Sila, than they learned from the Chinese, since by the Testimony of the oldest of our two Authors, no Arab had yet set foot there in the Year of the Hejra cc xxx.

The Metempsychosis.

This is very generally held among the Chinese. Their Histories say that one Xekia or Shekia an Indian Philosopher, who was about a thousand Years before Christ, was the first that taught this Doctrine of Transmigration; and our Authors add that the Chinese had it from the Indians. It over-ran China in the Year of Christ, LXXV. and the Chiefs of this Sect have to this Day their Abode on or near the Mountain Tientai, in the Province of Chekiang. This Xekia, according to the Chinese Tradition,
diction in Navarratte, has been born eight thousand times over, the last time, in the Form of a white Elephant. It is he that was called Fobee, after his Apo-
theosis. The Sect of Xekia, says the same Father Mar-
tini, hold the Metempyschosia; but this Sect is divided
into two Branches; the one believing the exterior Me-
tempyschosia, or that the Souls of Men pass after Death
into other Bodies, and these worship Idols, and ab-
Haf from every thing that has Life; while the other Sect
has faith in an interior Metempyschosia, which is the
principal Foundation of their Morality, which con-
sists in suppressing the Passions, which are as so
many different Animals proceeding from Man: But nei-
ther the one nor the other expect Rewards, or dread
Punishments in a Life to come. Father Trigaut acquaints
us, that the Chinese have upon this Head some Notions
not very unlike those of the Pythagoricians. Father
Grueber avers that all the Chinese are Idolaters at Heart,
and that in private they all worship Idols: That true
it is they seem to be divided into three Sects; but
that even their Sect of Literati, who profess to ad-
ore a superior Substance which they call Xan-ti, have
these words written in Gold in all their Temples, and
adulate them with Offerings of Paper, Wax Tapers, and
Incense, purely by this form to distinguish themselves
from other Sects, and particularly the Bonzes. These,
says he, came from the Indies into China, and it is im-
possible to conceive what Veneration and Esteem was
paid them on account of their Doctrine of the transmi-
gation of Souls, altho' it differed somewhat from what
was taught by the Pythagoricians. In a word, all the
Authors who have written concerning China, agree with
these. The Indians believed and to this day believe
the Metempyschosia differently from the Pythagoricians;
and the Arabs, before Mahommedism, taught it after a
particular manner, as Dr. Pocock will satisfy you. The
Chinese will have it, that the Doctrine of Fō or the
Metempyschosia, came from Kíeo in Fannän: but whence
soever it came, it is thereto owing, that they often mur-
der their Children, when they think they cannot
maintain them, and that they butcher them with so little
Regret.
Men who devote themselves.

The Portuguese Histories sufficiently abound with Examples of Men who have devoted themselves to certain Death upon great Occasions; and this the Portuguese, in their Histories, term Fazer se Amouros. It is a Custom of very ancient Date; witness the Ambassii and Soludurit among the Gauli, who engaged to die with their King, as Caesar and Albineus will inform you.

The Inhabitants of Ceylon would do the same, and a Number of Persons of Quality, filed Faithful to the King in this World and the next, were wont, as Marco Polo says, to burn themselves when he died. Odoardo Barbosa observed the same in the Indies, particularly among the Nairees, who having engaged themselves in the Pay of the King, or some great Lord, would, if he died, or fell in Battle, seek Death by revenging his Fall, or lay violent Hands upon themselves to bear him Company.

When the King of Tonquin dies, many of the Lords of his Court consent to be buried alive with him; but for an ample Account of what the Tonquinse observe upon these Occasions, consult M. Tavernier.

Indians who burn themselves.

This is an ancient and universal Custom in the Indies, where it has taken such deep root, that it subsists to this Day. All Accounts, both ancient and modern, confirm this, and agree with what the Greeks and the Latins have written upon the same Subject. However it is but seldom now, that Men burn themselves deliberately; and it is a long while since any Brahmin has followed the Example of Galanu, and some other old Philosophers, who, being sick of Life, committed themselves to the Flames: But it is still common for the Women to burn themselves with their deceased Husbands. And altho' the Mohammedians, at present Masters of a great part of the Indies, where this Custom chiefly obtains, endeavour all they can to suppress it, they have hitherto wrought in vain to eradicate this cruel Superstition so much preached up by Brahmins.
REMARKS

The Proceedings our Author describes, are still the same when Women burn themselves; but as formerly those who burned themselves behaved with great Courage, Resolution, and apparent Contempt of Death in all Respects, the Custom is now to alleviate the Pain, and dispatch the Women by an extraordinary Fire. Our most famous Travellers have often beheld this terrible Sight in the Indies, and some of them have describ'd it, as Bernier, Tavernier, and others. Teixeira, when he was in the Indies, saw four hundred Wives and Concubines of the Naigue of Madura, burn themselves along with his dead Body. Marco Polo mentions a Custom of some of the Indians, who, being sentenced to die, kill themselves in honour of their Idols, and are afterwards burnt.

P. 9.
L. 3. c. 13.

[BB]

The Indians have their Doctors.

The Name Bramin is formed from that of Brachman; which was used by the Greeks and Latins to signify the Indian Philosophers, who are much mentioned in the Arabian Writings. Our Author reports, that there was a great Number of them at Kanug, a City, which, according to Abulfeda, is in 131, that is 1.41 Degrees 50 Minutes of Longitude, and in 29 or 27 Degrees of Latitude. It stands between two Branches of the Ganges, Eastward of Multan, in the furthermost Parts of the Indies, and is distant from this said Town of Multan about cc. lxxxiii Leagues, if Alaziz be right. The King here has two thousand five hundred Elephants; and the City is handîom, large, and a great Mart, like Kabira or Cairo in Egypt. The King himself is called Kanug, and has many Mines of Gold in his Country, as is confirmed by the Persian Geographer. The Indian Histories make mention of the City of Canofe; and Barros relates that it is near the Place where the Ganges meets the Genna. But the ordinary Residence of the Bramins, and the University, as we may say, of all the Indian Doctors, is Benares, or, as others pronounce it, Banarus, or as it is called in the Tables of Ulyg Beig and Naffir Eddin, Banarvs. Bernier Tavernier, and the best Travellers dwelling much on this Place. Kanug, or Kennaug, is, in the abovementioned Tables marked for the Seat of the King.
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of the King of the Indies, but is there placed in the 116th Degree of Longitude, and the 27th of Latitude, which it is impossible to reconcile with the Positions of Abulfeda. All Histories and Accounts are full of what regards the penitent Life and Austerities of the Pakiri.

Caravansera's built by Devotion.

There are many Foundations of this sort in the Indies, as well as in Turkey, Persia and Mogulistan, nor to mention the many Hospitals in the Indies for sick Animals. Thevenot observes, that the Charity of the Indians of Cabul consists in digging of Pits, or sinking of Wells, and in erecting a Number of small Receptacles on the Highways for the Accommodation of Travellers.

The Custom of Cock-Fighting.

This is remarked by Nico di Conti, in his Recital of the Manners of the Savanes.

"Their most common Diversion is Cock-fighting. They have many forts of Cocks, which they carry about with them in hopes of a Prize. They bet upon their Cock and he whose Cock has the better, carries off the Wager.*

The Cavalier Pigafetta says the same of the Inhabitants of Pulova, and others of the Molucca's. John Davis and James Lancaster observed the same at Aceh, as appears by their Accounts in Purchas, Vol. 1. p. 132 and 156.

Public Women in the Pagods.

This infamous Practice is of old standing in the East. Herodotus has a Story of this kind of the Women who prostituted themselves in Honour of Mylitta, who by the Analogy of the Chaldees must have been Venus; and the

(*) Il giuoco più usato da loro, e di far combattere i galli, e cosi ve ne portano de più forti, ciascuno sperando che il suo refti vincitore. Fanno infine di loro delle somme sopra quelli combattenti, e il gallo che resta superiore sa vincor li dinari.
REMARKS

Tents or Tabernacles of these Women were much like those describ'd by our Author. In Marco Polo, we read that the People of the Province of Cainda did the same thing; exposing their Women in honour of their Idols. Tavernier speaks of a Pagod near Cambaya, whither most of the Courtezans of the Indies repair to make their Offerings: And adds, that old Women, who have scraped together a Sum of Money, buy young female Slaves, whom they train up to wanton Songs and Dances, and all the Allurements of their infamous Calling: And that when these Girls have attained their eleventh or twelfth Year, their Mistresses conduct them to this Pagod, under a Notion that it is a Happines for them to be offered, and delivered up to the Idol.

Again, we are told by Marco Polo, that there was a like Custom in the Province of Camul, where it was prohibited by Mangu Khan, whose Command was obeyed for three Years; but observing that their Lands did not produce as usual, they, at the Expiration of the aforesaid Term, sent Deputies to Mangu Khan to represent to him, Che da poi che mancavano di far questi piaceri & elettosue verso forastieri, le loro case andavano di mal in peggio. The same Author, in another Place, speaks of certain Indians, who offer their Children to Idols, and go into their Temples stark naked. Barbosa tells of Numbers of Prostitutes, who took up their abode in Pagods; and adds, That, in Tibet the Custom is never to marry a Female who has not been exposed to some one, but especially to foreign Merchants. L. 2. c. 37.

The Idol of Multan.

This Idol must be very old, and, perhaps, gave name to the City and Country so called, which is a part of the Province of Sind. The Capital is, according to Abulfeda, in 92 Degrees of Longitude, and 29 Degrees 40 Minutes of Latitude. According to Ebn Haukel it is twelve Days distant from Almanjor, which is a greater Distance than is allow'd by our Author. Abulfeda speaks of this Idol, and says it is dressed in red Leather, and has two great Pearls for Eyes. The Emir who was Lord of this City, in the Days of Abulfeda, received the Offerings.
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...erings of the Indians, who resorted hither in Pilgrimage from the remotest Parts. This Idol is described just after the same manner in Thevenot’s last Voyage.

P. 165.

The Island of Socotra.

This Story is told, in almost the same Words, in the Arabian Geography printed at Rome, as also in almost all the Oriental Geographers. They all imagine that the Discovery of the Isle of Aloe, is one of the greatst Incidents of Alexander’s Progress; and this they imagine from the great Account they make of this Drug, which is one of the first Ingredients in their Materia Medica. You may see what is said of it by Ebn Sina, or Avicen, as we call him, and by the other Arabian Physicians, and, among the Moderns, by Garcia de Orta, and some others it were needless to cite.

Marco Polo relates of this Island, that its Inhabitants were Christians, and that they had an Archbishop under a Zatolic, who resided at Bagdad; that is, a Catholic or Patriarch of the Nestorians. For the Arabs writing Catholic with an aspirated Letter, which is of the same Power with our J consonant or G, were not for a Point underneath, many have spelt it Jatolic; whence Marco Polo, who was a Venetian, forms his Zatolic, pronouncing the G or J after the manner of his Country.

The Portuguese Authors, on the contrary, will have them to be Jacobites, or subject to the schismatical Patriarchs of Antioch or Alexandria. When the Portuguese first came to this Island, the Inhabitants appeared to them with Crosses in their Hands, to show they were Christians: But Odoardo Barbofa says, that, in his time, they had hardly any Notion of Baptism, and that they had nothing left to distinguish them as Christians but the bare Name.

They have the Sonna in Arabic.

We do not see how this Passage can be otherwise understood, tho’ the Translators of the Arabian Geographer, who has copied it, understand it in a different Sense, because the Text is mangled a little:

§ 3
RemarKs

Dequit enim in ipsa natio quaedam Arabum, qui diversis et antiquis utuntur linguis, Arabibus haec nostra tempestate ignotis. Thus is it the Maronites translate this Passage, wherein they are confessedly mistaken. For this Passage does not relate to two small Islands, but to that Arabia by the Ancients called Libanophoros, by the Arabs themselves Shibr, and by Ptolemy Σοκρατος, where dwelt the old Arabian Tribes,ged, Hamyar, Jarham, and Thabateba, who embraced Mohammedism. These Arabs had, besides the Koran, many Stories and Traditions touching the Mohammedan Religion, which they received from the Companions of their Prophet, and his Disciples. From these Traditions and Stories, they form the Body of their Sonna, which therefore is very different in different Places; so that not only the Sonna of the Persians differs from that of the Arabians, but that of the Africans varies from that of Mecca and the Arabians of the Desert. From this Variety a Number of Sects have arisen in the Mohammedan Profession; and these Sects have divided Mohammedism, and introduced several Variations in the Exposition of their Koran, and in their Jurisprudence. The Tradition of the old Arabs was the most authentic, and could not be mixed with so much Novelty and foreign matter as the Tradition of other Countries, where it was multiplied World without end.

This was the fundamental Principle of the Science the Fakis or Arabian Doctors professed. Ebn Kalican relates, in the Life of one of the most famous of them, Abu Yacub Ismael, the Disciple of Kafi, and the Head of one of their Sect; That he boasted of knowing by heart seventy thousand Hadith, or Stories, concerning Mohammed and his first Companions, and a hundred thousand others of less importance on the same Subject. They cite them in their Books with the Names of their Authors, and the Names of those these had them from, quite up to the first, as the Jews do in the Talmud.

We must not wonder therefore, if the Tradition was different from the Vulgar contained in the Sonna among the Arabians of the conquered Countries. In those Countries there are still old Copies of the Sonna, which are so different from the modern, that they have scarce any thing in common with them.
ON THE
HISTORY and CUSTOMS of
CHINA.

FEW Eastern Writers have written worthy of
China, although most of them are fond of dwell-
ing thereon. But what they write is so confused, so
inaccurate, and so stuffed with Fable that it is eas-
to see they knew next to nothing of the Situation
and Remarkables of that Empire. The Greek and
Latin Geographers, whom the Arabs perused in fau-
ty Translations, could lend them no helping Hand
in this Part of Asia, which was but little known to
the Ancients; and our two Authors are, perhaps, the
first that have written tolerably on this Head. By the
Passages the Nubian Geographer copies from them, with-
out naming them, it appears that in his Time there were
no Memoirs of more Value for what concerned China;
and if the other Geographers have made but little
use of them, it is, seemingly, because they thought them
Fabulous, as Abulfeda declares he did, in several Places.
The Accounts of the late Travellers, and particularly
those of Father Trigaut, and Father Semedo, and the se-
veral Tracts of Father Martini have more amply in-
structed us in the Geography, Natural History, Manners,
and Customs of China, than all that had been written
before. But as for the Illustration of History, it may
be proper to compare the Ancient Accounts with the
Modern, just as Father Martini has in many Places ex-
plained Marco Polo, whom the Ignorance of past times
rejected as a Fabulist; it may be as proper to shew
that our two Authors so often agree with our late Writ-
ers, that they for that Reason are to be had in par-
ticular Veneration, and especially as they went four
hundred Year or more before Marco Polo, and our other
earliest.
earliest Travellers: And it will be perceived by the following Remarks, that, some Points excepted, which still want illustration, they abound with very judicious Observations, and such as are perfectly consonant with our latest Informations.

It were to no purpose to undertake a Justification of the lesser Circumstances to be found in our Authors, by a great Number of Citations. They may have been mistaken in some things, which new Discoveries may clear up hereafter; but if they sometimes happen to vary from the Modern Accounts, we must not at once conclude they are wrong; for China, as well as every other State, has been subject to great Revolutions, which must have wrought great Changes in the Government and the Customs; and perhaps the more we shall come to the Knowledge of the Chinese History, the more we shall be convinced of the Accuracy of the old Travellers.

The Name of China.

Let us first examine into what our two Authors say of the Country in general. It seems they knew it by the Name of Sin, which the Arabs borrowed from Ptolemy. Thus it is that Ebn Said, Yacuti, Abulfeda, and most of the Eastern Geographers call this Empire. The Persians, however, pronounce it Tchin, much like the Italians and Portuguese; a Name which may have been imposed by Strangers, either because the Chinese in their Salute say, Chin Chin, or Ching Ching, or from the Emperors of the Family of China as Father Martini thinks.

Father Allen the Jesuit says, that in a Chinese Book cited by Navarette, China signifies the Country of Silk; while others will have it that China signifies to observe the South; and the Merchants coming in from that Quarter, may also have given Birth to this Name; at least we may assure our selves it is of old Date among the Arabs. The Name of Cathay, which is also much used, did properly belong to the most Western Parts of China, and probably derives it Origen from those Scythians beyond Mount Imaus, whom the Greeks called Xai). Father Trigaut, Father Martini, and, in a Word, Golius, have evidently demonstrated, that the Catar of Marco Polo, and our ancient Travellers must not be sought for out of China: But they have not
On the Foregoing Accounts.

Sufficiently explained this Distinction; and what Golius offers as a Proof (viz.) that Misk Catai, and Teba Catai, signify Musk and Tea of China, makes good this Remark, since Musk comes from Tibet and the adjoining Provinces, and Tea also. But we do not find that the Arabians and Persians gave the Name of Cathay to the Southern Provinces; yet, certain it is that all they report of the Magnificence of the Khan of Cathay, must be understood of the Emperor of China, and that the Cambalu or Chanbalig of the Orientals, can be no other than Pekin: And here let it be observed, that these Forms of Speech came from Persia, and the Provinces of the Upper Asia, conterminous with China; and that this Name was peculiar to the Western and Northern Provinces only, which alone were conquered by Yenchiz Khan, the Emperor of the Moguls.

At the same time it may be pertinent to take notice that Vossius is quite mistaken, when, with his usual Confidence, he is sure the Portuguese were the first that called the Country China, which he will have to be the ancient Serica, and that the Chinese should be called Seres, as he always calls them. For the Portuguese were unacquainted with China, till the sixteenth Century, and our Arabian Travellers wrote in the Ninth; and yet we must not suppose they were the Authors of this Name, which was in use long before them. The Appellation of Seres is equally unknown to the Chinese, the Arabs, and the Persians, nor is it an easy matter to prove that it bears any Relation to the Inhabitants of China properly so called, since Ptolomey distinguishes the Seres from the Chinese, whom he calls Σιβατ.

It seems our Authors were but slenderly informed of the Limits of China, since they confine themselves to the Sea-port where the Merchants traded, the Capital of the Empire, and the Provinces next to the Kingdom of Samarkand. They say that the Sogd of Samarkand is but about a two Months Journey from it, which agrees with the Tables of Abulfeda, and the Author he cites, of Ulug Beig, and some others. They observe that the Kingdom of Tibet, Tobit, or Tabat, for so the Arabic pronounce it, is not far distant from the
said Provinces; and the County of Tanguzaz, or Tarazaz, if this Name is not corrupted, is conterminous therewith, on the East. By this Word we might be induced to think that we are to understand the People of Laos. Those called Mabed, Mujit, and some others mentioned in the one and the other Account, must be placed between Tibet and Bengal; but it is a hard matter to know them again in a strange Tongue, and after such great Revolutions, whose History we know not.

What our Author relates of the Number of Cities in China is consonant with the Reports of the late Travellers; for our Arabs say, that in China there are above two hundred Cities, which have many others subordinate to them. Now, Father Trigaut reckons two hundred forty seven; Father Martini says, one hundred and fifty; and Navarette reduces the Number to one hundred forty eight of the first Order; but it is no difficult matter to believe that the Number of these Capitals may have increased and decreased according to the different Alterations which have happened in this Empire.

Canfu. Canfu was the City best known to the Arabs, because it was the Scale of all the Commerce with the Indies, Persia and Arabia. The Rocks called the Gates of China, in our first Account, must be the Iles which lie between the Coast of Cochinbina, and the Mouth of Canton River. The Arabs required eight Days to fleer through them, because of the Dangers they ran of miscarrying among them; a trouble they might have avoided by shaping their Course directly for the Island of Hainan, or Ainam, which is, probably, what they call Albian. Canfu must be Changcheu, or Quantung, now commonly spelt Canton: Fu and Cheu are two Terminations, the first of which being added to the Name of a Place, denotes it to be a Capital City, and the second is to denote a City only. Canfu was but a little way from the Sea, and stood upon a great River, which Ships entered with the Tide, and this Situation agrees perfectly with that of Canton. This City is mentioned in the Nubian Geographer, but both in the Original and in the Translation the Name is very much corrupted, being written Canaku, and the
On the Foregoing Accounts.

Same Inaccuracy may be observed in Abulfeda, who says, this City was known in his time by the Name of Canfa. He places it in 164 Degrees 40 Minutes of Longitude, and 28 Degrees, 30 Minutes of Latitude; and adds, that "By the Accounts of some Travellers, it is the greatest trading City in all China. That he had been informed by a Man who had been there, that it stands to the South-East of Zeitun, half a Day from the Sea, and upon the Branch of a River which forms a Canal, navigable by the largest Vessels. That it is extremely large, and that its inclosure surrounds four small Eminences; that they there drink Well-water; that it had very pleasant Gardens, and that it stood about two Days distant from the Mountains." By this slender Description it sufficiently appears, that this Geographer was but poorly acquainted with the Situation of the capital Cities of China, and most of the others speak with the same Obscurity. But our two Authors leave no room to doubt of the true Orthography of this Name, and Abulfeda's Conjecture cannot be borne, since, to all appearance, his City of Canfa, must be Changchou, or some maritime City of Eminence for Trade in his time.

But it is a far more intricate Task to ascertain what place our Authors may mean when they speak of Cumdan, where they say the Emperor of China then resided. This City they so often mention, that there is no ground to imagine the Text to be corrupted; and the Chinese and Syriac Inscription, found in the Province of Xensi or Chenfei, in the Year MDCXXXV, confirms what they advance; for in the Syriac words Cumdan is called the Royal City, and the Capital of China. Now the two Cities where the Emperors have for many Ages past resided, are Pekin and Nankin; but the first which is thought to be the Cambalu of Marco Polo, and the Chanbalig of the Orientals, has not enjoyed this Dignity above cccc Years, or thereabouts; so that in the Days of our two Authors, Nankin, otherwise called Kiangnang, was the Capital of the Empire, and the place where the Emperors of China kept their Court.

Cumdan must then be Nankin, nor can we well doubt it, since the Arabian Geographer, speaking of must be the Nanking...
REMARKS

the greatest River in China, which certainly is the Kiang, calls it the River of Camdan, because it flows through Nankin, the only City that crowns that River, which had for several Ages been the Seat of the Empire. Therefore is this Town called Nankin, or the Southern Court, whereas Pekin signifies the Northern Court. The Syrians, who wrote the Chinese Inscription, we just now mentioned, have another Title for it, and call it the Eastern Court; and thus this City may have been filled by the Chinese, and, perhaps, the different Names of Kailing, Malay, Kiance, Kiangning, Kiangnong, and Ingien, which it has borne under different Royal Families, may import what the Syrians have in their Inscription: But without entering into this Labyrinth, it is easy to perceive that it was natural enough for the Syrians to call it the Eastern Court; for of all the Royal Cities in China, it was the most Eastward from them who came from Syria by the way of Tibet. The magnificent Descriptions our Authors give of this City can agree with no other than Nankin; for Pekin was not yet the Seat of the Emperor, and even when it was thither transferred, Nankin did not fade much away till the last Wars, that it was entirely sacked by the Tartars.

Abulfeda inthrones the Emperor of China at the City of Biju, or Banju, or Bishe; for this Name is so often varied in the Copies we have of this Author, who lays it down in 114, that is, 124 Degrees of Longitude, and 17 Degrees of Latitude; and adds, that it is the Residence of the Fagur, who, says he, is the Emperor of China, otherwise called Tumage Khan, that is, Lord of the Country of Tumage, or Tumga; that it is an inland City, embellished with many Gardens, and that the Inhabitants have their Water from Wells; that it is some Days distant from the Sea, and five Leagues North-West of Canfa, and that it is incompanied with Walls, for the most part in Ruins. All this he says from the Information of a Traveller. Gellius cannot settle upon what City this should be, and believes the Easterns may have meant Pekin, Nankin, Quanh, Yamcheu, or even Pegu. But the great Distance and Difference between these Cities evince, that Ebn Said, Abulfeda, and the other Authors cited by that learned Man, can have pointed at no other City than Nankin; not that the Positions Abulfeda, Naf-
On the Foregoing Accounts.

For Eddin, and Ulug Beig give their City of Bijou, can be applied to Nankin, and even they differ among themselves, some placing it in 124 Degrees, and others in 130; but we deduce thus much from the Situation of the City, which they say is some Days distant from the Sea, and not very far from Canton, which, tho' it cannot be said either of Nankin or Pekin, yet it may be more truly referred to the former than to the latter of these Cities. And this is the more to be regarded, inasmuch as some very accurate Writers have evidently demonstrated, that the Cambalu of Marco Polo, and the Chanballig of the Orientals, can be no other than Pekin, the Position of the one and the other coinciding nicely enough.

Among all the different Names of Nankin, we do not find it was ever called Cumdan, and it is very probable that this Name is not spelt exactly by the Chinese Orthography: But it is enough for us that this Town was known by this Name among the Orientals; and the Conformity of the Chinese and Syriac Stone, with our two Authors, as to the Name of this City, is well worthy our Observation, and may incontestably confirm what they write.

All that our Authors report of the Magnificence of this City is agreeable to the Description of Nankin, in the Relations of the Fathers Trigaut and Martini.

Our Authors speak of the Government of China in Terms which prove them to have been no Strangers thereto; for notwithstanding the extraordinary Revolutions which have there happened within eight hundred Years past, what they say is, in its principal Circumstances, confirmed by the Testimony of the later Voyagers.

They take notice that China was governed by an Emperor, who was supreme and absolute over all the Governors of Provinces, whom they style Kings. The Arabic Word, Malec, which they use, does not actually import a King, according to the Sense and Meaning of those who wrote contemporarily with our Authors, or in the following times. As the first Mohammedan Sovereigns assumed the Title of Kalifu, or Vicar of God upon Earth, and Successors of Mohammed; this title was peculiar to his Descendants, or, those who pretended so to be, in the Sequel. The Kalifu enjoyed all Authority, both in Spirituals and Temporals, and no Mohammedan that erected himself into
into a Prince, and particularly after the Abbassids, assum-
med that Title free from Schism; for the Fatemite of
Egypt, and some other Princes of Isf Note, who pre-
sumed to take it on them, were guilty not of De-
fection only, but of Schism also, and were rejected as
Heretics by the other Mahomedans. But those who ad-
hered to the Bulk of Mohammed's Followers, and remained
in Subjection to the Kalif at Bagdad, and who to this
Day call themselves Sonsis, pretended to no more than
the Quality of Sultan or Prince. Malec was a Surname
peculiar to the Branches of the Royal Family, and was
granted, as an Honour, to tributary Princes, who ac-
knowledge either the Kalif or the Sultans. We must
not therefore wonder, that these Governors of Cities and
Provinces, who ruled almost with a sovereign Sway, tho'
at the same time subordinate to the Emperor, should be
dignified Malec, or Kings, by the Arabs; and especially
since our later Travellers use the same Term. Thus
Marco Polo, Father Trigaut, Father Martini, Navarette,
and the Dutch not only title the Princes of the Royal Fa-

cily by the Title of Kings, but the Governors also; and
both the one and the other observe with our Authors, that
these petty Kings are in Subordination to the Emperor,
besides that Navarette reports the several Provinces of
China to have been formerly so many Kingdoms.

The Arabs commonly write, that the Emperor of China
is commonly called Bagbun, tho', according to the most
ancient of our Authors, they in his Days pronounced it
Magbun. But others, as Abulfeda, and an old Perfian
Author, call him Bagfur, and pretend this and Tumgage,
or Tumgaz Khan to be synonymous; and Marco Polo
calls those Kings by the Name or Title of Fanfur, who
preceded the Tartars, under whom he went into China.
They all agree that this Title signifies the Son of Heaven,
and our last Accounts agree as to the Sense of this Word,
but instead of it they give us another, Tiencu, to signify
the same thing, and hence, perhaps, the Arabs formed
their Tumgage, which is otherwise spelt Timjage, and after
other ways.

We must not wonder that our two Authors tell us no-
thing of the Royal Family of the Emperors who reigned
in their times; for we can reap no manner of Information
from any other of the Arabian Writers, or the Persians,
On the Forgoing Accounts.

who did not begin to know China till towards the twelfth Century, when the Tartars became Masters of it. But the total Revolution, mentioned in the second Account, is the more remarkable, as it squares very exactly with what we read in the Beginning of Father Martini's Chinese Atlas. He says, that from the Year ccxvi before Christ, when the Family of Hana mounted the Throne, upon the Deprivation of the Family of Cyna; the Princes of the aforeaid Family of Hana reigned till the Year ccxiv after Christ; and that then the Family of Cyna succeeded, and held the Throne till the Year ccxcix of the same. Then five Kings rose up against each other, and commenced the War of the Útai, as it is called, which was carried on till four of these Utai being defeated, the fifth, of the Family of Tunga, seized on the Empire in the Year dcviii. That in a short time afterwards the Empire was rent into many Factions, the Chiefs of which were called Úntai: And that at last the Family of Sunga rose to the Empire, and kept it in Possession till the Year ccclxviii, when the Tartars quite subverted it, and then it was that Marco Polo entered China. It follows then, that in the Year ccxxvi of the Hejra, which is in the Year dccc of Christ; and that in the Year ccxiv of the former, which is the Year dcccxxviii of the latter, and which are the two chief Dates of our Authors; the Empire of China was embroiled by these several Wars of the Úntai, and from these Factions must arise the Comparison Abu Zeid makes between the Division of the Chinese Monarchy and that of Alexander, which, however, happens to be as inaccurate as every thing else the Arabs and Persians write concerning that great Macedonian. This may be sufficient to evince that our Authors had been well informed of these great Events, and that they consequently may claim our Belief, in some other points, which cannot be to happily made out.

What our Authors write of the Government of China, as being a metropolitan City, or the Capital of a Province, is distinguished from others, by five Trumpets of extraordinary Size, is not altogether confirmed by our modern Accounts; but it is, however, a thing to be found in some Authors, and may, it is likely, have been observed when this Mark of Dignity was in being.
The Drums they relate to have been in each City; and to this Day Ensigns of Distinction. Navarrette writes, that at Nankin, then the Royal City, there was a Drum for each Tribunal; that it is beaten to call the Magistrates to Council; and that the Drum belonging to the supreme Council is covered with the whole Hide of an Elephant, and that they beat it with a great Piece of Wood which hangs by Ropes. Martini relates, that before each Governor's Palace, there are two small Towers with musical Instruments and Drums, which are beaten when the Governor goes out, or comes in, or takes his Seat. Father Magalhaes speaks of that at Pekin, as of unusual Bulk, being no less than thirty six Foot in Circumference.

All the Cities are square, as is observed by the Fathers Trigaunt, Martini, Navarrette, and many others.

Our Author tells us the Governors of the great Cities are called Diffu; that those of the smaller Towns, which Father Martini calls Cities, are Tafung; that the Eunuchs are titled Tukan, and the supreme Judge of each City, Lahbi-ma-mak-van; and confess that they know not how to delineate these Titles in Arabian Characters. Now, we find Traces of these same Names in our late Relations; for Trigaunt calls one of the principal Magistrates Toutam, the same the Dutch call Tontung, in their Embassy. Father Martini observes also, that in Junnan, there are certain Lords called Taquin, who are invested with an absolute Power; and, according to Magalhaes, the Princes of the Province of Junnan, Queichu, Queyni, and Sutchun, are called Taquin or Tafu. The supreme Magistrate of Cities and Provinces is still called Liptl, whence, to all appearance, the Arabs formed their Diffus, or Gifs, which is still a considerable Dignity.

In the same modern Writings, we read also of Eunuchs invested with the most important Posts, and particularly employed to receive the Customs in Cities. Father Martini mentions him of Nankin, as a great Officer; and Father Trigaunt mentions him of Linfeng, who was sent to receive the King's Revenues, and of another who superintended the Shipping. Father Diego de Pantoga describes the Pomp of the Eunuch Mathan, in a Letter of his; and Father Trigaunt informs us there is a great Number of Eunuchs, who are so made by their own Fathers; Quos castrant quam plurimi, ut inter regios Famlulas an-numerarum.
On the Foregoing Accounts.

numérai quæant, nam præter hos, alii Regi non famu-
labantur, nec a consiliis junt, nec cum colloquuntur, quin
immo tota fere regni administratio in semi-virorum mani-
bis verfatur. In fine, Father Martini in his History
of the Tartar Wars, says, that the Emperor Tianki
raised his Eunuch Guei to so mighty a pitch of Power,
that he ruled the Empire with an arbitrary Authori-
ty, putting to death, and depriving of their Offices all
such as were not agreeable to him.

What our Author adds of the little Bell hung in
each Palace, for those who desired to be righted by the
Emperor, or the Sovereign Magistrate, when they could
not obtain Justice at the Inferior Tribunals, is grounded
upon a very ancient Custom, which is to be seen in
Father Martini's Life of the Emperor Yon, who reigned
MCCCXVII Years before Christ; "He lent a ready Ear
"to all those who offered to advise him concerning
"his Duty; and ordered a Bell, a Drum, a Table
"of Stone, a Plate of Iron, and of Lead to be fixed at the
"Gate of his Palace, causing Proclamation at the same
"time to be made, That all Persons of understand-
"ing and approved Character might strike upon any
"of these Instruments, each of which was appropriated
"to particular Cases. They rang the Bell for what re-
gardcd Justice; they beat the Drum for what con-
cerned the Laws, or Religion; they struck upon the
"Leaden Plate when they wanted to speak on Mat-
ters of State; upon the Stone Table, for Wrongs
"committed by the Magistrates; and on the Plate of
"of Iron, for Prisoners."

Hif. Sin.
P. 5a.

* Eos qui officii sui admonitionem reprehendebant non mi-
nori facilitate audivit, quam, ut Sinica phrafi utar, aqua
denfum fluit. Hinc ante fores Palatii campanam, tympa-
nam, tabellam lapideam, feream, & plumbam appendi
jufit, addido Edicto, quo ductis & probis viris, qui de
re aliqua monendum Imperatorem ducerent, poteftas fiebat,
ex his instrumentis illud pulsatandi, quod cuique caufarum
generi effet definitum. Qui jufitia consultum ibant, ore
campana: qui legibus ac religioni, tympano edebant fo-
num: si regni negotia forent, tabellam plumbam si in
juria a Magistratibus illata, lapideam, si de carcere &
vinculi querela, feream pulsatant.
He adds, that this Emperor one day rose twice from Table, and that another time he went thrice out of the Bath to give Audience to those who requested it by these Signals. This same Custom still survives in China, according to Father Couplet, who, in his Chronological Abridgment says of this same King, "He erected a Drum and a Bell at his Palace Gate, at the Sound of which he went out to give Audience to his Subjects, and this same Custom subsists to this Day."

The Chinese still build much after the same manner described by our Author; for the Inside of their Houses is Wood, and they particularly make use of the Bamboo, or split Cane for their Partitions, which they do over with their Varnish or Glue Çit, the Composition of which they have hitherto kept to themselves; so that we cannot be sure our Author is not out, when he says they make it of Hemp-seed. Their Houses, says Father Martini, are not magnificent, but they are more convenient and neat than ours. They are not fond of several Stories, because of the Trouble of getting up Stairs; and the Emperor of China fell a laughing, when he was first shewn the Plans of the European Palaces, and could not conceive how our Princes did to live in upper Stories. Every Body is in the lower Part of their Houses, which is divided into Rooms and Chambers. The Outside of their Houses is but sparingly adorned, if you except the grand Entrance and others smaller in the Front, which are magnificent in the Houses of the Wealthy: But the Inside is more embellished; every thing is done over with their precious Çit, and shines to a wonder, all their Walls being varnished therewith. The Houses are commonly Wood, and even the Royal Palace is the same, but the main Walls are Brick, and serve to divide the other Rooms from the Chambers; for the Roof and Covering is supported by wooden Pillars, just as Father Trigaut had said before in almost the very same Words.
The ancient Custom of keeping a Watch every Night upon a very lofty Tower, to beat a Drum as a Signal when they saw Fire break out in any House, is a Proof of the dread they have always had of Fires in their great Cities. It is even Death for the Person to whom Negligence a Fire is owing, because of the Danger of its spreading among so much Wood. Marco Polo takes Notice of this same Custom in his Description of Quinfa, and says, they there watch every Night for fear of Fire, because most of the buildings are of Wood; and that the Watch strike upon Bafons [Gongs] or great Boards, to give Notice thereof to the City.

Some Alterations may have happened in their Marriages, and we are not exactly informed of their Notions of Relation or Parentage. Father Trigaut reports, they are not very scrupulous in observing the Degrees of Consanguinity on the Mother's side; but they are very cautious of marrying any Person that happens to have their own Surname, tho' in no degree related to them; this is observed by the other Writers, and Father Couplet has not forgot it in his Abridgment.

In our Author's days there were public Couriers in several Parts of the Mohammedan Empire. Some of these went on Foot, as the Custom still is in the Ottoman [Ottoman] Empire, where all the Sultan's orders are conveyed by Ollas or Footmen, who being fixed at certain Stations, make incredible dispatch. The same there were in China; and if we may believe Father Martini, there are still the same, disposed at each Stone, a Stone containing ten Chinese Furlongs, or one of our Leagues, who forward the Dispatches of the King and Governors.

Moreover, it appears by the Testimony of Abu Zeid, that they had Poll-Horses, or at least Mules; for the word Borid has this signification, and has for a long while been very much in use, to signify Horse Polls. The Arabs made use of these upon many important Occasions, just in the same manner as in other Places, but with this difference, that as Polls were originally set up for Public Affairs only, they were applied to no other uses among the Mohammedans, but the same it was among the Chinese. Father Martini observeth of China, that at every eighth Stone, which ends a Day's Journey, a Watchman to look out for Fire.
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Journey; there are Royal Public-Houses called Cung-quin and Yeli, for the Accommodation of Governors and Magistrates, who are there entertained at the King's Expense, if they send but a Letter before them; and that there they are furnished with Carriages, and every other Conveniency; which comes pretty near to the Euvelio of the Romans.

1. 2. c. 20. Marco Polo says, that in his time, there were Posts in China, and that they were settled from three Miles to three Miles, which is much the same Distance allowed by Father Martini: that these Places were visited once every Month, and that the Notaries or Clerks wrote down the Name of each Messenger, the Days of their Departure, and such like Circumstances.

Administration of Justice.

What is related concerning their Administration of Justice, the Severity of their Tribunals, and many other parts of the Chinese Polity, needs no particular Illustration. Those who have perused the Modern Accounts of China, will perceive that our Arabs are not much out of the way in what they write of the same. All Business is there transacted by Petition, and in Writing; and Justice was severely administered in former Days, a notable Instance of which we have in the Story of the Khorassanian Merchant, who demanded and obtained Justice against the Eunuch, though the Emperor's Favorite.

But it seems that this ancient Severity is ill observed in these latter times; for whereas, our Authors affirm, Robbers were punished with Death without any hopes of Reprieve, Father Trigaut acquaints us, that, in his time, they were only condemned to the Gallies, even after many Repetitions of their Crime; and that for the first Commission they only branded them with a hot Iron and Ink.

The Bamboo.

The Punishment of the Bamboo was also in his time, inflicted for the slightest Offences, and almost without any Form, quite the Reverse of the ancient Usages; but our Authors agree with the Moderns, in what regards the Severity and Manner thereof; and that the Criminal was beaten upon the Buttocks with great Canes, to so violent a degree, that it often deprived him of Life. It was the Emperor Venius, who first appointed this kind of Punishment, instead of another infinitely more cruel,
On the foregoing Accounts.

of cutting the Criminal into Pieces. And hence, possibly it is, that our Authors say, the Chinese are such as were executed, which we do not read in our modern Accounts, and seems to be quite inconsistent with the Chinese Politeness. We are told indeed, by Father Martini, that the Empress Vibia, Wife to Kieu, the Nero of China, who began his Reign 1818 Years before Christ, ate human Flesh; but it is unnatural to suppose so detestable an Example could prevail into a Custom, in a Country so abundantly productive of every thing good for Food. Marco Polo, however, relates that in the Province of Xandu, they had this horrid Practice, and that when a Person is sentenced to death, they dress him and eat his Flesh; and says also, that in the Kingdom of Gomba, they eat the Flesh of those who die a violent death, and particularly of their Enemies slain in Battle.

The manner how the Emperor and the Kings or Governors, who represent him, appear in public, is pretty much like what we are told of the same by our latest Accounts, wherein are many Descriptions of the Procession of a Mandarin: His Train is very numerous, and he is attended by a great number of Officers under Arms. First he is preceded by some with large Bamboo, where with they make much such a Noise as the Christians of the Levant make with the Boards they use instead of Bells: Every body must stop to do him Honour, and those on Horseback must dismount; nay, according to Trigaut, every one withdraws into his House. * "Many other Ensigns of Dignity there are, says he, to distinguish the Magistrates; Streamers, Chains, Censers, and a numerous Guard, who, by the Noise they make, disperse the Crowd. So great a Veneration do they require, that these Noises are no sooner heard, even in the most crowded Streets, but every Soul disappears, every body withdraws." As for the Emperor and Viceroy, they agree with all our Travellers, that it is

* Sunt alia per multa dignitatis ornamenta, Magistratuumque insignia, vexilla, catena, thuribula, Satelli tium frequentis, cujus clamoribus arcetur in vicis turba, & tanta est eorum veneratio, ut in vicis etiam frequentissimo nemo compareat, sed secedant ad hos ejusdam omnes.

fidelissimae
Remarks

F. 20.

Our Authors tell us that the Emperor's Revenues pro-
yvem from a Poll Tax, which is levied only upon Men,
from eighteen Years to eighty, and that, in proportion
to their Wealth: That Salt and Tea pay Duty also to
the King, and that Land is unburdened by any Tax.

But if you consult Father Martini's Estimates of what
each Province pays to the Emperor of China, you
will perceive that Matters are very much altered;
for they each pay very considerable Tributes in Silk,
Cotton, Stuffs, Provisions for his Table, and his Stables.
Salt is still taxed in part, but Tea is clear; and this Ga-
belle or Duty must be of very old standing, since King
Venus, who reigned 179 Years before Christ, took it
off; but it was soon put on again. Father Trigant ob-
serves, that in his time it brought great Sums into the
Imperial Coffers; but at present, according to Navarette,
Commodities pay no Duties, and the main branches of
the Revenue are the Land-Tax, Poll Tax, and the Duties
upon Salt, Silk, Stuffs, and a Tax upon Houses.

He says the Imperial Revenue exceeds sixty Millions,
clear of all charges; and Father Martini who defends
to particulars, runs it up to a higher amount. These Ex-
aggrations were the cause why Marco Polo was nick-
named Mester Marco Millioni, and even some old Co-
pies of his Book, are intitled, Il Millione. Navarette
talks of above a hundred Millions.

* Las puertas de las casas por cuyas calles ha de passar
se cierran de todas, y la gente se recoge; de puerte que no un
alma se ve, y si se vieria, recibiera gravissimo castigo.
On the Foroeyi\ing Accounts.

All the Money current in China, is still Copper, and nearly of the Size of our Liards or Farthings, and shaped as our Authors describe. The Arabs call them Fals, which signifies their Copper Money, and is derived from Follis, which had much the same Signification in the lower Empire. It has a Hole in the middle that it may be strung, in which manner they make up their Sums. It is rather a Made Metal than Copper, and for Colour is not unlike our Sols with Chinese Characters on one side only, that having one side quite flat, they may be the more conveniently strung. These Pieces are to be seen in many Cabinets, and you have a representation of them, in Tavernier's Travels; but he has made the Hole round, whereas it should be square, which is better adapted to keep them steady. In our Second Account we are told, that a thousand of these Pieces are worth a Dinar of Gold, which is exactly equal, in Weight, to the half Pistolet of Spain. It appears therefore that the Arabs, who have always been subtle Traders, and who had of this Money at Siraf, kept it down at a very low Value, and at much less than it ought to have been in proportion to the Standard of the Chinese Gold and Silver, as it is now allowed by our Merchants; the Gold at forty two Liures per Ounce, and the Silver at fifty nine Sols, eight Deniers.

Both ancient and modern Authors are agreed upon the Prohibition, which prevents Gold or Silver from being coined in China; and Father Martini, in the Life of Venius, who reigned 170 Years before Christ, expresses himself thus. * "Their Kings have never allowed Gold or Silver to be coined into Money, thereby to obviate d 4

* Nunquam eorum Regibus placuit vel argentem cudice vel auream monetam, fraudis quibus imma gens affec\ia, lucratique sagacissima, praecoxventibus. Solo pondere argentivel aurii valorem expendunt, & quatuor quidem mistum purumvue fit, accuratissime dignissimt. Quanquam auro nunquam utuntut ad emendum, quippe quod non pecuniam sed mercem effe dicunt. Hinc autem fit ut argentum continuo quas tormenta subjaccat, & in minutissima frustra, ferrea forcipe ad hoc apta disingatur. Cupremus vero monetam &
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"the universal Frauds of the Nation, so greedy of Lu-
cre. They take Gold and Silver by Weight, and
know perfectly well whether it be fine or not. Ne-
evertheless they sometimes purchase with Gold, but
then it is reckoned as a Commodity, not as Money;
whence it is that Silver is perpetually chopped to
pieces, with a kind of Sheers contrived on purpose.
But they have a long time had Copper-Money, which
this Emperor brought to a better and more commodi-
ous Form; and allowed it to be coined all over the
Empire, provided it was good. For till this time it
was struck no where but in the Palace, to the great
Gain of the Emperor, but to the great Inconvenience
of the People, because of the difficulty and length of
the ways. He ordered it into a round Form, with a
square Hole in the middle, that it might be strung
the more conveniently. It is commonly marked with
four Characters, which tell the Name of the Empe-
ror, and the Value of the Piece." Father Trigaut
writes to the same PurpOse, and adds, that the same
thing is observed to this Day; and the same is repeated
by Martini in the beginning of his Chinese Atlas.

The fine Earth mentioned by our Author, must be
that wherewith the Porcelaine is made, particularly in
the Territory of Taocheu, the second City of the Pro-
vince of Kiangs; and is brought from the City of Hoie-
cheu, in the Province of Nankin, where they cannot
work it up, as much as they have of it, which is thought
to be owing to a difference in the Waters. Almost all
this Ware in China, is made in the Town of Feuloang,
by clamify Country Fellows. They make some of it
yellow, which is set apart for the Emperor. Great

Porcelaine.

à multo jam tempore habuer, quam bis Imperator ad me-
liorem commodioresque formam revocavit, ac concessit insu-
per ut ubique, modo fine fraudes, in tot imperio eruditor. 
Nam ante haec tempora sibiit hoc in sola regin, magno
guider Imperatorum questu sed majori populi in com-
modo, propter difficultates itinerum & distantiam locorum. 
Monetae formam rotundam esse voluit, & in medio quadratu-
tum formam, quo facilem flum infereretur. Insignit ur
quator phrumeque itur, nomen Imperatoris, & impos-
tum valorem significabat.
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Quantities of it are also made in the Province of Kiamfi, according to Trigaut and Martini. Among the Articles of a noble Present sent to Nuroddin by Saladin, soon after he became Maitre of Egypt, mention is made of a Service of China Ware, consisting of forty Pieces.

What is in the same place said of their way of treating the Merchants they admitted into their Dominions, is not altogether conformable to the present Practice; but by our last Accounts, and particularly by the Dutch Embassy, we may perceive they have been very cautious how they suffered Strangers to enter among them. Trigaut infinuates that in his time it was customary to send the Emperor whatever was most curious in the Country. And their manner of visiting and stopping the Goods, and even the Presents the Dutch carried with them into China, is very agreeable to what we are told by our two Authors.

As for their Funerals, they are almost still the same as formerly. Martini relates that they still mourn three Years for the Death of their Fathers, during which they abstain from all public Business, and the Magistrates from their Employ. That they express their Grief, not by the coarseness of their Dress only, but that they also change their Table Service, their Bed, their Place, their Food, their manner of writing, their ways of speaking, their Paper, their Ink, and their Name; and then they put on white. They mourn three Years by way of Acknowledgment to their Parents, who administered to all their Wants and Imbecilities, during the three first Years of their Infancy, and Father Trigaut has the very same Customs described by our Author. * "Children oftentimes keep the dead Bodies of their Parents three or four Years, shutting them up in Coffins, which they do over with their Varnish in such a manner that no offensive Smell can come forth; and during all this time they set Meat before them just as if they were alive."

* Non raro filii parentum cadaveria seclero inclusa ad tres quatuorve annos domi asservavit, quo enim illo pellicida bitumene ita rinas illinant, ut minime factorem transmittant. Quo tempore in singulos dies, cibum illius potumque offerunt, non fercus ac s supereffent.
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This Custom of setting Meat and Drink before their Dead, which Abu Zeid harps upon; is this Day the Practice; and, by Tavernier, is a Custom still in force with the Chinese at Batavia.

The Expences the Chinese are still at in burying their Parents, are very extraordinary; for they put them into Coffins of a precious Wood, which sometimes cost two thousand Crowns. They invite all their Relations and Friends to pay their last Duties to the departed Person, during the time the Body is in the Coffin, and expend great Quantities of precious Perfumes, Flowers, and other different Things, which those who come, offer as a Sacrifice to the Soul of their deceased Friend or Relation. They light up Tapers, and they sometimes burn rich Stuffs, under a Notion of sending them to the dead Man: All this must naturally cause a vast Expence, without reckoning the Funeral Procession, when they have always a great Number of Bonzes, Miniftrels, and Mourners.

All the Chinese can write and read; this is confirmed by the common Concurrence of all Authors, ancient and modern; and what is said afterwards, that all Business is transacted in Writing, is, to all Appearance, the chief Reason thereof. Martini attributes this to the Emperor Shouenius, who began his Reign 73 Years before Christ, and the Reason he alleges for it, was to the end that Judges might the more maturely weigh the Cases brought before them, and might not be confounded by the Noise and empty Babble of the Parties concerned. All Accounts agree in what is said of the great number of their public Schools, which is so much the greater, as one Master cannot instruct above three or four Scholars.

What our Authors observe of the Subsistence the poor receive from the Emperor’s Granaries in times of a general Dearth, is very remarkable, and Marco Polo expresses himself in almost the same Terms. He says that at such times, the Emperor claims no dues, but, on the contrary, administers to the Wants of his Subjects, and supplies them with Corn for their Subsistence, and to sow their Ground. That to this purpose the great Khan in times of Plenty, buys up great Quantities of Corn, which he keeps in Store-Houses for three or four Years together
On the Forgoing Accounts.

together, and that in times of Dearth, he sells it out at so low a rate, that he gives four Measures at a Price, which would purchase but one of the same at Market.

In the same Author you may read also of the very extraordinary Alms, the great Khan, who was then Emperor of China, gave to the Poor, which as Navarette avers, drew on a Debt, many Millions of which, do still lie heavy upon the Emperor's Household.

What is said by our Authors, of their Behaviour to foreign Merchants, may have been formerly the case, and their Custom of searching all their Goods, and of taking them as a Pledge, is observed by several Writers. Joseph Barbaro, who met a Tartar from China at the Court of Persia, says, that the Merchants, immediately upon their Arrival, carry their Effects to Ware-Houses, and those, whose Business it is, coming to search them, and finding any thing that may be acceptable to the Prince, take it and pay for it in other Goods.
Remarks

Illustrations

On the

Natural History

Contained in the Foregoing Accounts.

Our two Authors agree with the most sincere Travellers, as to the great abundance of every thing necessary for Life, or that can contribute to Luxury in the Country of China. It produces Wheat, Rice, and many other sorts of Grain; it produces Apples, Pears, Quinces, Lemons, Citrons, Mousa's or Indian Figs, or Banana's, Sugar-Canes, Figs, Grapes, Cucumbers, Citruls, Walnuts, Pistachio's, Plumbs, Abricots, Services, Coco-Nuts, and even Almonds, according to our Author; but therein he varies from Martini, who observes that there are no Almonds in China, nor Olives, which is confirmed by other Authors.

They have all sorts of Cattle, and particularly Beasts of Service. Many Horses they have, but, formerly they were not to compare with the Arabs; and indeed till the last Conquest by the Tartars, who brought great numbers of their Horses into China, the Chinese Cavalry was of no worth; for their Horses could not bear the sight, nor even the Neighing of the Tartar Breed.
Our Authors say there are no Elephants in China, which must be understood of the Provinces they knew, where, in truth, there are none. Father Martini writes, that they begin to be met with at Nanning, in the Province of Quangli, where the Inhabitants use them for War and for Carriage. Some there are also in the Province of Junnan; nor is it a wonder that these Creatures, who so swarm in the Indies, and in Tungkin or Tonquin, should straggle hither.

All our Travellers report with our Authors, that there are no Lions in China; this, Trigaut, Martini, and many others, affirm: But as it would be endless to insist upon every particular of this kind, the following Remarks shall be confined to what our Authors say of two very rare and extraordinary Animals, the Unicorn, and That which yields Musk.

By the Word or Appellative Unicorn, we understand a Creature, which the Arabs, and other Orientals, call Karkandau, the same with the Monoceros of the Ancients: Our Author says he is much smaller than the Elephant; that from the Neck downwards he is not unlike a Buffalo; that his Hoof is not cloven; and that his four Legs are all of a piece and jointless, which seems incredible, and to contradict what both Ancients and Moderns have told of his Swiftness. He adds that the lowing of the Unicorn, is between the lowing of the Ox, and the Cry of the Camel. Now Father Jeronimo Lobo, and other Jesuits, who have lived some Years in Ethiopia, aver they have seen of these Creatures in the Province of Agaos, in the Kingdom of Damota, and describe them to this Effect: This Creature is about as big as a middle-sized Horse, of a dark brown, with a black Tail and Main, the Main short and thin. They add that in other parts of this same Province, they saw others with a thicker and longer Main, and with a strait Horn of five Palms in length, and of a whitish cast; and that they are eternally in the Woods, being very timorous, and never venturing themselves abroad in open places. Father Lobo relates that many of the Portuguese had seen them also in Ethiopia, and that from the tops of Rocks, they discovered them passing along in Herds in the Valleys of the Province of Nusina: and this he attested to Mr. Toinard, who saw him at Lisbon in the Year MDCLXVII.
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This whole Account is to be found in the 4. vol. of Theveton's Collection of Voyages.

In Theveton's Col. vol. i.

MDCLXVII. He told him that some were white, and others Bay, with a white Horn in the Forehead a Yard long; and that he had a Colt of this same kind that lived but eight or ten Days, for want of its Dam to suck.

What the Nubian Geographer writes of this Animal, is almost wholly taken from our two Authors, with some Additions, as the Custom is with the Arabs, who seldom transcribe a Passage exactly, but are for ever adding what they find elsewhere. Most of their Authors tell wonders of this Creature, though perhaps from a very slender Knowledge of him. The Testimony also of Cosmas the Monk, in his Christian Topography must not be omitted. This Writer owns he never saw the Unicorn himself, but affirms us he saw four Brass Figures of him in the King of Ethiopia's Palace, called the four Towers; that they told him this Creature was terrible and untractable; and that when he was closely pursued by the Hunters, and on the brink of falling a Prey to them, he would throw himself down Precipices, and fall upon his Horn, which would all the Shock of the Fall. To this Creature he applies many Passages in Scripture.

In Angler de Bois's Treatise, you have the chief of the Observations made upon the Unicorn by the Ancients. He remarks that the Name Monoceros, which corresponds with the Name Unicorn, is common to five different Animals; the Indian Breeves, described by Pliny; the Rhinoceros, an Animal of a particular Genus; the Monoceros of Pliny, of the size of a Horse, with the Head of a Stag, the Feet of an Elephant, and the Tail of a wild Boar; the Indian Ass of the same Pliny; and the Oryx with a split Horn, often mentioned by Aristotle, Aelian, and the other Naturalists.

All these several Creatures have but one Horn, and what the curious preserve under the Denomination of the Unicorn's Horn, may be the Spoil of one or other of these kinds; but to these we may also add, the Horns of the Northern Fish, called Mors, which are of extraordinary length; and the Horns also of the Sea-Cow, who sometimes comes to land, and is described by Martini. Most of our modern Writers will have it that the Horns in our Cabinets are not of the Unicorn, but the Teeth of this Fish, in the North particularly; or else some of these
On the Foregoing Accounts.

those fossil Horns described by Anfela de Boot; whence many have pronounced there are no true Unicorns Horns, and that we must search the Sea for these long-horned Creatures, rather than the Land. In de la Pereyre Account of Greenland, you have on this Head many curious Observations, which were communicated to him by Vermius. By them it is demonstrated that these Horns have all the Marks of the Teeth of a Fish the Ice-landers call a Narbual, the same, perhaps, our Author calls a Wal; that they are curious at the Root, almost like rotten Teeth; and that the Sea throws up great Quantities of them upon the Shores, a plain Proof that they come from an Inhabitant of the Water. In the same Book you have a Representation of the Cranium of this Fish, and those who have treated of Ice-land concur with the Observations of Vermius. But all this can only prove, that most of the Horns supposed to come from the Unicorn are the Spoils of a Fish, not that there is no such Creature as we have a Notion of when we mention the Unicorn, in Scripture called Reem; where also he is frequently set forth as an Animal rare to be seen, vigorous, and wonderfully fleet and strong. Thus almost is it that the Arabs and Persians express themselves of their Karkandan. Louis Barthema says he saw two at Mecca, sent thither as a Present from the King of Ethiopia; since therefore we have some credible Authors, who profess to have seen this Creature, and since our Arabs even say that they have eaten of his Flesh, we seem to want something more than bare Conjecture to satisfy us, with some of the Moderns, that there never were any other Unicorns than the Narbualis; for this Fish is as uncommon in the East, as the Unicorn is in the North and the West.

Those who would be more amply informed of what the Ancients have written concerning the Unicorn, may find their Words most faithfully cited by Bochart in his Hierozoicon, as also some Passages from Arabian Writers concerning the same, and particularly from Damiri, whom he calls Demir, who being but a late Author, seeing he died in the Year MCCCXLV, has compiled all that had been said by those who went before him. You have also a great Number of curious Observations upon the same Subject in Thomas Bartholinus's Dissertatio, printed at Padua in the Year MDCLXV, as well as in that of Desfingius, printed at Groningen in the Year MDCLX.
Remarks

Our Authors thought, with some of the ancients, that Ambergreefe grows like a Plant at the Bottom of the Sea; and that it is thrown on the Shore by the Swell; and that pieces of it are to be found in the Belly of Whales. The oldest of them having first observed, that among the Maldivees they found Lumps of Ambergreefe of extraordinary Size, adds, that it was also found in smaller pieces, almost in the Form of Plants torn up; that in Storms it was forced up from the Bottom; that the Wave washed it to the Shore, and that there it is found in the Form of a Mushroom or Truffle. The other says, that the bell of it is found upon the Coast of Barbary, or the Country of Zinge, that is of the Capres on the East Coast of Africa, and even on the Coast of Arabia; That the Negroes train up Camels to go along shore with them by Moon-light; That these Camels know the Amber, and when they discovered any, bend their Knees, that their Master may pick it up; That there is another sort of Ambergreefe, which floats upon the Surface of the Sea; That a great Fish of the Whale-kind swallows it, and immediately dies; and that when the Negroes see him dead upon the Water they know that he has Amber in him, and that they go off to him, and find it in his Belly; both of them adding, that the best Amber is of a whitish Colour.

Serapion, Avicen, and others since them, concur with the principal Observations of our Authors. They say it comes from the Sea, but not as a Plant, according to Avicen, but in Veins, which does not seem at all likely. He confirms, that Quantities of it are collected on the Coasts, and that That called Shelabeti is the best; this, in the old Transliteration, being rendered Selachitium, the learned Garcia de Orta imagined that Ceylon was thereby pointed at; for the Sea is very liberal of this precious Subliance to that Island: But it was thus denominated from the Sea of Shelabet, which, according to our Authors, is beyond Cape Comorin, and divided from the Sea of Harkand, by those great Islands, which must be Java and its Neighbours.

The Commentator upon Avicen, cited by Plemipus, assures us that Amber grows in the Sea like a Plant; Serapion will have it to grow upon Rocks; Simson Seth relates
On the Föregoing Accounts.

...that it rises in Springs like Pitch and Bitumen; but is mistaken when he adds, that it is found ἐν τῷ ὀνόματι χνί, τὸν ἀνάχετον ὄρομα, οὐκ ἦν ἐν τῷ Ἐλαχιτῷ. In an Indian City called Selachet; for, as we have observed it is the Name of the Coast washed by the Sea of Shelabet. These Passages in Avicen and Simeon Sethi, shew that the Sea of Shelabet was not unknown in their Days. The Town of Arabia the Happy, which he calls Συγγλιον, is Sibbar, where also, according to our Authors, it is washed on Shore by the Wave.

The Opinion of those who believe Amber is found in Whales, or in other great Fishes of the Cetaceous kind, is, by most of the Moderns, reject'd; because there is no where less Amber found than on the principal Coasts of the Whale-Fishery; and because the Basques and the Bretons, who are almost always out a Fishing, confirm not the Testimony of the Ancients. Again, by the Dissections that have been made of several Whales, it is proved that their Throat is not wide in Proportion to their Body; tho' possibly Amber may have been found in some of the great Fish of a voracious Nature, as well as many other foreign Substances, which they greedily snap at and swallow. But this amounts not to a Proof that they have any particular Gust for Amber-grease, which is by no means a food proper for them; and it is still less to be supposed they would seek after a Thing that must prove fatal to them, a very Poison, if true it be, as our Authors take it, that the Fish dies upon swallowing this Amber; for the natural Instinct of Animals prompts them to such Things as are good for them, and deters them from such as are hurtful. It is therefore more likely that Amber-grease is found naturally in the Sea; that it is not voided as an Excrement by the Whale or any other of the cetaceous Tribe; and that if at any time they are found to have Amber within them, which at present is very seldom, it must be considered as a mere accident against the common Course of Nature, and the Instinct of Animals.

There are two other Opinions, which carry a greater Air of Probability with them, and seem to confirm each other. The First is that Amber is not a Plant at the Bottom of the Sea, but is generated thus;
Upon the East Coast of Africa, and in some Parts of the Indian Ocean, there are craggy Rocks or Precipices, which swarm with wild Bees, who there make their Honey in Clefs as in natural Hives. Now they say that this Honey, either dissolved by Heat, or blown away by Winds, or washed down by Rains, drops into the Sea, where it assumes a new Form, and changes its Nature; for that the Saltiness of the Sea elaborating the whole Mass, hardens it, purifies it, and gives it the agreeable Scent of Amber. That hence it is it smells somewhat like Honey when it happens to be picked up soon after it comes from Sea, and that the Spoils of Bees are found in or upon it; and to crown all, this is a pretty generally received Opinion among the Inhabitants of the Coasts most favored with Presents of this kind. Thus thinks Gentius a learned Dutchman, who herein agrees with what other Authors write, as that it comes from Rocks, or Islands, and that it is perfected in the Sea.

It is not without Ground that Gentius's Opinion appears so probable to some of the Learned. The Whiteness of Amber, inclining to the Grey, borders somewhat upon the Colour of Honey; and certain it is, that the Spoils of Bees and the Bills of small Birds which are sometimes found in Bits of Amber, are far from weakening this Conjecture. All the Difficulty is how to conceive, that Bees should be able to make Combs of such extraordinary Size as to be equal to some Lumps of Amber that have been formerly found upon the Shore, and even in our own Days. For it is not very natural to suppose that these Combs, falling into the Sea, should combine into Pieces of fifteen, twenty, and thirty Pound Weight; or into Heaps of such Bulk that a small Vessel might have been laden therewith; nay, a Number of Ships, if we can add Faith to the Report of a French Captain mentioned in the History of the English Royal Society.

Teixeira writes that in the Year 1696, a Piece of Amber was seen, near Brava on the East Coast of Africa, of so unusual a Size, that a Man mounted upon a Camel could not be discovered behind it.
On the Forgoing Accounts.

A ship from Mozambique, once dropped an Anchor upon a great Piece of Amber, and the same Thing hapned to another near Cape Currents.

The same Author speaks of a Piece of Amber of twenty Pounds Weight thrown up between the Rivers Linda and Zamilma; of another washed on Shore up on the Coast of Malabar, which the Inhabitants mistaking for Pitch payed their Barks with. Captain Keeling was told by the Moors at Delisfa, that upon the Coasts of Monbaça, Magadosa, Pata, and Brava, there were Pieces of Ambergreele of twenty Quintals.

Tavernier confirms what our Authors advance, saying, that great Quantities of Ambergreele are gathered on the Coast of Melinda, and that the Governors of Mozambique negotiate it with Goa to the Amount of great Sums. He relates also that it has been found in Lumps of extraordinary Size, and gives you two Instances thereof, of one that weighed twenty Pounds, and of another that weighed Forty-two.

In the History of Saladin we read that among the Presents he sent to Sultan Nuroddin, there were two Pieces of Ambergreele, the one of Twenty, the other of thirty Pound weight. Many Examples we have of Pieces of Amber of very great Bulk like that found towards Cape Comorin in the Year MDLV. which weighed three Thousand Pound; but what Rabbi David de Pomis advances, that Amber was found in the Jordan, and that it was an Ingredient in the Perfumes of the old Law, is a meer Fable; for unless we grant that Amber was there found by a Miracle we must reject what he says in this respect, especially as he has not the Concurrence of one single Author to support him. The Jews say, that the Word Kifat, in their Talmud, signifies an odoriferous Plant, and not Amber, as the Moderns have thought. It does not appear that the Ancients had any Knowledge of this Perfume.

Joan dos Santos has many particulars concerning Amber, and most of them confirm what our Authors say; he reports it to grow at the Bottom of the Sea, whence it is torn up by Storms; and that at such times the Cafres never fail to be along Shore in quest of it, to sell it to the Portugese and the Moors. Moreover, that there are three Sorts of it, the first very white,
the second of a greyish cast, and called Maxueyra, and the third black like Pitch, soft, and often ill scented; because as the Inhabitants report, Wales and other Islands, and even Birds swallow it as often as they see it floating on the Surface. The Cafres called Fumos, near the Land of Natal, seeing some of the People belonging to a Portuguese Ship called the St. Thomas, who was lost in her homeward-bound Passage, cried out to them to throw away what they had picked up, saying it was a Poison which dryed up those who collected it so that they dyed.

Of Musk.

Abu Zeid the Author of our second Account, is particular enough in his Description of the Creature which affords Musk. He says he is like the Roe-buck; that his Skin and Colour is the same; his Legs slender; his Horn split and a little bending; that he has two small white Teeth on each side, of the Length of half a Finger, or a little less; that they are straight and rise above the Muzzle of the Creature, almost like the Elephant’s Teeth; in short, that this is that distinguishes him from other Roe-Bucks. This Description does not much vary from what we read in the best Authors; for Avicen speaking of Musk, according to the Translation of Plenius, says, Est Cyftis seu folliculus animalis, ipsi capreae non absimilis caninum duas dentes candidos exertos gerentis & introrsum reflexos, infant cornuum. You have two Representations of this Animal, the one in the Fragment of Cosmas, printed in the first Volume of Thevenot’s Collection, the other in the second Volume of Tavernier’s Travels. These are exactly alike, but they differ in two Articles from the Description Abu-Zeid gives us; for they put no Horns on the Head of this Creature, and make the two Teeth which distinguish him from the Roe-Buck to turn downwards, instead of pointing upwards like the lower Teeth of the Elephant, according to Abu-Zeid’s Comparison, in which he is supported by the Testimony of Avicen and Serapion, cited by Matthioli. Marco Polo describes the Musk-creature to this effect; “His Skin is very coarse like that of the Stag; in his Feet and Tail he resembles the Gazelle, and, like her, has no Horns. He has four Teeth, two above, three Fingers long, fine, and
On the foregoing Accounts.

"as white as Ivory; two that rise up, and two that turn down; and he is beautiful to the Eye. In the full of the Moon he has an Imposthume which takes him on the Belly near the Navel; and then the Hunters go out and cut this Imposthume *".

Barbosa writes, that he nearest resembles the Gazelle, but differs from the others in saying his Coat is white; for these are his Words; Musk is found in small white Creatures like Gazelles, with Teeth like an Elephant but smaller. These Creatures are subject to a Kind of Imposthume under the Belly and the Breast, and when the Contents are ripened, they are taken with such an Itching, that, for Relief, they rub themselves against the Trees, and what falls in small Drops or Grains is the most perfect and the most exquisite Musk.

Thevenot’s Description is still wider from the rest, he writes that in those Countries there is a Creature with the Muzzle of a Fox, and not bigger than a Hare. For Colour he is like the Stag, and has Teeth like a Dog; and produces the most excellent Musk. He has an Excrecence or Bladder under the Belly, full of corrupted Blood, and it is this Blood which makes Musk, or rather that is the Musk itself. They take this from him, and immediately clap a Piece of Leather upon the Mouth of the Bladder that none of the Scent may evaporate; but the Creature dies soon after this Operation. Antony Pigafetta, who says that Musk is the Cuttings of a Cat, cannot be allowed to agree with the rest foregoing.

Father Philip di Marini’s Description is also different from what the others write; for he reports this Creature to have the Head of a Wolf, and ‘Father Kircher in the Figure he gives, represents him with the Snout

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* Ha i peli a similitudine di cervo molto grossi, li piedi & la coda a modo alla Gazella, no ha corne come la Gazella: ha quatro denti, cioè due della parte di sopra, lunghi ben tre dita e porti, bianchi come avvaila, e due ascendono in su, e due discendono in giu, & e bello animale da vedere. N'ha a questa bestia quando la Luna e piena, nel umbilico sotto il ventre un apotema di sangue, & i cacciatori nel tondo della Luna, fanno fuori a prendere detti animali, e tagliano questa postema.
of a Hog, which may be the Ingraver's Fault, who furnishes him with Claws also, whereas he has a cloven Hoof. *Simon Sethï err still farther from Truth, by representing him to be as big as the Unicorn, and to be even of that Genus or Tribe; but hear his Words. The baser Sort Musk is that which is brought from the Indies, which is blackish; and the worst of all is that which comes from China. All this Musk is formed in the Navel of a very large Creature which has but one Horn, and is like the Roe-Buck. In running time a Quantity of thick Blood gathers about his Navel, and causes a Tumor, attended with such anguish that, during the Time, he can neither eat nor drink. He roult himself upon the Ground, and frees himself of this Tumor, full of turbid Blood, which clotting a considerable Time afterwards, acquires a good Scent.

All Authors then agree as to the Manner it is formed in the Excrecence or Bladder, or in the Tumor which gathers about the Navel of the Creature in running time; and there are few that do not confirm what is said of the Way the Chinese have of sophiticking it, by mixing therewith the Blood of the Creature, or some other Things, which debase the Substance of it, or by putting little Bits of Lead into the Bladders or Cod's, that they may weigh the heavier.

It seems that the Musk which runs from the Wound of the Creature when he rubs himself against the Stones, was prized by the Ancients at the highest Rate, as is observed by our Author, Serapion, and some others. That what was found in the Tumor itself before it was

* Tati εν ουρον εος απο την ινδας μετακομσοιμενον ξετα εις τα μελανθεν, και τατον παλιν αποδεις εος απο τη Σινον ανθρωπον; Παλες εσ εν δεμαλω αυτος αυτος αντιγραφη ζων τινος μυοκερατος μεγας, ομοιος δομενδις. Πισεμα εις τα τοπου του θων ωσκοται δεμαλο αγχομενα αιματο ει τατον (ωσαγμενη ευ τυμακωνα φωκης ει αυτα απελευ); εκυλης εις και αποθελη δεμαλω αιματο αληυρο εορθωβολος, υπο αγχομενον, μετα των καινων εορθων εις τατα ανωθεν
On the Foregoing Accounts.

broken, was reckoned of least value, because not perfectly ripe; and the Merchants of our times always make this Definition.

Father Martini speaks thereof to this purpose; to the Atl. Sin. End that you may no longer be at a Loss to know what p. 58. Musk is, I will declare what I have more than once seen with my own Eyes; it is a Lump at the Navel of a Creature like a Parch, made of a very delicate Pellicle, and covered with very fine Hair. The Chinese call this Creature Xe from whence the Word Xabicang, that is the Odour or sweet Scent of this Creature Xe which signifies Musk. He is a Quadruped, and is not very unlike a little Stag, except that his Coat inclines more to be black, and that he has no Horns. Teixeira says, he is like a Gazelle, and that his Coat is like the Tiger's.

A great Quantity of Musk is found in the Province of Xeni, at Hangchung, at Cunghbang, at Queichan in the Province of Suchuen, in the Province of Junnan, and in some others, particularly in those conterminous with Tibet, where these Creatures most abound.

According to our same Author, the Musk of Tibet is the most exquisite of all; because of the aromatic Pastures this Creature finds in Tibet, and not in China. Probabilisimus says Avicen, fi regionem specieis, est Tebeicius, seu Tumbascinus, that is, the Country of Tumgare which the Arabs take to be a Province of China. Simeon Sethi for want of understanding the Geography of these distant Parts, says that the best Musk is that which comes from a City a great Way to the Eastward of Chorassan and called Toupat. A Greek Author, cited by Lambecius, calls it ταπατ; for thus is it the Orientals commonly pronounce what we write Tibet. From this Text Ruellius, who understood it not, has read της πατ, and writes that the best Musk is called Pat. Serapion observes also that the best Musk is from Tibet, for the same Reasons already alluded.

All the Ancients then and Moderns agree, that the most exquisite Musk is that of Tibet, or as others call it Tumgare; and this because of the Aromatic Pastures in that Land, such as are nowhere else to be found. That the Indian Musk comes next in degree of fineness, if we may term what was brought to Kabul, and the other trading Towns of the Indies, by Merchants who trafficked with
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with it by Land from China, and dispersed it all over the East. That the Chinese Musk is the worst of all, not only because the Chinese adulterate it several ways, but also because what is produced naturally in that Kingdom, is not comparable to what is in Tibet. All this is confirmed by the Testimony of the learned Galius, and Father Martini. Teixeira says, the Musk that does not come from China, is always the best; and that the reason is, because no llega a las manos de los Chinos, cuyo animo no sufre dexar alguna cosa en su pureza.


At present the Kingdom of Boutan is the greatest Mart for Musk: This must have been a part of the ancient Tibet, or Country subject to the Khan of Tibet, and thence it is that the Indian Merchants fetch the best sort of this Perfume, whether in the Bladder or Cod, or out of it.

Our Author is the oldest and almost the only Arab that mentions the Chinese Drink, so universal in our Days over Europe, and known by the Name of Tea. But this is not the Name he gives it; for he calls it Chba, which comes nearer to the true Chinese Name, Chah or Chaw, than the Name we have for it. He says that it is an Herb or Shrub, more bony than the Pomegranate-Tree, of a more taking Scent, but somewhat bitter to the Taste. That the Chinese boil Water and pour it scalding hot upon this Leaf, and that this Infusion preserves them from all Dilempers. This, we own, is an imperfect Description, but is plain enough to evince that nothing can hereby be meant but the Plant we know by the Name of Tea, the same with the Teba Catai, or Sini of the Orientals. The Tree which bears this Leaf is but small, and must be clasped with Shrubs, being no bigger than a small Pomegranate Bush; and even the Leaf of the one and the other are not much unlike. It has a pleasant kind of a violet Scent, is bitter to the Taste, and it is common for those who are fond of it, to imagine it does them good, and keeps them in Health. It is certain then, that Father Trigaut is mistaken when he imagines it is but of late date among the Chinese, because there is not, as he says, any Character in their Tongue to signify this Drink; for by the Testimony of the oldest of our Authors, who does not speak of it as any new thing, but as an Herb very much in vogue with them, nay, to that degree,
degree, that the Emperor thought fit to lay a Duty upon it, and to reserve all the Profits of it to himself; by this Testimony I say, it appears that the Chinese have been addicted to it above eight hundred Years; nor is it possible to believe with William Piso, that it grew a long time wild and uncultivated, or that the Chinese and Japanese have been but lately acquainted with its Vertues and the manner of preparing it, and with all the Advantages it is of, Advantages which are discovered daily more and more. This he says he was told by some Dutch Commanders, who had been a long time in the Country.

Father Martini, who has written more accurately of China than any other Person whatsoever, has no such Observations upon the use of this Leaf, which must make the reader look very suspicious and doubtful. He says it grows particularly in the Province of Kiangnan or Nankin, where the best of it is. It is, adds he, a small Leaf perfectly like that of the Rubus Coriarinus, or Sumac of the Curriers. I believe it is even of the same kind therewith; however, it grows not wild, but is domestic and cultivated: Nor is it a Tree but a Shrub which spreads out in little Branches, with a Blossom very much like that of the Sumac, except that the former inclines more to be yellow than the latter. It blows first in Summer, when it emits no great Scent, then follows a Berry which is first green, and afterwards blackish. In the Spring it is that they gather the Leaf to make their Ch'a, for then it is the most succulent and tender. The Preparation of these Leaves consists in gathering them, drying them by a slow Fire, rolling them upon a Cotton Mattress, and in packing them up in Tin Chests or Boxes, for the sake of preserving them, and the convenience of transporting them. This Description does not exactly square with that of Father Alexander de Rhodes, and Father di Marini, in their Accounts of Tonquin, and still less with those of James Bont, and William Piso, in his Additions to the fifth Book of his History; for he relates from what he was informed by the Sieur Carev, who was a considerable time in China and Japan; That this Plant grows nowhere but in China, Japan, and Siam, Sprouting up to about the Height of the Rose-Bulb of Europe. That the Stem and all the Branches
Branches are covered with Blossoms, and little peaked Leaves indented all round, all in the same form, but of different size, so that they are of five different sorts. The greatest grow on the lower Branches, whence they diminish upward to the very top of the Bush. The smaller the Leaves are the more they are worth; so that a Pound of the largest shall sell but for five Pence, while that of the second size shall be worth fifty, those of the third size five Florins, of the fourth size fifteen, and the fifth and least size of them, shall sell from one hundred to one hundred and fifty Florins the Pound. The same Author has it, that the Blossom of this Tree is white, and not unlike to the Eglantine, except that it has a different Scent. But it were a fruitless Task to insert other Descriptions on this head, which vary from these. This Leaf is now so well known in Europe, that we may judge for ourselves, that it bears no likenesses to the European Sumac, whose Leaf and Flower are extremely different. The several sizes of this Leaf according to which the Price is regulated, are by no means peculiar to this Shrub: but the difference of the Value is according to the time when it is gathered, whether when it first sprouts out, or after it has been some time upon the Stalk. Of the budding Leaf is the most exquisite Tea made, very little of which comes to us in Europe; the Flower is what is most universally esteemed, and is properly the Chaow. The fineness of Tea diminishes as the Leaf grows bigger and bigger, and also according as it is gathered in Season, or out of Season. It may be observed also, that as Tea grows not only in China, but in Japan, Tongquin, and even in the Kingdom of Siam, it is natural for Merchants to purchase at the cheapest Markets, whence we have but little of it that is really fine. Now, as the Chinese, Japanese, and even several Nations of the Levant, not to mention the Europeans, make a great Consumption of Tea; they, it is probable, keep the best for themselves, which is very dear even in China itself, and as it easily loses its Flavor upon the least Accident, the Merchants must be unwilling to run the Risco of transporting it, except they are sure of turning it to a good Account. Most of them, therefore, buy it at Japan, where the Dutch have exported great Quantities; but in Japan it is not comparable to what grows in the Province
On the Forgoing Accounts.

Province of Kiangnang. You have the Figure of this Bush in Pisa, in the China Illustrata, and in the Dutch Embassy. It is mentioned in Ramusio’s Illustration on some Passages in Marco Polo.

What our Travellers report of the Coco-Nut Tree, is confirmed by all Accounts, ancient and modern, and you have a very minute Description of it in Pyrard, John de Barros, and in many others. They all declare that this Tree alone, affords wherewithal to build a Ship, and to lade her when she is finished. The Trunk supplies them with Plank, Mats, Anchors, and Oars; the Fibres about the Nut itself, make a very valuable Cordage, because it never perishes in the Water. The Anchors made of the Wood of this Tree, are well enough for small Craft. The Nut itself affords a sweet, pleasant and milky Liquor, which, fermenting, becomes a Wine, a Vinegar, a Sugar, and even a kind of Brandy: Its Oil is sovereign in cases of the erysipelas or St. Anthony’s Fire, Terters, and many other Ailments. In fine, this Tree alone supplies with Food, Habitation, Cloathing, and Commodities to export, if true it be, that the chief Trade of the Maldives is in the Articles they reap from the Coco-Nut. The Arabs call both the Nut and the Tree Nargil, whence the modern Greeks have ἐπικαλλίον, the word used by Cosmas the Monk, in his Topography. Besides the Authors we have cited, you may consult others who have dwelt on this Tree, as Marco Polo, Lodovico Bartolomeo, Barbosa, Garcia de Orta, A Costa, John Davis, and others,

Coco-Nut Tree.
Decad. 3.
l. 3. c. 7.
AN INQUIRY

Our two Authors supply us with a very ancient Testimony of the Existence of the Gospel in this vast Empire, before the close of the Ninth Century; for they observe that on the Revolution of the Year CCLXIV. of the Hebra, or the Year DCCCLXXVII. of Christ, when the City of Canhus was taken and sacked, a great Number of Christians were there put to the Sword, together with the Inhabitants of the Place. It appears also by the Dialogue between the Emperor of China and the Arab, in the Second Account, that they had a knowledge of Jesus Christ and his Apostles, and the Doctrine of the Gospel; since among the Images the Emperor shewed him, Jesus was represented with his Disciples, just as when he went up to Jerusalem.
Christian Religion in China.

And what this Prince observed to the Mohammedan Traveller of the shortness of our Saviour's Days, here upon Earth, assures us he had some glimmering Light into the Gospel History; but it is a Matter of Intricacy to settle the Time when, and the Manner how Christianity made its way into China.

Those who first attempted this obscure Point, have, upon a very suspicious Foundation, advanced that the Apostle St. Thomas having planted the Gospel in the Indies transferred it thence into China. Father Trigaut who wrought on the Memoirs of Father Matthew Ricci one of the first Missionaries that went to China, started this Notion from a Passage in the Beit Gaza, or Breviary of the Syrian Churches, where are these Words; By St. Thomas the Error of Idolatry has been confounded in the Indies. By St. Thomas the Chinese and Ethiopians have been converted to the Knowledge of the Truth. By St. Thomas the Kingdom of Heaven hath taken its flight, and ascended quite up to China. To this he adds another Authority, taken from a Collection of Canons, among which there is one that speaks of the Metropolitan of China, and this is all. Father Kircher has repeated the same, drawn the same Inferences therefrom, and has carried the Thing to that length, as to trace out the Way he went into China, and the Way he returned again into the Indies, where, according
According to the Tradition of the Malabar Churches, he suffered Martyrdom.

Had the same Church any Tradition to commemorate that St. Thomas preached also in China, we might hearken thereto; but we have no such Testimony, nor do we find any Thing to confirm the same either in the Greek or Latin Authors; nor, not even in the Synaxaria of the Greek Church, or of the Christians of the Levant, whose Authors have made no scruple to admit every Sort of Fable. That there have been Christians in China is not to be doubted, and as the Light of the Gospel was conveyed thither by the Syrians who were converted in the earliest Times of the Church, either by St. Thomas or some of his Disciples, this was sufficient to derive on him those Praisés in the Malabaric Breviary; seeing he was, in some Sort, the Author of their Conversion, because he preached the Faith to those, who afterwards planted it in China. The Passage taken from the Collection of Councils is of no weight, and can only prove that there has been a Metropolitan in China, not that St. Thomas himself preached the Gospel there.

Yet most who have touched on this Matter in our times, do, upon no other Testimony than Trigaut has offered, lay it down as an indubitable Truth, that St. Thomas himself preached in China; it is not doubted, says one of the last of them, but St. Thomas preached the Faith in the Indies,
Christian Religion in China.

Indies, and it is certain that in those Days the Indians were perfectly acquainted with China, whether almost all of them sent some Kind of Tribute. It is then very probable that this Apostle, who had this new World in charge, would not have neglected the finest Part of it, at that Time as renowned in the East as Italy was in Europe when the Roman Empire was in its Meridian. Therefore it may have been that he travelled thither in Person, or at least, that he sent some of his Disciples thither. This Conjecture, which has all the Strength of an authentic Proof, has received an additional Force, from what has been remarked in the Chinefe History of those Times; for it declares that a certain Man came into China and taught a heavenly Doctrine; he was not, according to the same, an ordinary or common Man; his Life, his Miracles, and his Virtues, attracted him the Admiration of all that knew him.

It is true, indeed, the common Tradition of the Malabar Churches has it, that St. Thomas preached in the Indies, and the same has been admitted into the Roman Martyrology, where it is said he suffered Martyrdom at Calamina; but there is no Memorial left of any City so called in those Parts, and the Conjectures which some of the Learned have advanced, concerning this Name, are quite intolerable. Father Kircher pretends we must read Calurmina, instead of Calamina, and that the Word signifies upon a Stone; because in that Country they still shew a Stone figured with
ORIGIN of the

with some Crosses, and other Ensigns of Christianity, and upon this Stone, the Malabars tell you, he was pierced through with a Lance by a Brahmin. Now although this Tradition is not altogether certain, it nevertheless carries some air of Authority with it, inasmuch as the Name of San Thome, which is imposed on the City of Meliapor, has, for many Ages past, been known not only among the Europeans, but also among the Arabs, both Christian and Mohammedian. For our two Authors speak of Betuma or Batuma, as of a Place known upon the Indian Shores, and this Word signifies the same with Beit-Thoma, the House or Church, of St. Thomas, just as the Arabs and Sprians write and pronounce Bazbadi for Beitzabdi, Bagarmi for Beitgarme, and so on. But we are no where told that this Apostle reached China, and such Points of Antiquity are not to be ascertained by Probability, when backed by no positive Authority; for by this Rule of Conjecture a Portuguese Writer has taken on him to prove that the same Apostle crossed over to America, and particularly that he was in Brasil, a Thing no Body had ever thought of before.

We are to the full as unwilling to grant what the Author of the Memoirs to positively afferts, namely, that the Indians who were taught by St. Thomas, and who were of Malabar, were perfectly acquainted with China, or, consequently, that they were Tributaries to that Country; for
for we are quite ignorant of the History of those Countries. But what is infinitely more probable, and what the Chinese themselves acknowledge, and what our two Authors and almost all the Arabs jointly confirm, is that the Chinese had their Idolatry, and their Doctrine of Transmigration from the Indians, with almost all the Superstitions which prevail among the Bonzes and among the People. So that this Conjecture has not even Probability for Foundation; wherefore its Author reduces it to a bare Possibility; perhaps he went thither himself; which is not a whit more likely to have hapned. For the Life of Man had been unequal to such long Travels, almost without Respite; nor would have allowed of the Delays necessary to catechize such Numbers of Nations and Tribes, to found Churches sufficient, and to go through all the other painful Functions of the Apostolat, which must have required St. Thomas to sojourn a very considerable Time among them.

Now tho' we could discover any Passage, in the History of China, to favor this Notion, it would be but of little Weight; but, quite to the contrary, Father Couplet has often declared that the Chinese History says not the least Thing concerning the Gospel in that Country, no, not even of the Mission recorded in the Chinese and Syriac Inscription we shall come to hereafter. In his Historical Abridgement he only observes, that the Emperor Min-ti who reigned
reigned about sixty-four Years before the Birth of Christ, had a Dream wherein he beheld a golden Figure of a Man, of Gigantic Stature; and that this Emperor calling to mind, as they pretend, that saying of Confucius, the Saint is in the West; sent Embassadors to the Indies to enquire after the true Law; instead of which they brought back with them the pernicious Sect of the Idol Foe, and the Doctrine of the Metempsychosis *.

Nor can we suppose St. Thomas is meant by the Preacher the Inscription calls Olo-puten, who came into China about the Year of Christ DCXXXVI. nor had any body done it before the Author, or Editor rather, of the last Memoirs.

We have no Proof then, that the Gospel was preached in China before this Epoch: For what many have written concerning the ancient Name the Chinese had for Christians, that it signifies the Worshippers of the Cross, is of no positive Validity, since they may have thus called the Christians in the neighbouring Countries, tho’ at the same time there had been none in China. Hoc i boci, which they say was their other Name, was equally applicable to

* Occasionem formiit quo obiit species consumata vi gigantei, & memor dixit, ut putaver, a Confucio pro-lati, in Occidente exitit sanctus, quem jubes Imperator per suos legatos, veram legem ex Indiis: At enim Idol-ii Foë pessifera seita cum Metempsychose (prob dolor) invita est.
the Christians, Jews and Mohammedans; and as for the Name of Tersai, it is not Chinese but Persian. The first Appearance then of Christianity in China, that we know of, was in the Year of Christ DCXXXVI; and this is what we gather from an Inscription, which, in the Year of Christ MDCXXV, was found at Signanfu, the Capital of the Province of Chenfi, delineated in Chinese Characters, with several Lines of Syriac.

As this Chinese and Syriac Inscription is a Monument of very great Importance, and the only certain Thing of the kind hitherto discovered in this Empire, it may not be amiss to explain the principal Passages of it, tho' that is what we hope to do more amply elsewhere. You have a representative Copy of this Inscription and Stone in Fath. Kircher's China Illustrata, which he assures us is very exact, as indeed it seems to be; and Hornius, and some other Protestants, who would have had it a Forgery, without any, the least, Ground, have been refuted by some of their Brethren, who have cooler Heads, and more Understanding. It was in the Year MDCXXV that it was discovered in the Province of Chenfi; and Fath. Semedo, Fath. Boim, Fath. Martini, and some other Jesuits, took notice of some Passages in it; but it was most unhappily explained.

In the Year MDCXXXV, when Fath. Kircher published his first Effay upon the Coptic Tongue, he inferred the Syriac Words, and gave a Translation of the Chinese Matter; but he was vastly out in his Reading
and Interpretation of the Syriac; for mistaking a Word which signified Priest, and starting another which signified Ethiopian, he pretends to discover a Mission of Coptic and Ethiopian Priests, a Notion of the wildest sort. For they would have made use of their own Languages in this Inscription, or, at least, of one of them, seeing they are so distant from each other; and not of the Syriac, which was foreign to both. Again, neither Copts nor Ethiopians, who are Jacobites, would have preached up Nestorianism, which they abominate; and nothing is more certain than that all the Christians, for many Ages, in the Indies and the Upper Asia, have been Nestorians. Father Kircher also is mistaken upon the Word Patriarch in the Syriac Inscription, and leaves his Reader in the dark, unable to determin whether it should be the Patriarch of Alexandria, or the Patriarch of Antioch, when it happens to be neither the one nor the other.

When the same Father publishes his China Illustrata, he makes mention of Ethiopians only; but his Translation, tho' different from the former, is not at all more conformable to the Original, which runs to this Effect: In the Year of the Greeks MXCII. Mar Idabuzid, Priest and Chorepiscopus of Cumdan, the Royal City of the East, otherwise called Milis, or Melecius, Priest of Balk, a City of Turkeftan, erected this Stone Table, wherein is described the Mystery of the Life of our Saviour, and the preaching of our Fathers...
to the Kings of China, in the time of the Father of Fathers, Hananjaahuah, Catholic Patriarch. Father Kircher, in his first Version, renders it, Dominus Isdbuzad Sacerdos & Archiepiscopus; in his China Illustrata; Sacerdos & Vicarius Episcopi Cumdan; and in a third Version Sacerdos & Vicarius Episcopus. Other Words he read wrong, as Beleth for Balk, Taburstan for Tokarestan; and of the Word which signifies a Stone, he makes Papa, incoherently translating it, erexit banc tabulam Papa. He would have it also, that Hananjaahuah is Johannes Josue, and that by the Title Catholic we are to understand the Patriarch of Alexandria, or him of Antioch, or him of Babylon, by whom he imagines this Title was peculiarly affected, and so he leaves this Point undecided; tho' if the Priests who erected this Monument, acknowledged the Patriarch of Alexandria, who never was styled Catholic, they were either Orthodox if the Patriarch was the Greek; or Jacobites, if he was the Coptic; or if him of Babylon, they were Nestorians; and this is all the Light he reflects upon this Obscurity. Muller, who examined this Inscription, had no Fault to find with the Version, and adds nothing but Commendations on the Author; tho' it requires nothing but a tolerable Skill in Latin to perceive that many Passages of the Translation are lame and senseless; and with a very slender Stock of Syriac, it were easy to see that the Interpreter understood it not; but his Inaccuracies against History,
and Geography are still more conspicuous.

It appears that this Inscription is of the Year of Jesus Christ DCCLXXX, which corresponds with the Year MXCII of the Greeks or Seleucidae, and that Father Kircher, who makes it the Year of the same MLXXXII. is ten Years out in his Account. He that speaks, was originally a Priest of, or, at least, came from Baku, a famous City, which many Geographers place in Tokarestan, or in Turkestan, two Names, tho' often confounded together, belonging to two distinct Provinces. He was at that time Chorepiscopus of Cundan, the principal City of the Eastern Kingdom, or of the Eastern Court. The Chorepiscopi are very well known in the Eastern Church, who has several Offices for their Consecration; and the Word being distinctly expressed in the Table, it is hard to conceive why Fath. Kircher translated it either Archbispok or Bishop's Vicar.

Cundan is certainly Nankin, at that time the imperial Seat of China, as well as when our two Arabs were in the Country. This City has had several Names, as Father Martini observes; the Arabs called it Cundan, as appears by Yacuti, Ebn Wardi, and the Nubian Geographer tho' scarce to be known in the Latin Translation. For the Maronites, who undertook that Work, so unequal to their Strength, imagined Cundan to be the Name of a River, whereas the Kiang is meant, which the Author sufficiently gives us to understand, saying,
It is the largest River in China, and calling it the River of Cumdan, because it passes through that City. This Name is so very often repeated in the one Account and in the other, that we can have no Doubt concerning, and especially as we find it in the old Arabian Geographers. For, if Abulfeda, and some other Authors mention it not, but have a different Name for the Capital of this Empire, and cannot even settle upon that among themselves; it is because they wrote after the Throne was translated to Pekin. They say Nankin signifies the Southern Court, and in the Syriac Inscription Cumdan is called the Eastern Court; the reason is plain, for, to those who came from Mesopotamia, Nankin was not only the most distant, but the most Easterly also.

The Catholic Patriarch, Hananjasbuaub, was certainly the Patriarch of the Nestorians, as may be proved by History, which has two Patriarchs so called; the first consecrated about the Year of Christ DCLXXXVI; the second about the Year DCCLXXXIV. Now the Inscription was cut in the Year DCCLXXXII, and, consequently, in the Life-time of this last, or a short time after, if, as the same History records, he sat but a little more than four Years. We shall however take a time profusely to demonstrate that the Date of his Consecration ought to be put some Years backward; but tho' two or three were wanting to make it quadrate with this Inscription, it would not at all lose of its authenticity;
for the Patriarch may have been dead at
Bagdad, and they have known nothing of
the Matter in China. Acts and public
Writings are, every Day, drawn up in the
Indies, and in America, with the Years of
the Popes and Kings, after they are dead;
because the News thereof cannot reach
them in time, but these Writings are genuine
nevertheless.

The Title of Catholic, added to that of
Patriarch, was never assumed but by the
Nestorians, and when Kircher says the
Patriarch of Alexandria did the same, and
Muller applauds his Conjecture, adding,
"there never was any one of the Occu-
menic Bishops that did not take this
Title upon him," they are greatly in the
wrong. For what can Muller mean by Oc-
cumenic Bishops? If he conceived them to
be the Bishops of great Sees, none but the
Patriarchs of Constantinople ever styled them-
elves Oecumenical Patriarchs since John the
Faster; and those of Alexandria, Antioch, or
Jerusalem, whether Orthodox or not, never
assumed this ambitious Title at all. But it
seems Muller took Catholic and Oecumenic
to have the same Import, whereas they
are of very different Meaning; it was in
the Days of Justinian, that they began to
give the Title of Catholic to those Prelates
who were superior in Dignity to Met-
ropolitans; and who had Authority over
several of them, and might consecrate
them without Recourse had to the Patriarch
of Antioch. At first they were two; him
of
of Persia, and him of Armenia, who are still retained in the Jacobite Church; but the Nestorians of Seleucia and Ctesiphon, withdrawing Obedience from the Orthodox they succeeded, and divesting them of their Authority, under the Countenance of the last Kings of Persia, arrogated to themselves the Style of Catholic, and have kept it ever since, adding Patriarch thereto, as they were the Heads of all the Nestorian Communion. From this same Word the Arabs have formed their Jatilik, the two Letters being the same but for the Position of the diacritic Point, while Marco Polo, conforming to the Venetian Pronunciation, has expressed it by Zatolic. In short, it became so very peculiar to the Nestorian Patriarchs, that the Jacobites, out of Hatred to them, tho' they themselves had real Catholics in their own Church, have for five hundred Years past given them the Title of Mofrian.

Muller, and those, who, with him, imagined that the Catholic, mentioned in the Inscription may have been the Patriarch of Alexandria did not so much as dream of one thing, which should nevertheless have first presented itself to the Consideration of those who had but the least Acquaintance with the Eastern Churches; and this is Why any Ecclesiastics of the Church of Alexandria should have made use of the Syriac, which was of no Predominance in Egypt, either in common Discourse, or in the Offices of the Church. They never could have assigned a Reason for this, and consequently they should have had
had some Thoughts of the Patriarch of Antioch, and him of the Nestorians; and accordingly have fixed upon this last, seeing the former never assumed the Title of Catholic, and that those who, in his Church, were distinguished thereby, were subordinately to him.

The Date of the Grecian Year should also have suggested to these learned Men, that the Inscription could not have been ordered by Ecclesiastics sent from the Church of Alexandria, nor from that of Ethiopia, with whom this Epoch was not in use, but that of Diolephan, or of the Martyrs.

There is no Obscurity as to the Names of the Persons, except what Kircher has raised by his faulty Reading. The Names are perfectly Syrian, and common enough among the Nestorians; a Bishop, Choropscopio, Papas, who have the same Authority; Priests and Deacons, who, very probably, did at that time constitute the Christian Clergy of China. Muller, who has compared these Names with those in the Prodromus, might have spared himself the Trouble; for all the Difference arises from some Names, in the first Work, ill read, and not in the Original.

Let us now examine the Chinese Part of this Inscription, according to the Translation of some able Jesuits, more to be relied on than Muller, who, in some Places, presumes to restore the Chinese Text, and to alter the Version. This is a sort of an Article we will not dwell on;
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on; tho', by the way, it is hard to conceive how a Man that has never been out of Europe, should be able to play the Critic upon a Chinese Inscription, only by the Help of a few Lexicons; to have done with this, we will take notice of what is most essential in each Column.

The first lays down the Ground-work of the Christian Faith, the Existence of a Godhead, in three Persons, Creator of all Things. It is remarkable that these Syrians use the word Alobo, which they, most certainly, did because they could find no word in the Chinese Tongue to convey the Idea the Christians have of the true God: But Muller, who fancies he knows more than any body finds you out four others, which he pretends will answer the end, For we must not imagin, says he, the Chinese have no adequate Name to signify God, tho' they have not the ineffable Name of Jehovah. And yet Ricci, Martini and many others were of a contrary Opinion, while those, of our Days, who side with Muller, have not been able to prove what they say.

His turn upon the ineffable Name is quite puerile; for without knowing the Pronunciation it may have had among the Hebrews, we have, through Mercy, an Idea of the Sovereign Entity. It is astonishing, That after so many learned Men, even Protestants, have unveiled the Absurdity there is in the Pronunciation of Jehovah, there should still be People to stickle for it.

Now
Now for the Remark he afterwards makes upon the Name of God expressed in Syriac, and which he modestly offers as a Conjecture: *It is likely then,* says he, *the Author of the Inscription was of a Church that spoke Syriac.* Nothing in the World more certain; and hence it might naturally have been inferred that the Patriarch, therein mentioned, could never have been him of Alexandria. But the date, and so many Syrian Names might equally have convinced him, not only that the Church of this Clergy, that is, of the Christians of the Country, spoke Syriac, but that it was also the Sacred Language in which they celebrated divine Service, and drew up their Ecclesiastical Writings.

The second and third Column continue to explain the Mystery of the Creation, the fall of the first Man by the Seduction of the Devil, who is called *Satan,* a Name quite foreign to the Chinese Tongue, and the general Corruption of Mankind by Sin and Wickedness.

The fourth explains the Advent of Jesus Christ by his Incarnation, to the following effect: *Donec Personarum trium una communicavit se ipsam clarissimo venerabilissimoque Mixio, operiendo abscondendoque veram majestatem, simul homo prodiit in seculum.* These words sufficiently express the Nestorian way of expounding the Mystery of the Incarnation; they rejecting the Union of the Word and Man, except by Inhabitation, by a Plenitude of Grace, superior to that of all other Saints. This conformity of
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of Creed is easily comprehended, by comparing the Passages in Elias the Catholic, and other Divines who have been cited upon several Occasions.

In the same Column are these words: *Spiritus de caelis significavit Letitiam*, which means the Annunciation by an Angel. *Virgo fœmina peperit sanctum in Tacin*, which must here signify Judæa: *Clarißima constellatio anunciatam felicitatem, Potu (Rogés ex illa terra orientali) viderunt claritatem, & venerunt offerre munera subjicitis completa, bis decem quatuor sanctarum.* This plainly points at the Appearance of the Star to the Wise Men, and the Adoration they came to pay to Jesus Christ: but as what follows is very dark, let us see how the Interpreters have commented thereupon: *ut lex & prophetiarum viginti quatuor Prophetarum adimplerentur;* according to Kircher, *This alludes to the four major, and the twelve minor Prophets,* to which if you add Abraham, Isaac, Jacob, Job, Moses, Samuel, David, and Zachary, the Father of St. John the Baptist, you will have the twenty-four Prophets complete. Muller likes this Exposition, and only remarks that some have thought the Chinese Word might signify Prophecies as well as Prophets. This is trifling enough, except we lay hold on it to shew how little we are to depend upon Versions from the Chinese Writings; for this Diversity may produce very different Meanings, and no one can be fond of so odd an Interpretation. This number of twenty-four Prophets...
Prophets is equally unknown to the Synagogue and to the Church, as well as that of the twice twelve Prophecies, nor ever did any Man name among the Prophets the Persons Kircher has introduced.

It is easy to perceive that by the Completion of the Prophecies, or of what the Prophets foretold, these Syrians understood the Predictions in the Old Testament: this is evident by what follows of the twenty seven Books the Apostles left behind them, which make up the New Testament; and so the number of twenty four must relate to the Books of the Old. The Syrians, whether Orthodox, Jacobite, or Nestorian, have their Version from the Hebrew Text, which contains twenty four Books, commonly by the Jews called the Twenty four. This is the mighty Mystery our Critic could not unfold; at the same time that he is mightily disturbed at the twenty seven Books of the New Testament, because, truly, Kircher reckons fourteen Epistles of St. Paul; for my part, says Muller, I can make out but thirteen, and there is some doubt concerning that to the Hebrews. We very well know the Lutherans make a doubt of it, but the Syrians and all the other Eastern Christians are satisfied it is canonical, as appears not only by their Copies of the New Testament, but also by the Enumeration their Divines and Canonists make of the sacred Books. If Muller was ignorant of so common and certain a Fact, he was
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was but ill qualified to talk of the Religion of the Orientals.

In the sixth Column mention is made of Baptism, which cleansing the Body purifies the Soul: and then according to the Translation word for word; _Disperti in quatuor partes mundi_; we are not sure whether these words have reference to the Apostles or to the whole Body of Christians; but it is most likely they are meant of these last, by what follows; _Ad congregandos & pacificandos sine labore pulsant signa, timoris, pietatis, gratiudinisque voces personando_. Here we have an instance of the Imperfection of the Chinese Tongue; for very able Translators have been at a loss to determin, whether these Words relate to the preceding, or to the succeeding. But it is beyond Dispute that they intend the Ceremonies of the Christians, by this time in subjection to the Mohammedans, as they were in the Days of Hananjasbuak, seeing he was appointed by the Kalif Mahadi, who dyed in the Year of the Hejra CLXIX, and of Christ DCCLXXXV. At this time the Christians were not allowed the use of Bells, but were obliged, as they are at present, to strike upon wooden Instruments instead thereof; and this is most likely to be Sense of the Chinese Words.

But Muller discovers a more exalted Meaning; he will have it that _Mo_, which the Jefuins render _Ligna_, signifies the Devil, and that so it must be altered, _Sine labore pulsant Diabolum_; and that this Expression...
pression is to be understood of Exorcism. We have already declared, That those who fancy they have acquired the Chinese Language by poring in their Closets, deserve not to be heard in opposition to such of the Learned as have patiently and painfully studied it a long time in the very Country. To say no more of this, I would ask if any Christian, in any Language whatsoever, has made use of an Expression like that of *beating or striking upon the Devil*, with a view to the Exorcisms of Baptism.

The next Columns mention the several Ceremonies practised by the Christians, That they sacrifice with the face to the East, that seven times a Day they pray for the Quick and the Dead, that they offer Sacrifice upon the first Day of the Week, and that they purify the Heart by the Remission of Sin. Then as to their exterior, That they wear long Beards, that they shave the upper part of the Head, that they have no train of Slaves, and that they hoard not riches, but that they bestow great Alms, and that they fast. We may plainly discern all the Practises of the Eastern Christians amidst the enigmatical Expressions of the Chinese; the Passages Muller heaps together from several Authors, are by no means to the point, and the less as none of them are Orientals, who, as it happens, are those he should have consulted.

He makes a most grave Remark upon the Word Sacrifice, saying there is no Chinese Word to signify the Sacrifice without Blood.
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I do not find, continues he, that they made Use of the Word Sacrifice, or that they believed they offered the real Body and Blood of Jesus Christ, into which the Bread of the Eucharist was converted by Transubstantiation. If this Inscription had been a Theological Tract in form, we might have required it to be more explicit and circumstantial, as well upon this Head as upon all the rest; the Matter is, what the Syrian Clergy believed concerning this Sacrifice. Fath. Kircher had cited three or four Oriental Passages from Ecclesiasticus, to prove these Christians believed a real Mutation of the Bread and Wine into the Body and Blood of Jesus Christ: But Muller cannot discover either the Sacrifice without Blood, or Transubstantiation in the Chinese Tongue, adding, That he cannot perceive this Doctrin to have been authorised by Liturgies, or by the Testimonies exhibited by Kircher. And yet there are above fifty Oriental Liturgies, not to mention other Books of public Devotion, where the Term of the Sacrifice without Blood, is often and often repeated; but we do not there meet with Transubstantiation; by the same Rule it may be proved, that the Roman Church disclaims it; for the express Term is no where in the Canon of the Mass. To be plain, it is evi-

* At quod Sacrificum appellaverint, quodque putarent se ita verum Corpus & Sanguinem obtulisse, ut Eucharisticus Panis per Transubstantiationem tali conscript, equidem non invento, p. 58.
dent by Muller's Way of talking of the Liturgies, that he never saw any of them, much less the Works of the Theological Writers. Those who have written in Syriac and Arabic, could not use the Word Transubstantiation; because there are no Compounds in those two Tongues, but they have declared this Transformation to be from Substance to Substance. These are the Terms in the Exposition of Faith by Elias III. of the Name, Patriarch of the Nestorians, and one of the Successors to the Person mentioned in the Syriac Inscription. Now as these Syrians who went to China, did most certainly believe, as their Patriarchs did, Muller should have turned over the Writings of the Nestorian Church, to have informed himself of their Creed, and not have been satisfied with the dark Expressions of the Chinese Monument, where not a Word was said of it.

But having thus decided the Case, he stops short; because he was to discuss the Point in a Work apart, to be penned by Order of his Superiors. It is not known that he ever committed this intended Work to the Press; but without so much as seeing it, we may pronounce it a Piece of no vast Depth; a Man who was a Novice to the most common Things relating to the Eastern Christianity, who approved the greatest Mistakes of the first Translator, and who imagined that three or four Passages contained all the Proof the Catholics could produce, touching the belief of Orientals upon the
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the Eucharist; such a Man I say, was but slenderly prepared for the Task, by far more difficult than the History and Geography necessary to illustrate our Inscription, concerning which, he has advanced nothing but has been demonstrated to be false.

In the Sequel of this Inscription, there is some Talk of the first preaching of the Gospel in China, and it is said, that in the Time of Taizan-ven, a holy Man called Olopuen or Lopuen, came from Tacin, conducted by blue Clouds, and by observing the Course of the Winds. Those who have laboured at the Chinese Chronology, make this Date to correspond with the Year of Jesus Christ, DCXXXVI. Kircher has it, That he guided himself by the Winds, with the help of Sea-Charts, a Thing more easy to say than to prove; adding, that Tacin is Judaea, though he himself, and the rest agree it is a Name which belongs as well to Syria in general as to Palestine.

Father Couplet, in his Chronological Abridgment, speaks of this King, delivers himself to this Effect, * "The Histories of the Country report, that in the XIII.

Year of his Reign, there came Ambassadors from very remote Parts, and from several Nations; and that they were of a very extraordinary turn of Countenance, and of a very foreign Appearance, such as had never till then been seen in China. That the King accounted it a Glory for him, that in his Time there should appear Men with sandy Hair and green Eyes, blue, that is, says the same Father, who continues: It seems evident, that these are the same mentioned by the Chinese Monument, found in the Year MDCXXV. in the Province of Chenji, concerning which, you may consult Kircher, and an Arabian Manuscript in his most Christian Majesty’s Library, wherein it is expressly said, That about that Time, certain Missionaries were sent to China by the Catholic Patriarch of the Indies and China, who resided at Mosul.

It is of Importance to note, that by the Testimony of even Couplet himself, there is no such Mention made of this Mission in the Chinese History, and that he owned to me and to others, That what he had inferred in his Chronological Abridgment, was borrowed from the Inscription. What he afterwards says, of an Arabian Manuscript,
which is nowhere to be found, and never was in the King's Library, he had from the late Mr. Thevenot, who how he came to dream of such a Thing is more than can be told. There is a Manuscript indeed, but it does not say that the Catholic of Mosul or rather of Bagdad, sent Missionaries to China, tho' you therein find the Name of Hananja'shuab, in the Series of the Nestorian Patriarchs, and are told that he lived nearly about the Time mentioned upon the Chinese Stone. It is a Mistake also, to call him Catholic Patriarch of the Indies and of China; for Catholic was the usual Title to which Patriarch was annexed; and the Metropolitans of the Indies and of China were subordinate to him, as may be gathered from the Notitia of the Nestorian Churches.

But to return to the Inscription, it alone acquaints us, that so early as the Year DCXXXVI. the Gospel had been preached in China, by Priests from Syria, whose Chief was Oloquen. This is all we know of the Matter; the Chinese History has no Words concerning it, and it is no hard Matter to perceive, that this Name is Chinese, and that it was imposed on this Preacher of the Word, as the Custom still is in our Days, for all those who go to China to receive new Names. Muller, full of his Conjectures, fancies these Preachers were Christians of Persia, who fled the Persecution of the Arabs; but long before Mohammed there were Christians in Persia, and
and in the Upper Asia, protected by the last Kings; and no sooner was Persia conquered, than the Nestorians, who were almost the only Christians of that Country, obtained very ample Privileges at the Hands of the Kalif Omar, together with the free and entire Exercise of their Religion, all which is expressly recorded in History.

It must be confessed then, that we are furnished with no Light in Arabian, Syrian, or Chinese Authors, to shew us who this Olopuen may have been; we can only say that he entered China in the Seventh Century. He cannot then have been St. Thomas, as some have thought: And yet Kircher and many others, account it an indubitable Fact, That this Apostle beamed out the Rays of the Gospel there, after he had preached in the Indies. This Father has even traced out the Track he must have followed in his Journey thither from the Indies; but his Notions as to this Matter are quite intolerable, and can never be brought to quadrate with the Geography of those Parts.

In the first Place, he brings St. Thomas to a Town of Persia, called Soldania or Solstania, which is known to be in the Province of Beladahjebel, or the Country of Mountains, and to have been built by Mubamed the Son of Argun Khan, in the Year of the Hijra DCCX. and of Jesus Christ MCCCX. Thence he conducts him to Cabul, a City famous for Trade; and thence to another he calls Casuristan, or City of Infidels, because
cause inhabited by Christians only, whom
the Mokammdans call Kafars or Insidels.
No Arabian Geographer or Persian, has
taken Notice of this Town, so that Kircher
for this depends only on the Authority of
Benet Goez a Brother Jēsuit, who came by
Land from China to the Indies; but by the
Manner of spelling this Name, as it stands
in the China Illustrata, it seems evident that
this Cαsūrsṭan is owing to a Mistake in read-
ing the Name of the Province of Curīstan,
or Cūzīstan, which is a Part of the ancient
Sūstana, which was usually crossed by the
Merchants of Mēsopotamia and Persia, who
went by Land to Tībet. The Matter, how-
ever, was not to exhibit a Diary of St. Tho-
mas's Travels this Way, tho' the Road
pricked down, had been as plausible as this
is not.

All the Proofs hitherto offered to per-
suade us St. Thomās preached in China, are
founded upon mere Conjecture only, where-
as this Monument, whose Authority cannot
well be contested, assures us, the first Know-
ledge the Chinesē had of the Evangelic
Faith, was not before the VII Century;
nor is there the least Footstep of the
contrary in Ecclesiastical Antiquity. It
remains now, that we enquire who these
first Missionaries may have been, a Point
as yet not sufficiently cleared up.

The Observations already made upon the
Syrian Words, at once declare, that this
Mission consisted of Syrians, that they were
of the same Church with those who erect-
ed.
ed this Monument to commemorate the first Appearance of the Gospel in China, seeing they call them their Fathers; and that they professed Obedience to the Catholic, and that his Name was Hananjaphuah.

Again, there is not the least Room to imagin these first Preachers were not Syrians, seeing that the Date which is as the Seal of what is contained in the Inscription, as also the Signatures, which have an absolute Affinity with those still in Use with the Eastern Churches in all Writings of Record, are in the Syrian Tongue, the holy Language, wherein they celebrated Divine Service, and transacted all Church Matters. If the Priests and others mentioned in the Body of the Inscription had been of Egypt, the Date and their Names had been written in Greek, or in Coptic. They were then of the same Church with the first Preachers, and subordinate to the same Patriarchs, a Thing of the plainest Visibility, seeing they looked on their Predecessors as their Fathers.

In former times there were Syrians of different Sects, as at this day, Melchites, or Orthodox, Nestorians, and Jacobites: Now if we can discover the Sect of the Perlon styled Patriarch, we shall be infallibly guided to the Communion of the Clergy who acknowledged him their Superior. The very Title therefore of Catholic, to which Patriarch is annexed, is a demonstrative Proof, that he was the Catholic of the Nestorians, who was Patriarch in respect
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spect of them, as being subordinate to no other; and the rather, as neither the Patriarch of Antioch, nor him of Alexandria ever assumed the Style of Catholic. But the dispute is incontrovertibly decided by the Testimony of the Nestorian Church her self, who acknowledges an Hananjashbub among her Catholics, or Patriarchs, and declares he lived about the time this Monument was erected. Several of the Names which fill up the Margins of the Stone, are compounded of two Words, a Custom more prevalent among the Syrians of Mesopotamia, and the Nestorians, than with any of the rest; and this added to the Arguments before offered, confirms these Preachers to have been of their Communion. And what still proves it more and more, is the manner of explaining the Mystery of the Incarnation; for through the Clouds of the Chineck Style, we discern the Doctrine of this Sect, which admits the Union but by the Inhabitation of the Word, and the Communication of his Dignity and infinite Power.

This is all we learn from the Syriac Inscription; but the Chinese Words contain a more minute Detail of the Progress of this Mission. It is there said that this Olo-puen from Tacin, that is, from Syria or Judea, did in the Year which coincides with the DCXXXVI of Jesus Christ, in the Reign of Tai sum-ven, promulgate the Law of the true God; that this Prince approving of it, commanded it to be proclaimed all
all over China, and the Emperor's Edict to that End is summarily referred to, bearing Date DCXXIX; that at the same time a Church was built in the Royal City of Inifan. That some Years afterwards, in DCLI. under the Emperor Cao-fun, the Christian Faith was known in every Province of China. That in the Years DCXCIX. and DCCXIII. the Bonzes, or idolatrous Priest, raised some tumult against the Christians; but that the same was quelled by the Authority of the Emperor Yuen-fun-ci-tao. That in the Year DCCXLVII. there came from Tacin another Priest, called Kiebo; that the Emperor So-fun-ven-mi had built several Churches in the Year DCCLVII. that his Successors were, in like manner, Friends to Christianity; and that at length this Stone was erected in Commemoration of all these Facts in the second Year of the Emperor Tam, and DCCLXXXII. of Christ. You may read it at length in Kircher's China Illustrata, but this is a Summary of the whole.

What Couplet relates in his Historical Abridgment, is borrowed from this Inscription, and he himself confesses there is no Mention at all made of the Event in Chinese History; and the reason is, because it concerns not itself with what belongs to Strangers. But this Reason is liable to some Confutation; for this same History records the Embassy sent into the Indies in quest of the Saint pretended to have been
been foretold by Confucius; it records also the evil Result of this Inquiry, whence sprang among them the worship of Foe, Idolatry, and the Doctrine of Transmigration. The knowledge of Christianity, the Root it took over the whole Empire, and the Imperial Edicts in Favor thereof, were not in the least more Foreign to the Chinese Affairs, than the new Religion of Foe. It is then on all Hands agreed, that the Chinese History, and that also of the Nestorian Patriarchs, is totally silent upon this Head: Wherefore we are reduced to the Necessity of wholly relying on the Incision upon the Chinese Stone; but particularly upon the Date the Translators have fixed to the Year of Christ DCXXXVI. for the Appearance of the first Preacher of the Gospel in these Parts, who is Olopuen.

We have heretofore remarked that we have no Assistance, whereby to get acquainted with this Olopuen; and that to all Appearance it is a Chinese Name, imposed on him in the Country, as the Custom still is in Cases of the like Nature; for this Name is by no means Syriac, nor has it any Affinity therewith. All therefore we can deduce from certain Consequences, is, that this same Preacher, and the other mentioned after him in the Inscription, were of the very same Church with those who erected this Monument, seeing they call them their Fathers. They then paid Obedience to the Catholics, or Patriarchs of the Nestorians, the Predecessors of Hanani.
A Series of the Nestorian-Patriarchs of those Times.

Apsuah, and were consequently of Communion with him; and as certain it is that he was a Nestorian, the others must have been so likewise, the Title of Catholic prefixed to that of Patriarch, being quite peculiar to the Nestorians.

From the Year DCXXXVI. the first Epoch noted in the Chinese Inscription, down to Hananjaṣbuah the second of the Name, under whom this Inscription was dated in the Year DCLXXX. or two Years afterwards, according to the Computation of those who translated the Chinese, the History of the Nestorians has the following Patriarchs, Jaṣbuaiab, Mar-Amba, Jaṣbuaiab, Gregory, John, Hananjaṣbuah, another John intruded, Selivazaba, Phiton, Mar-Abi, Surin or Surenas, James, and Hananjaṣbuah the second of that Name. At first they resided at Seleucia and Ctesiphon, which were considered as one and the same City, by the Arabs called Medain. He who stands foremost in this List, was consecrated in the Reign of Siroes the Parricide, who died towards the Year DCXXXIV. Ardesbir, who succeeded him, reigned but one Year; and Buran the Daughter of Cosroes, who according to the Persian Historians, was the only Survivor of the Royal House, ascended the Throne. The Nestorians have it, that she sent Jaṣbuaiab in quality of her Ambassador to the Greek Emperor, and charged with considerable Presents; that he met with a very gracious Reception; that he made his Con-
fession of Faith, and that he celebrated the Liturgy in presence of the Emperor, who received the Sacrament at his Hands: A Circumstance worthy of just as much belief, as is due to many of the same Stamp in their History. By the Testimony of the Greek Authors, and particularly of Theophanes, it is certain that this Queen maintained Peace with the Greek Emperors, and that she ruled with great Wisdom. They call her Buran as doth the Nestorian History. The Persians call her Turan, and Turan-docht, and exhibit a Series of Kings and one Queen called Arzem-decht, before Fidejus, under whom Persia fell a Conquest to the fortunate Mohammedans, whereas the Nestorian Accounts, make her the immediate Successor to Buran, or Turan-docht, in consideration that the intervening Princes fat but a short time, and in the midst of great Commotions. The Persian History before the Conquest is extremely intricate, whether we consult the Persians themselves, or the Arabs, and the several Copies are not of one Mind, as to the Name of this Queen Turan-docht, by others called Buran, as in the History of the Nestorians. Touan is a Name in Nubibus, for which we stand indebted to Schikard's mistaken reading; all that he says in his Tarich Regum Persia, so much famed, vanishes away to nothing, or is reducible to very Trifles, if we except what he borrows from Teixeira, and the Jukhaffin; but we cannot dwell longer upon this Head, without wandering into
into a Digression, which would lead us too far astray.

We will insist therefore on no more than what the History of the Nestorian Churches adds concerning the Patriarch Ḥabuaniaab. It informs us that he lived in the Reign of the last King Isdejerd, and that he survived under the Kalif Omar, the Son of Al Kittab, the third Kalif, at whose Hands he obtained an ample Protection, as well as an Exemption from all manner of Taxes for himself and his. The same History has it, that, while Isdejerd was yet living, he sent Presents and Letters to Mohammed, or, as others express themselves, to the General of the Arabian Army, to request his Favour, a Step, which though it had like to have cost him his Life, procured him the enjoyment of his wish. Omar began his Reign, as Kalif, in the thirteenth Year of the Hejra, and Modain was taken in the Years DCXXXIV. and DCXXXXII, of Jesus Christ. This last Date therefore quadrates with the Date of the Chinese Inscription, and the arrival of Olopuen in China, if the Supputation of the Translators be right. And yet the Nestorian Writings make no mention of Ecclesiastics sent to China, or into the Provinces of the Upper Asia about these Times; and very hard it is to comprehend, how amidst the Broils which then distracted Persia, and the very extraordinary Revolution upon the Conquest of the whole Kingdom by the Mo
Christian Religion in China.

Mohammedans, the Catholic should have been able to send a Mission into China.

Müller thought the Christians fled from Persecution into the neighbouring Provinces, and that thence they might have penetrated into China; and indeed this Conjecture might pass, was it not repugnant to History, which most explicitly declares, that the Nestorians enjoyed themselves in Peace, from the Reign of Siroes, that they were countenanced by Queen Turan-dohti, and that the Mohammedans from the very beginning, were still more kind to them. Mohammed himself had recommended them to his Captains, and had granted them Protections, which were confirmed by Omar the third Calif, and which, as the Historian assures us, were preserved, and afterwards still farther confirmed by Othman an Ali. The Christians had nothing to compel them out of the Country, or to take Refuge elsewhere, and least of all the Nestorians, who were more numerous than the rest, and by no Means obnoxious, as being proscribed and expelled the Provinces under the Greek Emperors. Again they had a solid Claim to the Mohammedan Friendship, they, being the first that made Advances towards a Submission to the false Prophet, whom the Nestorians alone have applauded as the Extirpator of Idolatry, nor have their Divines scrupled to quote the Koran, in speaking of the Mystery of the Incarnation: Their History acquaints us, that several Christians of this same Communion, were

Amur.  
Matth.  
Els. Nisb.
were much considered at the Court of Bagdad, and particularly in the Reign of Almamun, who employed them in the Translations he ordered of the ancient Greek Books into Arabic; they were valued also for the Skill some of them had in Physic, as Honain the Son of Isaac, and his Son, John the Son of Maslowia, known by the Name of Mervus, Boddjaquab, George, and Gabriel, mentioned by Abulfaragius, as well as those who penned the Lives of the Physicians. So Muller's Conjecture must fall to the Ground, and the rather, because the Christians could not withdraw from the Provinces late in Subjection to the Kings of Persia, without exposing themselves to very great Dangers, in the Midst of barbarous and mostly irreligious Nations, as those were, who inhabited the Transoxiane quite to China.

We must be contented therefore, with what we are told by the Chinese Inscription, whose Authority cannot well be contested, tho' the History of the Nestorian Patriarchs does say nothing of any Syrian Missionaries sent to China. For this History is so imperfect that no Wonder it slips over the Concerns of so distant a Country, seeing it omits many Facts of the same Nature, which we know from other Hands. The other Histories, as well Printed as in Manuscript, are by no Means more complete, and the Aversion the Orthodox or Melchites, as well as the Jacobites, have ever had to the Nestorians, is the Reason they
they scarce name them; besides, it is probable they knew but little of what passed in a Communion they had nothing at all to do with.

Supposing then the Contents of the Chinese Inscription to be true, and we have almost all the Reason in the World to admit it; Christianity was first taught in China in the Course of the seventh Century, and the first Missionaries were Nestorians, of the same Church with those who erected this Monument, one Hundred and forty-six Years afterwards, to commemorate this first Mission. Nor can we doubt but that, in Conformity to the common Disciplin of all Christians, the Catholics or Patriarchs of the Nestorians, erected the usual Hierarchy, sending one or several Bishops thither, without which, this infant Church could not so long have subsisted; accordingly in the Sylva Signatures, you have the Names of a Bishop, a Chorepiscopus, Priests and Deacons; and it is altogether probable, that as fast as there was a sufficient Number of Converts, they appointed Pastors over the new Christians: But tho' History nor this Inscription is particular as to this Point, there is an important and collateral Testimony which makes it almost certain.

We have a Notitia of the Metropolitans of the Nestorian Church, which cannot be questioned, the six first of them being the same as are in the Office of the Consecration of the Catholic, published by Father Morin.
Morin, as the Chief in Dignity, and the fame as are often mentioned in History, as are most of the rest. The Order these Metropolitans stand in, seems at first to be confused; and it might be thought, they are not named according to the Rank they held in the Church. For the Metropolitan of Jerusalem is but the twenty-second, tho' there are but twenty-four in all, which is contrary to the Usage of other Churches, and to the Canons of the Council of Nice, which dignifies him next after the four Patriarchs. And hence is it that he, for many Ages, has been considered as the fifth Patriarch in the Greek Church, and in the Latin; tho' the same was not allowed him by the Coptic Church of Alexandria. But it may be readily understood that this Order, the Nestorian Metropolitans stand in, was not regulated by the Dignity, but the Antiquity of each. Now this Antiquity was not deduced from the Rank these Metropolitan Cities may have enjoyed under the Christian Emperors; for in those Days they were scarce known, and destitute of Bishops, nay, some of them were not built.

They erected a new Hierarchy, whose general Metropolis, and, as it were, the Capital of their Patriarchate was Seleucia of the Parthians, and Ctesiphon, which have been deemed as one and the same City. Simon, by the Nestorians called Barsabai, who suffered Martyrdom in Sapor's great Persecution, and whom they
they number with their Catholics; was, according to Sozomen, Archbishop of Seleucia and Ctesiphon, Royal Cities of Persia. The Nestorians there settled, and rose to great Authority under Cofoes Nushirovian, who protected them in Opposition to the Greek Emperors, and compelled the other Christians to embrace their Communion. In this State of Favor they remained under the last Kings of Persia, and the same was secured to them, as has already been said, by the first Kalifs. As they well knew, and as was the Belief of all Christians, there could be no such Thing as being of the Church without an Apostolical Succession, that is, if the principal See had not been founded by some of the Apostles or Disciples of Jesus Christ, a Prerogative they wanted, they fought for one which they thought sufficient. They began then with the holy Bishops of Seleucia, whom they would have to be the Predecessors of their Catholics, but fraught with no other Proof than that of possessing the same Churches, wherewith they had been invested by infidel Princes. Then as, according to the Tradition of the Mesopotamian Churches, St. Thadeus preached the Gospel at Edessa, a See they had also usurped, as well as the ancient School of the Holy Scripture, whence they were driven by Heraclius, but which they were restored to by the Arabs; by the help of this and many Figments at the beginning of their History, they persuaded their People,
People, that St. Thadæus had founded the Church of Seleucia, and the Dignity of Catholic. Thus is it that they fixed their Patriarchal See at Modain, the ancient Seleucia, and when that City was partly ruined, and Almansur the Kalif had built Bagdad, they transferred it thither.

The Foundation of this new Hierarchy being laid in Persia, their first Metropolitan City was Fundaïfabur, built by Sapor Ardshir King of Persia, and which before had not so much as a Bishop. The second was Nisbis, after they had expelled the Orthodox from that City and School there, which they did to honour their Sect by the Commemoration of St. James, and many other Saints. The third was Balsora, the fourth Hazza, the ancient Arbel, by the Arabs, Erbel. The fifth was Bajarmi, or as the Syrians pronounce it Beitgarma, the ancient Martyropolis; the sixth was Hakwan, a City of Iran, five Days from Bagdad, but unknown to Antiquity. These six first Metropolitan Cities, accounted such by the Nestorians only, were either in Mesopotamia, or the Iran Ajami or the Persian Iran, it being in these Provinces that they first began to spread. After this they erected a Metropolitan of Persia that is of the Country comprehended under the Name of Fars; or Persia properly so called, they being admitted by the last Kings. From thence they penetrated into the Upper Asia, and the ninth Metropolitan was that of Maru in Chorassan; the tenth was
Christian Religion in China.

was Areat, the Aria of the Ancients; the eleventh Katerva, but little known. To conclude, the twelfth was that of China, the thirteenth that of the Indies.

According to what we have noted above, this Order or Series of Metropolitans, acquaints us with the Seniority of each; and thence it follows that China being, in the Notitia, named before the Indies, must have been the elder of the two. It may be said these two were but one, and it may seem that Trigaut supplies us with a Proof thereof; for speaking of the two last Bishops sent to the Indies by the Nestorian Patriarch, at the Time that D. Alexis de Meneles was labouring to reform the Malabar Churches, he says, they called themselves Metropolitans of the Indies and of China. It is true, that in the latter Ages these two Titles were put together, but formerly they were distinct; and in the History of the Nestorians, we read of several Examples of two Bishoppics in like Manner united, even of two Metropolitan Sees in one Person. So the Catholic Shebarjaṣwaḥ who is the LXV, and was consecrated towards the End of the eleventh Century, united the Bishoppics of Casbgar and Wafet, in the Person of the Priest Hormisdas, a Native of Siraf. Another called Stephen, was appointed Bishop of Elfan and Bowazije. The Metropolis of Hakwan was united with that of Rai; Hazza or Arbela, and Musol, two of the six Principal, were held by the same Metropolitan Jabalaka.
There are many Examples of the same kind that occur among the Nestorians, and the Abuse sprang from these Sources; for, First, notwithstanding the ancient Canons, they admit in Concurrence with other Christians, no Sect has more daringly infringed them, and especially in the Translation of Bishops. Most of their Catholics and Patriarchs were Bishops or Metropolitans of other Churches, which not only was no Obstacle in the Way of their Election, but they were also consecrated a new, much in the same Form with Bishops. The Coptic Church of Alexandria never gave way to this Abuse, and down to these latter Times she has observed it as a Rule, never to elect any Man her Patriarch, if by Consecration he was wedded to any particular Church. The Jacobite Church of Antioch adhered a long Time to the same, and two of her Metropolitans chose rather to lay down their Lives, than consent to the Election of Isaac Bishop of Harran into the Patriarchal See of Antioch. The Greeks have a long while forgot this holy Institution, nor can we ourselves decently reproach them therewith. It may then have hapned, that the Nestorian Patriarchs, presuming upon the full Power they arrogated, thought they had Authority to make these Unions; but to deal ingenuously by them, they may have had this; Secondly, To excuse them, that their Sect dwindling considerably away in the second and third Century
tury of Mohammedism, by means of the Privileges the Melchites and Jacobites obtained of the Kalifs and Sultans, it hapned that in many Cities where the Nestorians had been the only Christians, they were not a number sufficient to constitute an Episcopal Church or a Metropolitan. Hence some came to be joined with their Neighbours, others were totally extinguished, as in process of Time hapned to that of China, when Christianness was there no more, as was the Case when the Portuguese first arrived there. Then it became a mere Title like those in Partibus Infidelium.

The Greek Patriarchs of Antioch have pretended that their Jurisdiction reached all over the East, whence it is said in the Notitia of Nilus Doxapatrius, That his Authority extended over all Asia, the East, and the Indies, whither he sent a Catholic called of Romogyris. This Title may have been kept up together with some others assumed by the Greek Patriarch of Antioch: But we find not the least vestige in History since the seventh Century at least, of Catholics or Metropolitans sent to the Indies, either by the Orthodox or Jacobite Patriarchs of Antioch, much less to China, where the Christians were always of the Nestorian Persuasion.

There is Reason then to believe, that those who went thither to spread the Light of the Gospel, obscured as it was by the darknes of Errors, took the way of the Provinces conterminous with Chorassan,

The Patriarchs of Antioch sent no Missionaries to China.

These first Missionaries went to China by Land.
and that they travelled thither by Land, For that enigmatical Expression, contemplando ventorum regulam, & a nubibus carnis directus, is far from proving, that this Olopuec failed thither by Sea, and by the help of the Compas. We want something more than Chinese History to persuade us they knew any thing of the Magnetic Needle, but if we grant the Chinese to have used it, we are pretty sure the Syrians did not; the Course they shapd for the Indies is a plain Demonstration of their Ignorance in this Particular. But, indeed as they had vast Desarts to cross before they could reach China, they might have had recourse to the Needle to guide them, just as they do in the vast Wildernesses of America, when they were out upon any Discovery. Others, as those mentioned in the Sequel of the Chinese Inscription, may have gone thither by Sea, steering the same Course laid down by our Authors; and it is likely they went much about the same Time, the Metropolis of the Indies being immediately named after that of China.

We may conclude, then, from what we are told by the Inscription, that Christianity which was first preached in China in the Year DCXXXVI, subsisted there till the Date in Syria, that is, till the Year of Christ DCCLXXX and even a considerable time afterwards, since Abu Zeid, the Author of the second Account, speaking of the general Revolution which happened in China.
Chinese Religion in China.

China, and particularly of the Destruction of Canfu in the Year of the Hejra CCLXIV, or of Jesus Christ DCCCCLXXVII, relates that a great Number of Christians was there slaughtered. He says nothing of those in other Cities, whence it seems that in this City, which was the principal Scale, there were none but Merchants.

But we are told by another Author, whom we know but by the means of Golius, in the Margin of one part of his Notes upon Alfraganus, that the Catholicks sent some Ecclesiastics into China, above an hundred Years afterwards. This is the Translation. "Abulfergius relates, from the Testimony of a Monk of Najara, these very Words, That he returned from China in the Year CCCLXXXVII, that is in the Year of Christ DCCCCLXXVII whither he had been sent, seven Years before, or thereabouts, by the Catholicks, together with five Persons more; and that the Name of the City, he had been at, was Tajuna.

Hence we infer, that towards the end of the tenth Century, the Catholicks or Nestorian Patriarchs continued to send Missionaries to China, after the Example of their Predecessors. But from that time we are on all sides left in the dark concerning these Missions, whence it should seem that Christianity was soon after wholly lost in that Country by some Cause to us unknown. We do not discern that there was any Persecution, like the last in Japan,
one of the most cruel the Church ever underwent; nor could the Revolutions, brought upon China by the Tartar Conquests of Jenghiz Khan and his Successors, have been fatal to the Christians; for we know that Jenghiz Khan himself had a love for them; his principal Wife was the Daughter of Ung Khan whom he despoiled of Empire, and who was a Christian, as were many of the Hoards of Tartars that paid him Homage. His Successors were to the full as well inclined towards the Christians; and in the Life of Jababalaba, which ends the History of the Nestorians, we read very remarkable Instances to prove it. It is therein related that this Catholic was originally of Cathay, and that he was sent by Abasha-Khan, great Emperor of the Tartars, to visit the holy Places at Jerusalem, there to lay certain costly Robes upon the Sepulchre, and afterwards dip them in the Jordan: That afterwards he was made Metropolitan of Tangut, by his Predecessor Danha, who had invested him with a plenary Authority over the Hoards of Christian Tartars, and that at last he was chosen Catholic. He sat thirty seven Years; but when the Tartars were driven from Bagdad, the Mohammedans destroyed a part of the Nestorian Churches, added to the former Tributes, and things put on quite another Face.

From that time History says nothing of the subject we have been upon, and we are
are left barely to guess at what may further concern it. This last Revolution fell out a little before this Catholic dyed, who departed this Life in the MDCXXIX Year of the Seleucidae, or the Year MCCCCXVII of Jesus Christ. We find no Name that succeeded him, and very probable it is, that Christianity dwindled away by Degrees in China for want of Pastors, or for some other reasons we know not. For when the Portuguese failed to China in the Year MDXVII under the command of Fernand Perez d'Andrade, who was the first that went to Canton, there was not the least Footstep of Christianity to be traced out; and the first Missionaries of that Nation as well as the Castilians, who crossed over from the Philippine Island, met with none that were not Idolaters. Some Crosses and other Signs, which have been since discovered, being naked of all Date or Inscription, could afford us no certain Light, till the Year MDCXXV, when the Monument we have had under consideration was discovered.
AN INQUIRY

Into the Time when the Mohammedans first entered into CHINA.

Of the many curious Particulars to be found in the Two Accounts we have presented to the Public, the Entrance of the Mohammedans into China, before the third Century of the Hejra, is not the least considerable. All their Historians are very obscure upon their Travels or Voyages to this part of the Upper Asia; and their most famous Geographers differ so widely from each other, that we may believe they were as ignorant of those Parts, as we were in Europe before the Nautical Attempts of the two last Ages. Abulfeda, the most accurate of their Geographers, speaks of China merely by what he heard from some Merchants. The rest are full of Fables, such as Alexander's Travels to China, his Conference with the Emperor there, and the like: Their Copists have but added to the useless Lumber by fresh
fresh Stories, which have thickened the Mist, and may convince us of their thorough Ignorance: And, indeed, our Authors seem to be the first, and almost the only Writers that have dwelt on those Parts with some tolerable exactness. They first told us the Mohammedans had a considerable Settlement in the principal Port of China, and that they had there a Kadi, who acted both as a Judge, and a Spiritual Director. In a word, that great Numbers of Mohammedans were in the Imperial City before the great Revolution, mentioned in the second Account.

Our own Ancient Authors take Notice, that in the vast Provinces, known formerly by the Name of Cathay, they met with Mohammedans, who had been there a long while; and the Accounts of the first Jesuits that went to China, confirm what they say. They, in every City, found Mohammedans, in Number sufficient to evince That they must have been of very old standing in the Country. But since nor the Ancients nor the Moderns give us any Circumstances, or inform us when or how they came into this Country, it may not be unacceptable if we make some Inquiry into this Matter.

It is the Belief of many that the Mohammedans went first to China by Land, and that the Track pursued by some modern Travellers, ought to point out to us the Road the Ancients may have taken: Marco Polo, say they, went into China by the
When the Mohammedans

the way of Tartary; Mandeville almost trod in his very Footsteps; Jenghiz Khan, the first Emperor of the Moguls, conquered a Part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian Account of an Embassy from a Tartar Prince to the Emperor of China, and this Ambassador went also by Land; at the beginning of this Century, Benet Goetz, a Jesuit, travelled also from the Indies to Pekin; the Fathers Grauber and Orvillo did a few Years ago perform the same Journey the Moscovite Ambassadors do when they go to China, and they even assure us, this Rout, which is not always the same, is pretty well frequented by the Caravans of the Merchants of the Upper Asia. These different Routs are pricked down in the Map of Cathay, published by Kircher in his China Illustrata; and Father Couplet had another, which pretty much confounded us, tho' the Names of the Places were written in Persian.

All these Instances sufficiently prove that we may go to China by Land, and there is no doubt of it; but the Way held by a small Number of Travellers does not seem to prove, that for certain the same was held by the Caravans and Merchants, which ought to have been the Case, for such a Number of Mohammedans to get into China that way. For, according to the old Method of travelling in Caravans, it was a very hard matter for the Merchants of Persia and Mesopotamia to go thither by Land,
Land, unless the Track was well frequented; and it seems not only certain that it was far from being so, but also that it was considered only as a By-way, a Short Cut.

The better to clear up this Difficulty, which, well explained, may let us into many Points of Eastern History and Geography, we must first survey the Extent of the Mohammedan Empire in the third Century of the Hejra, and at the same time consider what Bounds the Eastern Geographers set to the Provinces of the Upper Asia, nearest the Borders of China.

Mohammed made himself Master of a part of Arabia; and Abu Bekr his Successor conquered the rest of this Province, with the greatest part of Syria: Egypt also was subdued in his Reign, and these Conquests were ensued by others Westward, which are foreign to our Subject. In Asia, the Mohammedans had two potent Enemies to cope with, the Romans and the Persians: the former were Lords of the greatest part of Syria on this side the Euphrates; the latter were Supreme over the rest, and their Empire extended far away into the Upper Asia. The Romans were driven out of Syria in the Reign of Heraclius, by Omar the third Kalif, who possessed himself of Damascus, and all the Holy Land. The Empire of the Sassanian or Cisoid Persians expired at almost the same time, by the Defeat of Isfend, the Son of Shah-Riar, the last of these Princes, who being forced out of all the Persian Irak, retreated into Chorassan, where he was
When the Mohammedans was almost instantly attacked by the King of Turkestan, and at last slain in the Year of the Hejra XXXI, of Christ DCLI. At this same time the Arabs made a Conquest of the greatest part of Chorassan; and Abdallah, the Son of Amir, who commanded the Troops on that side, advanced quite up to the Oxus or River of Balk, before the Death of Isdejerd.

The civil War which broke out in the Reign of Ali, the fifth Kalif, and which blazed till the Settlement of the Family of the Omniyads, put a stop to this mighty Progress: But in the Year of the Hejra LXXVI, and of Jesus Christ DCXCV, they made an irruption into Tabaristan or Tabrestan. In the first Century also they made some Conquests in Armenia, and in the Country of the Turks; but as the Arabs bestowed this Name promiscuously on several Provinces of the Upper Asia, which they knew not, it is impossible to say how far they advanced in their first Wars with the ancient People of Turkestan.

Walid, the thirteenth Kalif, who began his Reign in the Year of the Hejra LXXXVI, and of Christ DCCV, did very much enlarge the Extent of the Mohammedan Empire. Katiba, one of his Generals, conquered the Mawaralnabra or Transoxane, took Bokara, and Samarcand the Capital of the Sogd, or Sogdiana of the Ancients, together with Farganab, and many other Cities farther remote; beyond which
the Mohammedans marched not, till a long time afterwards. It is true, the Oriental Histories tell us, that in the Days of Malec-shah the third of the Seljukids, their Empire reached to Cashgar, but this Kingdom was not subdued under the Kalifs, but by Kings, who not only disowned the Kalif's Yoke, but Mohammedism also; for Historians observe, that Michael the Son of Seljuk, was the first Turk that turned Mohammedan.

We must conclude then, that in the third Century of Mohammedism, when our Authors lived, the Mohammedans might go to the uttermost Parts of the Maritime, without exceeding the Bounds of their Empire; and that thus they were at no great Distance from the Frontiers of China: But it is not likely they were at that Time settled at Cashgar. Under the Empire of the Seljukids, indeed, they were a considerable Body there, and according to Abulfeda, this City produced a great number of Perfons famed for Learning.

Cashgar, according to both ancient and modern Geographers, was usually crossed by those who went either into Turkestan, or China. Some place this City, in Turkestan, but others, upon better Ground, write it the Capital of a Kingdom of the same Name, inhabited by Mohammedans. According to Abulfeda, it is in 96 or 95, that is, in 105 or 106 Deg. 30 Min. of Longitude, and in 44 Deg. of Latitude, and so must be much more Easterly than Sana-
When the Mohammedans

cand, which, according to the same Author, is in 89 or 88 Degrees of Longitude, and in the 40th Degree of Latitude; that is, according to the usual Computation, 98 or 99 Degrees of Longitude, by adding the ten Degree necessary to make Abulfeda's Meridian coincide with the Meridian of the other Geographers. After this Rate the Way the Arabs must have held for China, was by going first into Chorassan, from thence into the Mawarahkabra; to have gone strait from Samarcand, or some other City of the Province, destroy'd by the Moguls, into Tibet, or to have gone into the Kingdom of Cashgar, there to join the Caravans. They sometimes also went by the way of Gazzah, upon the Skirts of Chorassan, which had great Dealings; or by Cabul a City to the Eastward of Gazzah, and which, in Abulfeda's Time, was the last City inhabited by Mohammedans, on the Borders of Turkistan, or Turkestan, and the Place where the Indus and Moslem Traders usually met. When these Travellers had got into Tibet, they might have entered China, by the Province of Chens, after they had crossed the Sandy Desert.

But it was still more easy to reach China by Land, if the Kingdom of Samahand be the same with that of Samarcand, and extends to the Sandy Desert, as Father Martini has it in his Chart. Not but that the Distance is much the same, for these last Maps stretching Samahand to the Desert, only allow it a larger Scope than the Arabian
bian Geographers. Samarcand is the Capital of the Sogd, and must be farther from Tibet than some Travellers give out, and among the rest Benjamin the Jew, who places it but four Days distant from the Capital of that Kingdom, whereas the Eastern Geographers clap ten Degrees between them. But there is no concluding any Thing from what they say; for they knew but little of the Provinces beyond the Mawaralnabra, and the Countries of Casbgar and Cotan; for under the general Name of Turan, or Turkesstan, Yajuje and Majuje, that is, Gog and Magog, they comprehended all the Provinces Northward and Eastward of China. And some have enlarged Chorassan to that Degree, as to make it take in the greatest Part of the Mawaralnabra and Chowarazm, and so have made it a nearer Neighbour to China, than is allowed by the proper Limits of this Province.

Our Authors seem to have been of this Opinion, and the last of them, giving an Account of a Man who went from Samarcand to China, observes it to be a two Months Journey from the Skirts of China to the Sogd of Samarcand, which is nearly the Distance of the two Ends of the Sogd, extending it to Sicu, which must be Socheu, on the Borders of the Province of Chenss. According to the Eastern Geographers, these two Cities * are 28 Degrees

* Our Author is somewhat obscure in the preceding Period; but by these two Cities he seems to understand Samarcand and Sicu or Socheu.
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distant from each other; and these Degrees are equal to four Hundred and eighty French Leagues, at twenty to a Degree, which divided by sixty, give 8 Leagues for each Day, which, by the Arabian Geographers, are equal to a Days Journey for a Man that walks.

But this Way by Land, whether by Samarcand, by Cabul, by Gaznah, or by Casper, was very impracticable in the Days our Arabs wrote, exclusive of the natural Inconveniencies of the Roads they were to travel. All the Trade of the East was then in the Hands of the Merchants of Persia, Bassora, and of the Coast quite down to the Red-Sea, which was the Center of the Egyptian Trade, and partly of the Mediterranean. They traded to the Indies by Land, in many Places, and particularly at Cabul. The Product of Arabia, Egypt, Persia, and the adjacent Provinces they exchanged with the Merchants of Turkestan and the Indies, for Musk, precious Stones, Chrystals, Spices, and Drugs: But it was almost impossible for them to go farther, or to drive a Trade quite home to China, because of the Defart, a dangerous Track; and still more, because of the continual Wars between the Arabs and the Princes of Turkestan. And the civil Broils which during the first Centuries, and afterwards were fomented between the different Mohammedan Princes of Chorassan, and the Tyranny of the Governors of Provinces in Times of Peace,
Peace added still to the difficulties of Trading extensively by Land.

Nor does it appear that any of these Obstacles were removed for a considerable time; for the Mohammedans did not penetrate into those Provinces of Turkestan, conterminous with the Mawrahnabrah and Chorassan, till three hundred Years after the first Voyages by Sea we are here to speak of.

The various and numerous Nations, the Arabs comprehended under the general Name of Turks; came very late into Mohammedism; and the Moguls, when become Lords of the Upper Asia under Jenghiz Khan, were for the most part without any Religion, or had one to themselves; so that it was under some of this Khan’s Successors that several of the Moguls turned Mohammedans; but the People of Kipjak, adhered mostly to the Religion of their Ancestors, contained in the famous Laws called Yaza Jenghiz Khan, as did most of the Hoards of the Delart, according to Cond’Emir, and even the whole Province of Sejestan, according to Abulseda. The Arabs then could not safely venture across these Provinces, inhabited as they were, either by Enemies or by People of different Persuasions, who had most of them been driven out of Chorassan and the Mawrahnabrah by the prevailing Arms of the Kalifs. The Baits of a gainful Commerce could scarce bewitch the Arabs to run such Risques, and especially as the
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Bulk of Trade was negociated, as it afterwards was, upon the Sea of India; and indeed by the Accounts of Goods we read in Arabian Authors, we sufficiently understand they had no large Dealings with those remote Provinces; that the Drugs they had from thence were brought to the Mohammedan Cities, by the Turkish or Indian Traders; and that all their Furs, in which may have consisted the most advantageous Branch of their Traffic, they had from Armenia and Belad al-Jebel, or from the Barbarian Coast, whence they had the Tygers and Leopards Skins, they so much valued for Caparisons and Saddles.

Nor does Curiosity seem to have prompted the Mohammedans to undertake such long Travels, tho' it must be owned they sometimes went farther to hear some of their famous Masters. These Peregrinations did, with them, answer the end of a Course of Theology, and in some sort raised them to the Degree of Doctor. They would formerly from Spain and Africa go first to Mecca, then to Bagdad, thence to Balk, to Samarcand and to Nisapor to hear the celebrated Professors of those Academies. Ebn Shalikan, in his Lives of Illustrious Men, has many Examples of such Travels, which in those Days were performed with ease enough. For at every Town and every Mofch, the Pilgrims met with charitable Entertainment, and with Persons who accounted it an Ho-
Honour to entertain them in their Houses. The Mollabs and the Learned in particular paid them great respect; many Princes had bequeathed Foundations for their Support; and if with some Knowledge in the Koran, and a parcel of traditionary Stories about Mohammed, they had some smattering of the Law, and a bent for the Arabesque Poetry, they were sure of a kind Reception throughout the extent of the Mohammedan Empire, just as our Trabadours were antiently received at the Courts of the European Princes.

All this might induce us to conclude, that the first Arabs that went to China, were Merchants. The way thither by Land was so little used during the three first Centuries of Mohammedism, and even for some Time afterwards, that History scarce Records one Example of any Attempt of the kind. Now it cannot be very easy to suppose, that this Road was beaten by the Caravans, and the Geographers know nothing of the Matter; and yet Abulfeda and the other best Geographers seem to have known none but the chief Maritime Cities of China. They scarce ever speak of those towards Chorasan, and when they do, they have nothing but Fables to tell of them. These Countries of Gog and Magog are their Fairy-Land; it is here they suppose all the most wonderful Things to be, such as the Sping of Life Alexander fought for, and many other incredible
Particulars, which they have borrowed from the *Pseudo-Callisthenes*, and some such like writers.

When they tell these Tales in their Poems and Romances, we may say the Authors thereby mean to please and amuse us only: But when we meet with them in the gravest Works, and find they are to pass for the Geographical Description and History of a Country, we may safely pronounce the Author profoundly ignorant of what he would instruct us in, and especially when the more judicious, not daring to relate them, give you to understand they have not much Faith in them. The very same Judgment may be formed in consequence of this, That the best Authors treating of the extraordinary, but true, Things of these same Parts, which the late Discoveries have confirmed and ascertained, do it with very great Caution, and as if they were not above half inclined to believe them.

This Ignorance of the true State of China, particularly on the side of the Desart, beyond *Casgar* and the Western boundary of Tibet may be proved upon them by us as many Eastern Geographers as there are in Libraries. Nor did this Mist continue during the first Centuries of *Mohammedism* only, it lasted down to the fourteenth Century, down to *Abulfeda*; tho’ he, not barely satisfied with what was to be found in the best
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Authors, had recourse to Travellers and Merchants for farther Information. Now it should seem there could be no going into China by Land, without knowing something of the great Wall: If a Traveller or two had gone through they possibly might have known but little of the extent and vastness of that Work; but had it been a common Road, Travellers would have made some mention of it; and yet we have not one Eastern Geographer, above three hundred Years old, that has described it, or that even seems to have known any thing at all of it: And those who have written the History of Jenghiz-Khan, seem to have been to the full as ignorant in this particular. Golius, it is true, in his Additions to the Chinese Atlas, cites a Passage in Abulfeda, which seems as if that Prince knew something of the Wall, but it is a Passage not to be found in old Copies of him; and the same may be said of what Kircher cites from Naffir Eddin, which is enough to make us believe they may be the Additions of some modern Hand.

But Eastern Historians and Geographers are not only so ill acquainted with this Part of the Upper Asia, they speak so confusedly of the Countries farther Northward, that it is impossible to imagin they knew much of them. In Truth, they comprehend all the Tracts beyond Chowsarazm and the Mawaralnabra, under the general Names of Turan, Turkesthan, or Coun-
County of the Turks, Igur, Cailai, Shacatai, Caracatai, and some others, without assigning any determinate Bounds to these Provinces, or if they attempt it, they vary so infinitely from each other, that there is no reconciling them; and just the same Stand they are at when they offer to fix the Position of the Provinces of Turan, or the ancient Mogulistan, the Scene of the mighty Deeds of Jenghiz Khan. It was anciently the Opinion that all this vast Extent was inhabited by none but Hoards or Tribes of Nomad Tartars, Wanderers, and destitute of Towns; but in the History of Jenghiz Khan you have Accounts of Sieges which lasted many Months, and such Slaughters of the Inhabitants of the conquered Places as abundantly evince them to have been very numerously populous. Jenghiz Khan was a Descendant of Buzanjir Khan, who had been a potent King among the Tartars. Ung Khan, whom many, both antient and modern, have taken for the Prester John, so famous in the History of latter Times, was Lord of a very great Kingdom; and yet no Mention at all is made of it by the Arabian Geographers who wrote before the Tartars made a Conquest of all the Upper Asia: And their Authors, that have written since the Tartars were driven out of Syria and Mesopotamia, seem to have made no use of the Communication they had with them, for a hundred Years, to inform themselves,
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Selves concerning the Countries so utterly unknown to their ancient Geographers.

To all this we may add the little Knowledge the Tartars of Mogulistan, a Part of Cashgar, and Tibet had of Mohammediism before the Days of Jenghiz Khan. The best Historians, and particularly Emir Cond, Cond Emir, and many that have followed them, observe that before Jenghiz Khan, the Tartars had no other Religion than what was contained in the Yazda or ancient Customs of the Nation; and so indifferent were these Tartars afterwards upon the Choice of Religion, that several of the Descendants of Jenghiz Khan became Christians, while some of them embraced Mohammediism, and others adhered to the old Religion of the Country. From this Piece of History we may, almost, by a natural Induction conclude, That the Mohammedians had hitherto but a very slender Commerce with these People of the Upper Asia; for they have ever made a Number of Converts in the Places were they have settled, or where they have had Liberty of Trade. Hence is it that great Numbers of them have been found upon all the Coasts of India; for a few Families of them settling in some of the chief Cities of the Coast, were sufficient to give Rise to some small Colonies, which, in Process of Time, became very potent. Thus was it, that under the great Empire of the Seljukids, when the Mohammedians had Intercourse with the Kingdoms of
of Cashgar and Cotan, that Mohammedism was by little and little introduced; which they easily compassed, supported as they were, by the Power of Chorassan, the Mawarinhakra, and the neighbouring States, in Subjection to the Sultans, who, some of them, as Malec Shah, Mahmud, his Son, and some others of the same Family resided in those very Parts.

It is certain, that after the Division of the Empire of Jenghiz Khan, and in the Reign of Timur Beg or Tamerlan, there began to be some Communication between Chorassan and China by Land; and that it was opened with a View to trade principally, and that some now travelled to those Parts out of Curiosity. The Merchants of Chorassan, who traded upon the Frontiers, did sometimes venture to cross the Desart in Caravans; but some of these Attempts miscarrying, the Usbek Princes, and some of the Myrza Tartars, mostly descended of Jenghiz Khan, by Tuli Khan, his eldest Son, began to send Ambassadors to China, by them to protect the Trade, which turned chiefly to the Advantage of these Princes. Shah Rok, the Son of Tamerlan, did in like Manner send an Embassy to China, which was joined by the Ambassadors of several other Princes and many Merchants. The Account of this Embassy is in Persian, and the Translation of it has been published by Thevenot. Father Martini acquaints us that these Embassies come to China every three Years, or that
that otherwise the Chinese would not admit the Merchants into their Empire. The Caravans usually attend upon these Ambassadors, who, as Trigaut tells us, come also from some other Neighbouring Kingdoms, with Presents to the Emperor of China, by way of Tribute. Thus is it they insinuate themselves into a Trade, and the Presents they receive are often more considerable than what they bring; for the Chinese Ministers of State make a grand Affair of these pretended Embassies, as if they derived a very great Veneration upon their Emperor, and perfectly answered the Flight of his Ambition. But though we were assured that for four Hundred Years past the Mohammedi ans have made it a Practice to trade with China by Land, it would not follow that they did or could do the same during the three first Centuries of the Empire, or that they resorted thither in such Companies as may be supposed to have settled in any Number in the principal Cities the Land way.

All that has hitherto been offered, and much more that might be added, seems evidently to prove that the Mohammedi ans first went to China by Sea: It remains therefore that we examin into the Course they steered, the Nature of their Navigation, the End of their Voyages, and what Advantages they made of them.

Some there are who fancy the Arabs steered by the Compass before we had any Knowledge of that faithful Guide; that for
for many Ages past they have known how to take an Observation, to divide Sea Charts, and perform the several Parts of our most able Navigators. Granting all this, it must of Courfe follow that they made nothing of the great Indian Ocean, and that they traversed it, backwards and forwards, as we do at present. Thus is it that a modern Author concludes, forming his Judgment from a Supposition that the Saracens had the Ufe of the Astrolabe long before the Portuguese. "The Saracens, says he, "had used it a long Time before upon the great Indian Ocean, to take the Altitude of the Sun and other Stars".

And in another Treatife he says to the fame Purpose:

"It is also of them we learned the Ufe of the Astrolabe, for which they have fo many Names in their Tongue, and for the several Parts of this fo universal and useful Instrument in Astronomy; which they fo well applied on the Mediterranean and the great Indian Ocean, to take the Heightth of the Sun and other Stars, in the midst of their great Conquests, Navigations, and Discoveries, as we have elsewhere observ'd. And indeed how could their Empire, their Religion, and their Tongue, fo long have prevailed, and fo extensively, among the remotest Islands, and the farthest Eastern Shores, without the Help of Navigation, and some Ufe of the Compafs in such vast and perilous Seas"?
"Seas"? This Writer, tho' a very judicious Man, and many others, since him, at once suppose the Thing to have been as they would have it, and demonstrate a very uncertain Matter, by another abundantly more so. For if the Mohammedians have peopled a Part of the Coasts of the East Indies and Africa, it need not follow that they went thither by Sea, and tho' they did for certain reach some Parts by Sea, it is not certain that they failed by Observation, or that they were skilled in all the Parts of Navigation required for the Conduct of a Ship in a long run.

But to the Point: we do not find the least Proof of this ancient Use of the Compass in any of the Arabian Books; for tho' the Number of their Writers be almost infinit, and tho' no Man can be sure he has seen them all, yet may we say it is impossible that so useful and so marvellous a Discovery should be concealed in some rare and uncommon Books, if for so many Ages it was in the Hands of their Sea Artists.

Now there is not one original Word either in Arabic, Turkish, or Persian, which can properly signify either the Astrolabe or the Compass. The Arabs and the Turks commonly call the Compass Boffola, the Italian Name, which shews that the Thing signified is foreign to them as well as the Word. Kotubnema is a Compound, and a Word of modern Use with the Persians. Their Naturalists, who have so amply
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amply expatiated upon the Virtues of the Load-stone, and repeated all they found concerning it in the ancient Greek Authors, have never once hinted at the Property of the Magnetic Needle; nor do we meet with one single Observation, made, of ancient Date, by the Arabs, on the Variation of the Needle, or any Instruction consequent thereto for the Assistance of Navigators.

The Arabian, the Turkish, and the Persian Pilots, prefer the Compasses made in Europe to those they make themselves, and are not yet perfect in the Method of touching their Needles. Indeed since they have been taught by our Seamen, they know the Use of the Compass very well, and venture upon long Runs in the Indian Ocean, by the Help thereof, and succeed very well: But by this we understand, That if in less than two Centuries they have learned enough of the Franks to become intelligent Navigators, they could not have had the same Knowledge several Ages before, and at the same Time be ignorant of all the Principles of Navigation, as they were at the Time of the first Discoveries. The most ancient Mathematical Instruments they have for Nautical Uses, can never be strong enough to combat this Conjecture. Some indeed they have which are well enough wrought, and particularly small Astrolabes, which their most skilful Pilots carry in their Bosom; and it is certain, that they
they have a long time made use of this Instrument, whence Bergeron gathers That they failed by Observation, and even used the Compass: But no one is so ignorant as not to know the wide difference there is between these two Instruments; or that tho', by the help of an Astrolabe, an Observation of the Stars may be taken, it is of no use to the Seaman in steering his Course without the help of the Compass.

It is in vain to suppose the Arabs had the Compass before us, because they have had intercourse with the Chinese eight hundred Years past, and because the Chinese had it many Ages before we had. We very well know that Fath. Martini relates of the Emperor Ching, who reigned MCXV Years before Christ, that he made a Present of a Compass to an Ambassador from Cochinchina: Auditus benignis legatis, adornans, jam reditum, donatus est a Cheveungo, Muckina summo artificio faba, que sua sponte respiciens Austrum, irrequieta lege certum monstrobot ster fove terra illud, fove mari facientibus. Ea duabus syllabis Chinan appellabatur, iidem omnino quibus nunc Sine Magnesiam acum significant. Argumento hanc dubio ejus usum illo jam tempore apud Sinas inventum ad alias inde Nationes, mea quidem sententia, transverso. Hanc igitur Machinam ducem secuti Cochinchinae unius annum spatio domum redire. We need not inquire into the Authority of the Authors Fath. Martini has com-
When the Mohammedans compiled his History from; we ought to rely on the sincerity of that learned Man, to whom Europe is indebted for her most perfect Documents concerning China. But it seems extraordinary that the Chinese should have made so poor a Use of their Compasses as to proceed in their Voyages as if they had none. The length of the time the Cochinchinese were upon their return from China, might tempt one to think this Machine was not altogether what we call a Compass.

Sir John Chardin, a famous Traveller, being consulted upon this Subject, returned Answer to the following Effect. "I cannot tell whether or no the Chinese of themselves found out the Art of Navigation and the Compasses, as they did the Art of Printing and Artillery; we should consult their Learned to be assured of it. But for the other Asiatics I boldly assert they are beholden to us for this wonderful Instrument, which they had from Europe by the Hands of the Arabs, a long time before the Portuguese Conquests. For, First, Their Compasses are exactly like ours; and they buy them up of the Europeans as much as they can, scarce daring to meddle with their Needles themselves. Secondly, It is certain the old Navigators, only Coasted it along; which I impute to the want of this Instrument, to guide and instruct them in the mid Ocean. We cannot pretend to say they were
were afraid of venturing far from Home; for the Arabs, the first Navigators in the World, in my Opinion, at least for the Eastern Seas, have, time out of mind, been from the Bottom of the Red-Sea all along the Coast of Africa down to the Tropic of Capricorn, which is a Space of fifty Degrees; and the Chinese have always traded with the Islands of Java and Sumatra, which is also a very considerable Voyage. So many Islands uninhabited and at the same time productive, so many Lands unknown to the People I speak of, are a Proof That the old Navigators had not the Art of Sailing on the main Sea. I have nothing but Argument and Conjecture to offer touching this Matter, having never met with any body in Persia or the Indies to inform me when the Compass was first known among them, tho' I made the Inquiry of the most learned Men in each Country. I have been from the Indies to Persia, in Indian Ships, when no European has been on Board but myself. The Pilots were all Indians, and they used the Fore-Staff and Quadrant for their Observations. These Instruments they have from us, and made by ours, they not in the least varying therefrom, except that the Characters are Arabic: And, by the way, I observe that the Arabs are the most skilful Navigators of all the Asiatics and Africans: But they
they nor the Indians make use of Charts, and indeed they do not much want them; some they have, but they are copied from ours, for they are quite ignorant of Perspective.

It seems most likely then that the Arabs, in the first Ages of Mohammedism, had no knowledge of the Compass, and that they never failed by Observation till they imbibed the Precepts of that Art from the Europeans: And certain it is, by the Testimony of our two Authors, and by that of all the Eastern Geographers, who often take notice of Courses and Distances, That they were formerly mere Coasters, or that when they did venture to leave the Land, it was for no great Run, and this is what made their Voyages so long and dangerous. They sailed from the Persian Gulf, and thence ranged along Shore quite down to the Point of Malabar, and having doubled it, whether they stood over for the Isles of Andaman, or made for some other Port in the Gulf of Bengal, they did not stir far from Land, and particularly as they came in with the Coast of China.

They were very solicitous about Islands and Anchoring-grounds, which our People now avoid as much as possible, that their Voyage may not be retarded, and themselves exposed to such dangers as they are in no fear of at Sea. The Built of the Siraf Shipping, as described by
by our Author, may satisfy us they were not calculated for the high Sea; for their Planks sewn, as we may say, together with Coco-nut Yarn, and almost destitute of Iron, could never have held in the tumbling Weather our Ships frequently meet with in those Seas.

We must not wonder then if the Discoveries the Arabs made by Sea, in six or seven hundred Years time, are not comparable to those of the Portuguese, Castilians, Italians, and, in a Word of all the European Nations, whom the Orientals commonly surpass in Industry; for the want of the Compass is ever an Obstacle in the way of long Runs.

From what has been said we may safely conclude That the Arabs did not venture far out to Sea; that they failed by an inaccurate reckoning and the Observation of the Stars; that the little Knowledge they had of the Winds and Monsoons, made them often mistake in their Run and the Distance of Maritim Places, as sufficiently appears by their general Measure of a Day's Sail by Sea, which is so vague and uncertain that there is no reducing it to any fixed Standard: And that thus they only coasted it along, or at least that they seldom left the Shore out of Sight behind them; and that, consequently, they are not to be supposed the Original Discoverers of the true Course to be steered for the Great Indies and China.

Now
Now if we examin into the Causes of this Imperfection in their Science of Navigation, there are two which principally occur to us. First, The Arabs being no great Inventors, as appears by the little Progress they made in Learning, beyond what they had from the Greek Books translated into their Tongue, found no Instruction in those same Books to make then Navigators. For the Greeks, tho' they had potent Fleets, knew nothing of launching out into the Sea, and many of the Learned think they hardly ever ventured upon the Ocean, but confined themselves to the Mediterranean. The Carthaginians also were no more than Coasters, and tho' it were certain Hanno ran down to the Cape of Good-Hope, and that the Table Hill is the Θέα φοίνικα, or Chariot of the Gods he discovered; we cannot conceive this Voyage to have been otherwife performed than from Headland to Headland; as the Portugese first did it. The general Form and Construction of the ancient Ships was not adapted to the Ocean; for they all went with Oars which are not only useles but dangerous in Voyages of Length. The Description of the great Coast of the Indies, or of the Erythrean Sea, as Arrian has left it us; and what we read in Pliny concerning the Course steered by the Ships, that traded to the Indies from the Red-Sea, can only confirm us in our Opinion. For if we except the Voyage
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to Taprobana or Ceylon, with the Wind called Hippalus, that is, by observing the Monfoon, it does not appear they knew how to keep a Reckoning. The Arabs therefore could pick nothing out of the Greek Books to inform them of this necessary Art, and their very little acquaintance with the Latin would not allow them to understand what Pliny and those he quotes had written. For the Book they have under the Name of Pliny, is so very unlike the Original, that we can scarce believe it was ever in the Hands of the Person who pretended to give it in Arabic. The Arabs then only continued to go from the Red-Sea to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from Isle to Isle, at length discovered the Shores of China.

In the second Place, nor the Kalifs nor the Soltans who succeeded them, ever aimed at any great matter of Power by Sea, so that the Navigation was wholly left to the Merchants.

These Princes never endeavoured to have Potent Fleets, as having no call for them, and as sitting possesse of so vast and so rich an Empire, that they could have no Temptation to make farther Discoveries or new Conquests beyond Sea, or to consult the Interest of their trading Subjects by procuring them the Benefits their Protection might have derived on them in foreign Parts. Some time, in-
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deed, after the first Wars beyond Sea, the Sultans of Egypt and Syria began to have some Shipping and even obtained some signal Advantages over the Christians at Sea; but it is plain that a Sea Strength had been of but insignificant Use in the other principal Affairs, and Revolutions of this great Empire.

To all this it may be added, that the general abundance of Things necessary for Life, or to supply Luxury in the Mohammedan Provinces was such, that they had no Occasion to expose themselves to the Dangers of a long Voyage to go in quest of them to the Places whence they came. For the Indians brought by Land to Cabul and some other Places, and by Sea to Bassora and Siraf, all the Commodities of the Indies and China. Furs were brought into Syria by the Provinces of Adarbejan, by Curdistan and other Parts more Northerly. Great quantities of the same they also had from the Barbarian Coaft, by the way of the Red-Sea, from whence a great Trade was carried on with them all over Egypt. From the same Places they had Gold Dust; Gold also they had from the Mines of Sofala, brought to them by the Negroes who traded with Egypt by the way of the Desart, or from Port to Port quite to the Red-Sea. From Ceylon and the Indies they, by their Trade with the Chinese and Indian Merchants, had Silk, rich
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rich Stuffs, and many other Manufa-
tures; Drugs and Spices. With this Stock
of Goods they drove a very con-
derable Commerce, by the way of Ka-
hira [Cairo] with the Venetians, the Ge-
noese, the Catalans, and the Greeks; and
therefore they were under no necessity
of going so far as China. Wherefore it
is very probable that the first Adventu-
ners that undertook this Voyage were
urged thereto by the Calamities of the
Civil Wars, which, having reduced many
Families to Want, obliged them to seek some
Livelihhood by Trade, deprived as they
were of all other means of Subsistence. And
accordingly one of our Authors observes
of the Arab who had the long Confer-
ence with the Emperor of China, That
he set out upon his Voyage after the
Destruction of Bassora. There is some
reason also to believe that the Syrian
Merchants who went to China, and whom
we shall mention hereafter, came to the
same Resolution upon the very same Ac-
count.

It remains now that we examin whe-
ther or no the Chineses had a different
way of Sailing, and how far they went.
If we hearken to some Authors, they
came as far as the Cape of Good-Hope,
and formerly Peopled and conquered the
great Island of St. Lawrence. It is pre-
tended also That they had the use of
the Compass a long time before us; and
that so they were able to undertake long
Voy-

The Navi-
gationsof the
Chineses.
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Voyages, and the rather as the Built of their Ships speaks them to have been more Skillful in nautical Architecture than any of the other Orientals. We have given you the Testimony of Fath. Martini as to the very ancient Knowledge they boast to have had of the Magnetic Needle; and our Authors assure us, That in their time the Chinese came to the Persian Gulf. So they had sailed along throughout the Islands; and even had Settlements upon some of them, remains of which are at this Day upon Malacca and in other Parts. We read also in some Authors, That they conquered Cochinchina, and the Neighbouring States quite to Pegu; and others assure us That those States formerly paid Tribute to China. Now tho' the best Authors acquaint us that they marched their Armies by Land, it is nevertheless certain that, long before the Discoveries of the last Ages, they had Fleets which made them Masters of all those Seas, and it is thought they once subdued the Empire of Japan by means of their Shipping. But as it is above twelve hundred Years ago since this People, not very Warlike by Nature, have given over all thoughts of enlarging their Empire, they, as considerable Navigators as they were, made no Conquests among the Islands upon the Coasts of the Eastern Ocean, and have been very unwilling to admit Strangers among them under the pretence of Trade.
It is commonly reported that this Prohibition is almost as old as the Empire, and yet by the great number of Mohammedans, Jews, Indians, and even Syrian Christians that settled among them, it appears that this same Prohibition was not very strictly minded, as may be clearly gathered by all the Circumstances in our two Authors.

Navarette thinks they sailed no farther than the Straits of Sincapor, or Sunda, because their Ships are not strong enough to live in the heavy Seas of the great Indian Ocean; and will have it that there is not the least room to imagin they ever reached Ceylon, and much less St. Lawrence or Madagascar, as several of the Portuguese Navigators at first gave out. He adds, that they had never undertaken such long Voyages to conquer far distant Countries, seeing they never were inclined to spread the Fame of their Arms; that the Trade of Metals, Silks and the principal Drugs, could not have been their Motive for such Undertakings, seeing they were in China itself abundantly supplied with all these Things; and that in short it does not appear they had any Instruments proper to take Observations, or that they ever knew how to divide, or project Sea Charts.

But our first Author partly destroys the Conjectures of Navarette by assuring us That in his Time the Chinese Ships came to Siraf, tho' they dared not go farther, be-
cause of the bad Weather, and great Seas they could not endure, and that thus they did not offer to go quite up to Basora, or into the Red-Sea. As for the Portuguese Writers who would have it they sailed as far as the Cape of Good Hope, they built their Assertion upon the uncertain Foundation of some Manners and Customs among the Cañares and People of the East Coast of Africa, which, as they thought, had some resemblance of what they had observed among the Chinese. This is a Matter of great Obscurity, and can never be cleared up till we are more exactly informed of the Chinese History than we are.

It is very extraordinary also that the Arabs should have been eight Hundred Years acquainted with all the Seas of India, and yet never leave a Sea-Chart behind them, to ascertain their Discoveries, and guide their Pottery: And yet it does not seem that they drew up any Charts in the first Times, and we have very great Reason to suppose they are indebted for this Piece of Art to the Occidentals, it being but seldom that we meet with their Charts above three Hundred Years old.

These Charts are uncommon enough, and the very best of them are so imperfect, that the worst we have in our old Manuscripts, are far more accurate than the nicest of the Arabs and Persians; for they afford neither Bearings, nor the Course of Rivers, nor Order, nor Method. The best
best of them are those which consist of Squares, produced by the mutual Inter-
section of Parallels and Meridians, in the Midst of which is the Name of each prin-
cipal City. They themselves have been sensible of their Ignorance in this Particu-
lar, and no sooner did the Europeans print their Maps than the Orientals put a great 
Value upon them: They have even endeavoured to make them their own, by 
writing the Names of the Places in their own Characters and Tongue, by the com-
mon Names current with us.

In the Commentaries of Alfonso d'Albu-
querque, we read of a Moorish Pilot, at Cali-
cutt, who had a very exact Draught of all 
the Coasts of the Indies; and it is credi-
ble, that the Arabs, who, by Egypt and 
Syria, had a continual Commerce with the 
Europeans, had by the Venetians and Geno-
ese, in those Days the greatest Navigators 
in Europe, been taught some Parts of Na-
vation, which they may have applied in 
their Voyages to India and China. But 
these are very extraordinary Instances; for 
they had so little improved upon what they 
borrowed from our Seamen, That ever since 
the Discovery of the Indies, they have 
thrown aside their own Charts to make use 
of ours, which they prefer to those they 
may have drawn up from their own Obser-
vations.

We must judge of the maritim Skill 
of a Nation by the length of their Voya-
ges, their Discoveries, and bold Attempts, 
like Sea.
like those of the Portuguese, the English and Dutch, which had seemed incredible to the Ancients: The Arabs have undertaken nothing of the kind since the Rise of their Empire. They went into Africa under the Protection of the Governor of Egypt, who sent a Guard with them through the Desert. Their Passage over into Spain was so mere a Trifle that it is not worth the naming, and even for that, it seems, they made use of Christian Ships. The Conquest of Majorca, Minorca, and Ibiza, was compassed a long time after, when the Arabs had by their Slaves and Renegadoes been taught what to do with a Ship: But all these maritime Enterprises, consisted of no more than embarking a Parcel of Troops on board of Flat-bottomed Vessels, they had scarce any other, and landing with Discretion. Their Voyages to Sicily, Sardinia, and Calabria were to the full as easy. Their Fleets did not then sweep the Seas, there were then but few Corsairs, and when the Christian Princes began to fit out any considerable Strength, the Mohammedans were unable to stand against them; but in a very short time were driven from their Conquests, a certain Sign of the weakness of their Navy.

The most formidable Power they ever had at Sea before the middle of the Sixteenth Century, when they began to be dreaded in the Mediterranean, was that fitted out by the Grand Signor, in the Year MD XXXVI, under the Command of Soliman Balha,
Basha, to drive the Portuguese from their Indian Conquests. This Fleet failed from Suez, and reached Diu, which Soliman besieged with the unfortunate Event related at large in the Portuguese Writings. But, besides that this Expedition was set on foot above forty Years after the Discovery of the Indies, there was so great a Number of Christian Seamen and Officers on board of this Fleet, that we may fairly ascribe to them all the Honour of this Voyage.

The Arabian Colonies discovered on the Coasts of India, since the Portuguese failed thither, have made some believe they went to those Parts by Sea, and that they made their Settlements much in the same Manner the Portuguese conquered and Peopled a vast Extent of Country from Cape Bojador quite to China; but it is certain, these Settlements were owing to a very different Origin. The Arabs were at Sofala and Mosambique before the Discovery of the Cape of Good-Hope; and it was no very difficult Matter for those who were in Africa and in Egypt, to go down to the East Coast, which for many Ages had been famed for Trade. Thus it was that they peopled the Egyptian Side of the Red-Sea; because the Caravans of that great Province came usually down thither to trade with the Persian Merchants, who brought them all Sorts of Commodities from the Indies and China, which they exchanged with them for those of Egypt and Christendom. They were Masters of Arabia,
When the Mohammedans

via, Persia, and all the Provinces which extend quite to the Indies, and so it was easy for them to have travelled from Kingdom to Kingdom, till they got to China. Had they been possessed of great Fleets to make them Masters of the Sea, it is very likely they would have undertaken the Conquest of this Country, as they did by all those they could get at with their Arms; but we do not understand by their Histories, nor even by the Portuguese Accounts, that their most considerable Cities were owing to any Thing besides Trade and Religion. It was Trade that formed the Arabian Colonies of Monbaza, Quilha, and Mozambique, and some other Places on the Way to the Great Indies, where the first Families increased to that Degree, That, in Process of Time, they made a good Part of the Inhabitants of the Places. Religion also gave Birth to some Settlements, when Idolatrous Princes were persuaded to Mohammedism by Pakirs, who, as we shall observe hereafter, often devoted themselves to such Missions. Under these two Pretences did the Mohammedans get footing in several considerable Ports of the Indies: But, tho' they were in great Favor with the Princes, were very rich, and partook largely in the Government, they were never considered as the predominant Part, as they had not obtruded themselves by Conquest.

It is somewhat hard to account for the several Mohammedan Settlements upon the Coast.
Coast of Africa, between the Cape of Good-Hope and the Red-Sea. These are of very obscure Rize, and of a very different Nature from those which brought the greatest Part of Asia and Afric under their Yoke. They were neither erected nor aided by the Princes or Governors of Provinces, equal in Authority to Tributary Kings, wherefore History has no Mention of them: And so little do we know of the interior Afric, that we cannot well decide the Way the first Mohammedans may have taken to the East Coast; the little we know of the History of these petty Kingdoms, we have from the Industry of the famous Historian John de Barros, who met with some of their Chronicles.

The Arabians subdued Egypt in the very first Century of their Hejra; and some Years afterwards they made a Conquest of Afric, were Masters of Arabia, and of all the Ports of the Red-Sea. There is some room then to believe that this stirring, this indefatigable and avaricious People, trading at first upon the Coast with the Negroes, understood they had their Gold from the Mines of Sofala and Monomatapa, that Ivory abounded in the Country, and that great Wealth might be thence accumulated; this was surely the Rise of the first Arabian Colonies in those Parts, tho' just at what Time we cannot say. It was easy for them to settle upon this Coast; because the Negroes who lived in the Upland had no Towns, but dwelt in Huts like
like Nomads. It is thought indeed, that their first considerable Settlement was at Magadoso, a City known, tho' very obscurely, by the Arabian Geographers, which must have been first inhabited, because of its advantageous Situation.

The Bedouin or Bedvin Arabs had wandered to the utmost Parts of Egypt, of Nubia, and, perhaps, even of Barbary, and had settled towards the East Coast; where they lived, in their ancient Manner, under Tents, feeding of Flocks, which were their chief Support, while they cultivated some Trade with the Cafres; but the Barbarity of these Cafres made them edge by Degrees to the Coast, and there build a City whose beginnings are to us unknown. After this, these same Arabs strengthened by others, built Brava, and Monbaza, and some other Cities of the Coast quite to Quiloa.

These Colonies, according to one of the Histories of the Country cited by Barros, had been settled about the Year CCCXX of the Hejra, or DCCCCXXXII of Christ. About the Year of the Hejra CCC, of Christ MIX, a Persian Prince, younger Brother to the Soltan of Shiraz, came to settle at Quiloa. Barros calls Soltan Hafen, the Father of this Prince, King of Shiraz; but at the Time he speaks of he could be only Khan or tributary Prince of Shiraz, subject to Soltan Addulat, of the Family of Buiya, who was Lord of all Persia, and the principal Mohammedan Provinces
Provinces of the Upper Asia, from the Year of the Hejra CCCIV, or of Christ MXIII, to the Year CCCXCI, of Christ MXIX, and the same succeeded him to the Year of the Hejra CCCCLXXXVIII, of Christ MXCIV. It is also said, that these Persians called themselves Amozaydi, or Followers of Zaid, the chief of a Sect which clashed with the Arabs and the Africans; but it is likely we must read Imamzada, as if they were descended from Ali, by some one of the Imams or Pontiffs of the Persian Sect; this Difference was the Cause that this new Colony of Persians went to the Place where they afterwards built Quiloa.

Those at Magadoxo were the first that discovered the Gold Trade at Sofala, one of their Ships being horsed thither by the Currents: but they did not make the Discovery professedly, or on set purpose, tho' they had some Knowledge of it; because they dared not go near Cape Currents, which being still a dangerous Navigation, was abundantly more so to those who made as little free with the Offing as possible. The Kings of Quiloa made Discovery of a good Part of the Coast, and became Masters of Monbaza, Melinda, and the Isles of Pemba, Zanzibar, Monfra, Comro, and some others; they even sent some Colonies over to the Island of St. Lawrence, and their chief Residence was at Sofala. These Persian Adventurers, or their Descendants, were in Possession here, long.
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long before the Portuguese found out the Way to the Indies: And other Colonies, at different Times, from Persia and Arabia, did also seat themselves on many Parts of this Coast, and most of the Cities were so many Republics or little Kingdoms, when discovered by Vasco de Gama. Some of them were Sonnis or of the Arabian Sect, others were Imamis, or of the Persian; and these religious Diffensions, as well as a Jealousy of each other in Trade, stirred them to great Wars, which it seems the other Arabs knew nothing of, or any way concerned themselves with.

The Mohammedans being thus in Possession of the whole Coast down to Cape Currents, obliged the Cafres to retire into the Country. It was seldom these Cafres came down to the Sea-Side, except to look for Ambergreefe, which the Sea threw up at certain Times: But they found it also more Southerly, and trucked it with the Mohammedans, to whom they also brought Ivory, Gold-Duff, and Tygers, Leopards, and Lions Skins, which they had from the Desert.

It seems as if, in the third Century of Mohammedism, the Towns we are speaking of were not yet built, and that the Trade was immediately negociated with the Negroes themselves by the Egyptian Merchants of the Red-Sea, and the Coast of Arabia. This Coast was as yet called no more than the Country of the Zinges; and the Name of Zanguebar, since imposed on it,
it seems to be given by the first Navigators who came thither from Persia. Bar
in the Indian Tongue signifies a Coast, as Abulfeda and the other Eastern Geographers have observed: And the Persians who were acquainted with the Malabar and some other Coasts so called by the Indians, called this Country of Negroes Zingebar or Zinjebar, if we pronounce it as the Arabs do, or Zinguebar as the Persians. All the Shores Northward and then Eastward quite to the River Indus, were in Subjection to the Mohammedans: And from the Indus down to Cape Comorin, they met with Moors in many Places, but particularly at Calicut. Barros relates, that Sarama Payrimal being seduced to Mohammedanism, and being desirous to dye at Mecca, divided Malabar, his Dominions, between his Children and Relations, and that he gave Calicut to one of his Nephews who was his chief Heir, together with the Title of Samorin, or Emperor of Malabar.

The Moors coming to Coulam to trade, this King Payrimal gave them Calicut where they kept their grand Warehouses, not only of the Pepper and Ginger the Country abundantly produces, but also of all the Drugs and Spices which were brought from the Islands, and the uttermost Parts of the East. This Settlement and the Veneration the Samorins, who succeeded Sarama Payrimal, had for the Moors, gave them a great Sway at Calicut, and
and upon all the Coast, where they made Allyances with the Principal Indians, who thought it an Honour to give them their Daughters in Marriage. They insinuated themselves also into a great Interest with the Princes of the different Parts of the Coast, as Idalcan, Nizamaluco, Cotalmaluco, Madramaluco, for being at perpetual War with each other, they made great account of the Moors, and endeavoured all they could to engage them in their Service, they being, in those Times, the best Soldiers in all the Indies. Most of the Patsans or Kings of the Indies were Idolaters, nor had Mohammedism taken any deep Root in the Country, nor did it till King Ekhbar, in the beginning of the Seventeenth Century, made a Conquest of most of these States.

From Cape Comorin Eastward, the Portuguese did not meet with such Swarms of Moors; nevertheless they were settled upon Malacca, upon several Parts of Sumatra, and among the Moluca's; but there was scarce any of them in most of the other Kingdoms. They were already at Canton, and in the other chief Ports, when the Portuguese arrived, but according to the Testimony of our two Authors, they had been there ever since the CCXXX Year of the Hejra.

From these Premises we deduce That the Arabs formed their Settlements four several Ways; by Conquest, by Discovery, by Trade, and by Mission. By the first Means
Means they possessed themselves of all the Provinces which made their vast Empire; By the second they got footing in Africa down to Cape Currents, among the poor unarmed Cafres who had it not in their Power to prevent them from seizing on what Parts they saw good: Their Colonies of Magadoxo, Brava, and Quiloa were somewhat in the Nature of ours in these latter Times; but not so difficult to maintain, because of the Proximity of the Red-Sea, whence the Arabs had all Sorts of Assistance. By the two other they feasted themselves in all the other Parts, but more especially by Commerce. These Voyages were not in those Days so safe and so frequent; wherefore the Merchants were under a necessity of making a long Stay at the principal Scales, where they took to them Wives, their Religion allowing them a number; these new Families brought on others, and the Princes being sensible it was greatly for their Advantage to draw the Trade of Persia, Arabia, and at the same time of Egypt, and Europe, by the Red-Sea, into their own Ports, these Merchants met every where with the kindest Usage they could wish. These Idolatrous Princes, confirmed in their old Superstitions, were not at all scrupulous about differences in Religion, but admitted all indifferently. So they readily allowed their Subjects to embrace Mohammedism, which they preferred to the rest; because of the hopes these Arabs gave them
them of Protection from the Sultans, whose Power was known in the remotest East: Even Princes themselves made profession of Mohammedism in trouble som Times, that the Moors might join them; for in latter Days they were so multiplied, that they alone peopled whole Cities, or a part of the most considerable. Thus this Religion, which has nothing very inconvenient in it, did by little and little obtain in many Parts; and at length received an access of Power, when some of its Professors being raised to the first Posts in the Courts of Cambaya and Guzarat, invited a greater number of those Asiatic Turks called Rumis, and even seized on some Posts, as did Malic Az, who raised a considerable Settlement at Diu, from whence he a long time infested the Portuguese.

By Trade and Religion the Arabs got footing in some Parts of Malabar, as has already been noted, and by the same Means they came to be very considerable upon Malacca. They first went thither as Merchants, and some of them there fixing their Abode, gained many of the Idolaters over to Mohammedism. From Malacca they failed round to the Molucca's, and having prevailed on the Kings of Tidore and Ternate, together with several others to join with them in Religion, they reaped great Benefits from these Princes, whom the concerns of Trade, and the Protection these Moors gave them room to hope, confirmed in Mohammedism. According to
the Portuguese Writers they had not been long upon the Molucca's before our Discovery of the Indies.

They had been in China above five Hundred Years before, and, according to our two Authors, they were there very numerous; but the Severity of the Chinese Laws prevented them from propagating their Faith with the same Freedom they had been allowed in the Indies: So that they did not convert the Chinese; they could obtain nothing farther there than the free Exercise of their Religion. The great number of them, before the Year CCC of the Hejra, sufficed to People a Part of the chief Cities of China, where the Portuguese found them.

Our Subject naturally leads us on to say something of the manner how the Mohammedians extended their Sect to the Extremities of Asia and Africa. Now the Manner of this was widely different from the Way taken to proclaim the Gospel to the Universe, particularly by the Apostles in the first Ages of the Church: The Disciples of Christ were harmless, humble, poor, patient, and foes to Riches; and so averse were they to every sort of Violence, That many of the primitive Christians, moved by the Spirit of Meekness and Forbearance, forsook the Profession of Arms, deeming it unlawful to fight even with the Enemies of the State. The Apostles and their Disciples confined themselves to the pure Doctrine they had received.
When the Mohammedans received from Jesus Christ; they exposed themselves to numberless torments in defence of it; they prayed for their enemies, nor ever returned evil for evil; they hoarded not wealth, and whatever the believers deposited in their hands, was faithfully distributed to the poor: Thus was it the Gospel was first recommended to the world.

The first Arabians were of different manners, and had a contrary way of thinking; but without entering into a detail of the personal qualities of Mohammed their prophet, a turbulent ambitious man; let it suffice that we draw you the exact picture of their reputed saints, and principal friends to the Koran. Their whole religion consisted in a scrupulous observance of times of prayer, ablutions; in bestowing of some alms, and in fighting for the establishment of their empire. Their sermons were very short, and when they came into a country, they declared themselves companions of the prophet, that they were come to exhort them to embrace the religion he had taught, and to root them out if they refused. Thus was it the conqueror of Africa, addressed himself to the Africans; and all the propagators of this pernicious sect have always talked after the very same rate. And thus was the Koran erected not only upon the ruins of paganism in Arabia, but also upon the ruins of all states and professions, and that, by blood, by plunder, and by all the cruelties to be imagined.
History does not inform us that the Mohammedans used any other Means to spread their Doctrine. It is true, indeed, that in some of their Books we read of Disputes they had with the Christians of the Seventh Century, in which they boasted of confounding them. Emir Cond, in his History of Ali, tells us, this Kalif disputed with a Christian Monk, and so clearly, from the Gospel, convinced him That Mohammed was the Paraclete or Comforter promised by Jesus Christ, that the Monk embraced Mohammedanism. But such Examples, as liable as they are to doubt, are so very uncommon, that nothing can thence be inferred to satisfy us they made as many Proselytes by the Strength of Argument and Conviction, as by Might and Victory. In the Writings of the Eastern Christians we have Examples, and even the Acts of many Disputes upon Religion, but ever to the Advantage of the Christians. Accordingly the Mohammedans but seldom recurred to this Way of drawing Men into their Belief; it could not answer their Purpose, and varied from the Beginnings of their Religion.

When they were unable to propagate their Faith by Arms, as they had done in a Part of Asia and Africa, it does not appear they had recourse to any Thing but Cunning, Treachery, and their own Interest; they did not venture to condemn the Religion by Law established in a Country where they were Strangers, on the contrary,
contrary, they were very cautious how they offended those they dreaded. But they had nothing to fear in the Sea Ports of the Indies; for the native Idolaters are not apt to take Umbrage at religious Differences, and have never made it their Endeavour to draw Strangers into their several Sects. The Fakirs or Mohammedan Devotees were by no means prone to the rash Doings they sometimes ventured on for the Sake of Religion; and if we make a Scrutiny into the Number of their Martyrs, we shall find them but few in Number, if we except those who dyed Sword in hand, who are all honoured with that Dignity. It hapned also, but seldom in the Primitive Times, That Dervises or Fakirs undertook long Journeys in the Cause of Mohammedism: But when any Prince was disposed to embrace it, then they sent for some who made an End of instructing him; and, upon Tidore, the Portuguese found one of this Sort, who was come to wash away the Lees of the old Idolatry in that Kingdom. The Moors expected to get by it if they undertook to propagate their Religion; and made themselves Masters of the Trade, by promising to defend the Princes against their Enemies; and sending for further Supplies of their own People, they added to their Strength, and often reigned Chiefs of the Ports that had received them as Foreign Dealers. Sometimes, under the Mask of Devotion, they persuaded the Princes, and the
the most considerable Personages to go Pilgrims to Mecca, or to send rich Pre-
sents thither; by which means they had so advanced their Affairs in the prin-
cipal Empories, that, when the Portuguese arrived, they transacted all the Trade of the East. In this flourishing State, they without difficulty drew over to them a great many Persons, and particularly Slaves and Mestices, who thereby became exempt from all Tribute, as they claimed the advantages at first granted to the Mohammmedans to allure them into the Ports.

By these Means and Methods did the Mohammmedans propogate the Koran, which has still more extensively prevailed since the time the Mogul Emperors became Masters of the Kingdoms of Cambaya, Guzarat and many others, where this Sect had not yet admission, and where it was mistrusted, feeble, and in no condition to make any Attempt.

Now the difference between these Mis-
sions and those of the primitive Chris-
tians is obvious, as much as some mo-
dern Authors have dared to make the Comparison; they are not even to com-
pare to those of latter Times.

Fath. Naverette writes that in his time there were about five hundred thousand Moors in China; and believes they had not been in the Country above five hun-
dred Years, and that they had consider-
ably multiplied by Marriages: He adds that
When the Mohammedans that many of them took Degrees in the Sect of Literati, but that the rest considered them as Apostates, whence it is plain they thought this Sect incompatible with their Religion.

By what has been hitherto offered, we may pretty clearly discern how the Mohammedans may have at first got into China; and it seems that they did not force an Admittance as elsewhere, but insinuated themselves under the pretences of Trade chiefly; and that the Trade driven by the Upper Tartary was the most usual and expeditious: But we cannot tell exactly what this Rout may have been, because not only our Authors of the middle Ages and the modern Greeks, but also the Arabs and the Persians have under the denomination of Turks and Tartars comprehended many Nations of discordant Manners, Tongues, and Religion, besides that the most able Geographers have never prick'd down the Limits of the Extent they place them in.

They most of them say that the Country of Shash is the boundary of the Provinces subject to the Moslems, and confines upon Turkestan. Then when they speak of Turkestan or Tokarestan, which is the same * they agree in nothing about it,

* Our Author here seemingly contradicts what he asserts in a Passage before, but be here understands that those two were distinct Provinces considered as such, yet as they but
but in saying It is a very vast Province beyond the Oxus and Country of Balk; and that it reaches to Badakshan, which is thirteen Days distant therefrom. In Tokarefshan they place a great number of Nations, which they comprehend under the general Name of Turks; and the chief of them are these. The People of Bujak, free, very barbarous, and their Country twelve Days in Extent: The Najabis, or Nogais, who inhabit a very great Country, a Month in Dimension: Those of Ferak, in a Country of the same Extent; they have a King and are Mohammedans of the Sect of Ali, whose Descendants they pretend to be, and whom they take to be the God of the Arabs.

Then they come to the Tartars, properly so called, whom they write Tatars; cruel, inhuman, lawless and without Religion, except that most of them worship the Sun; in Language they differ from the rest: They speak also of those they say Tagazgaz, a Name variously written, from the aptness of taking one Letter for another, in a Character wherein a Point or two differently placed quite alters the Pronunciation: Others they have, called Hakak; these are free, and worship the

were included in each other, they are to be considered but as one when either of the Names is usurped in a general Sense.

Stars
Stars as did the ancient Arabs, and some of them were Christians: Others, called Hettis, who inhabit a Tract of twenty Days Extent, more polite and ingenious than the preceding: Those of Harkir the same, they had a King greatly respected by them, in whose presence no Man appeared till he had attained his fortieth Year: The Larkavjes, the Cattajes, and some others are as unknown: The Caz, who were Christians, and a very potent People, formerly subject to the Seljukian Sultans; but who waged War with Sultan Sinjar the Son of Malec-Shab, defeated him and took him Captive, tho after a Years Confinement he made his Escape: The Geographers speak also of the Barara or Tabara who possessed a Country of forty Days Journey, among whom there were Christians, Jews, Mohammedans, Idolaters, and Magians or worshippers of Fire: Many more are named in History, the Moguls, the Hiathelites, the Kipjaks, the Alains, the Karis and Markis; in fine many numerous Hoards who were subdued by Jenghiz-Khan, but who before obeyed Ung Khan, whom he overthrew in Battle.

This detail may evince it impossible to know what People our Authors and even the Orientals mean, when they they use the general Denomination of Turks and Tartars. And if in Europe we are at so great a loss to trace out the ancient Cities, and the many Nations whose Names
Names stand recorded in History, we must be infinitely more to seek when we attempt to recover Cities and Countries so very imperfectly known to the Ancients, who have so often changed both Name and Master, and who have been so harrassed and ravaged by continual Wars.

Now, as it may be observed, among the People and Nations, so comprehended under the general Denomination of Tartars, there was a great Number of Christians, not only when Jenghiz Khan erected his Empire but long before this Epoch: For in the History of the Nestorians we read that Timothy, their Catholic, who succeeded Hananjashua, the same mentioned in the Chinese and Syriac Inscription, wrote to the Khan or Emperor of the Tartars and to some other Princes of Turkestan, exhorting them to embrace the Christian Faith, which he did together with two hundred thousand of his Subjects. We may be sure these People were true Tartars or Turks, the same Catholic being consulted by the Bishop, he sent into the Country, concerning the manner how he was to make them keep Lent, and celebrate the Service; they being accustomed to Milk and Flesh, and unused to Corn and Wine. His answer was, that in Lent they should abstain from Flesh; but that during the same they might have Milk as usual; and that as to the celebration in they
they should absolutely provide themselves with Bread and Wine. From that time we, in the Ecclesiastic Notitia of the Nestorian Church, have a Metropolitan of Turkestan, one of Tangut, one of Chonbalig or Cambalu, and one of Cæsargor and Nawakat; as they had Metropolitan they must needs have had Bishops under them; and accordingly we find one called Mar Danba, in the History of Jenghiz Khan; Mar is conferred on Saints and Bishops, and Danba is a proper Name, very common among the Nestorians, but not to signify a Town as Jenghiz Khan's Historian mistakes. The best Arabian Authors agree that Cabul, which they place in an extent of Country they call Bamian, whose Capital was half a Day from Balk, was the last City inhabited by Moslems, tho' pretty much blended with Christians, Jews, Magians, or Worshippers of Fire, and Idolatrous Indians. Now altho' the Mohammedans were very powerful in Chorassan, Chowarazem, the Murawatalbræ or Transoxane, and tho' among the Turks and Tartars, we just now mentioned, there were those who had received Mohammedism; their Number was but small, and unable to extend their Colonies into China, so that tho' in the Course of several Ages some of them may have gone thither by Tartary and have settled, it is more likely the body of them went through the Indies. We have taken notice of the Settlements
tlements they had upon the Coast of Africa, and a Trade had been opened between Persia and China before, by the Canal described by our Authors: But the way was still made clearer for them, by the Indian Conquests of the Gaznavid Sultans, so called because the Seat of their Empire, which lasted one hundred and fifty Years, was at Gznaab, a City which some Geographers make the Capital of a Province of the same Name, while others place it in the Country of Bamiyan, and others in Zablestaaan or Gour: For we cannot too particularly inform our Readers who have not applied to the Oriental Tongues, That the Eastern Geographers, even those who are cryed up for their Accuracy, are seldom of one Mind as to the Division of Provinces. This first of these Sultans was Sabatfakin whose Son, Yaminaddulet Abulkasem Mahmoud, began his Reign in the Year of the Hejra CCLXXXVII and of Christ DCCCXVII. The Arabian Historians and the Persian write that he compelled a great many Indians into Mohammedism, and among other things it is observed that he took the City of Sumnat, upon the Sea Shore, where there was an Idol which he ordered into Pieces. It is plain also that during the ceafelets Wars between these Sultans, and some others with their Neighbours, several of them, after a Defeat, took Refuge in the Indies. Whence this Part swarmed with Mohammmedans, and
They went to China then partly by Land through Turkestan, and by Sea from Siraf, as we read in our Authors, to whom almost alone we are indebted for this Information. The System of Bergeron, and some Moderns that have followed him, is grounded upon a false Supposition That the Arabs knew and used the Compass a long time before us, a Notion countenanced by our latter Accounts of China, that tell us the Chinese had that piece of Knowledge, which is an empty Assertion. Our two Authors report that Siraf was the Boundary of the Chinese Navigation, and that they steered the same Course the Arabs did; creeping almost continually along Shore, and keeping the Land aboard as much as possible. So that the great number of Mohammedans at Canfu, when that City was sacked, had increased there by the means of Merchants from Persia and Syria, partly by Sea and partly by Land, who there enjoyed the free Exercise of their Religion, as well as the Jews, the Christians and Indians.

It is observable That the Mohammedans never attempted to spread their Doctrine in China.
first went to CHINA.

Etin in China, as they had done in other Parts; either restrained by the Laws which made it Penal, or unable to win over the Chinese who may have been more hard to convince than were afterwards the Kings and People of the Neighbouring Islands, who professed Mohammedism before the Portuguese found out the way to them. The Mohammedan Missionaries have never been numerous, and of the great number of Saints of their Sect, concerning whom they have long and tedious Stories, not one Soul ever exposed his Life in the Propagation of Mohammedism. This abominable Sect was established by Violence only, by Slaughter, and the Horrors of War, and thus was it that it diffused itself over all the Countries subdued by Mohammed and his Successors. Thus was it that Yaminaddul Mabmud the Son of Sabaftakin conveyed it into a part of the Indies he conquered, since when it has insensibly over-ran the Country, but especially since the Mogul Emperors, descended of Tamerlan, have made public profession of it: Notwithstanding which, there are still a great number of Idolaters in Indostan, and in our Days there are many Raja's or Indian Princes who adhere to their old System, as do also most of the Pataus or Nobles, the Banians or Merchants, and the body of the common People.

By our last Accounts there is a great number of Mohammedans in China, and Navarette writes That in his time they were

The number of Mohammedans in China.
When the Mohammedans were computed at above five hundred thousand, which is sufficiently confirmed by our French Missionaries. These assure us the Chinese Mohammedans take no Degrees, as do the rest of the Literati, to qualify them for Poets; and that this they observe out of a Religious Principle, thinking it unlawful to perform the Chinese Ceremonies, so long the Subject-matter of Dispute, and which, after a Deliberation of almost seventy Years standing, have been at length condemned by the Holy See. By several Accounts we are also informed that the Mohammedans who do take the Degrees, are rejected by the rest as Apostates, so that they on their part quite renounce the Mohammedan Faith, retaining nothing thereof but the aversion they have contracted to Swines Flesh.
AN INQUIRY CONCERNING
The Jews discovered in CHINA.

OUR Authors observe that in the general Devastation of China, and particularly when Canton was taken, a great number of Christians, Jews, Mohammedians, and Pahsis [ Parsees ] were put to the Sword. In the preceding Inquiries we have discussed the Origin of Christianity and Mohammediism in this Country; but it is impossible to speak to positively concerning the Jews there; for the History of the Country affords no Light to guide us in this Research, the Chinese for the most Part, as is said, omitting all foreign Matter, or what relates to Strangers; and, if we may rely on the Testimony of the most learned Jesuits, their History is quite silent as to the Subject we are now upon: And yet there is a great number of Jews in China, as may be gathered from our two Authors, and
the rather as they are still in several Provinces, but particularly in the Trading Cities.

Fath. Matthew Ricci, whose Work contains the first genuine Informations we had concerning China, left behind him in his Memoirs, from whence Trigaut compiled his Book, *De Christiana Expeditione apud Sinas*, a very remarkable Story to our Purpose. A Jew of the City of Caisamfu, the Capital of the Province of Honan, coming to Pekin to take his Degrees, and hearing that this Stranger and his Companions adored one only God, and abhorred the Superstitions of the idolatrous Nations and the Mohammedans, had the Curiosity to pay him a Visit. Fath. Ricci conducting him into the Chappel, he there saw a Picture of the blessed Virgin with the Infant Jesus in her Arms, and a St. John near at Hand, and taking them for Rebekah, Jacob, and Esau, thought he knew them: And after the same Manner he guessed at Sight of the four Evangelists. The Father put several Questions to him, and by his Answers understood he professed the Old Law; and that he acknowledged himself an Israelite, and not a Jew: Whereupon Father Ricci concluded him a Descendant of the Ten Tribes carried away into Captivity, and dispersed over the uttermost Parts of the East. He shewed him the Bible of Philipp II. printed by Plantin, and this Jew knew the Hebrew Characters but could not read them.
He related that in the City whence he came, there were ten or twelve Thousand Jewish Families, who had a good handsome Synagogue, which they had lately rebuilt at a considerable expense: That for five or six hundred years they had there preserved the Pentateuch written upon Rolls, which they held in great Veneration: That at Hanghou the Capital of the Province of Chequian, there was still a greater number of Israelites and a Synagogue; That some also there were in other Provinces, but, that being desitute of Synagogues, they were greatly decreased in number. We are told, that this Jew in pronouncing some Hebrew Words differed from our manner, as in Hierusalem and Moesia: He informed them that some of his Countrymen understood Hebrew, and among the rest a brother of his: That for his part, having, from his youth up, applied himself to the Chinese Literature, he had neglected the other: He frankly confessed, that for this reason he had been deemed unworthy to enter the Synagogue, by the person who was chief of it: But that he was not very solicitous about his exclusion, provided he obtained his Doctors Degree.

It were to be wished that Ricci or some other Missionary had been a little better acquainted with Hebrew; for by the reading of their Books, they might have known the difference between thefe Copies which must have been ancient, and those at present
sented in the Hands of the Jews. Bernier is of Opinion there may have been of them in the Kingdom of Kashemir; and cites some Letters which Father Busæus the Jesuit, who was at Dehli, received from a German Jesuit at Pekin, which informed him he had seen some who had preserved Judaïsm and the Old Testament; who knew nothing of the Death of Jesus Christ, and who would have made the Jesuit their Kakan, if he would but have abstained from Pork. Now this Jesuit was Father Adam Schall, who lived above fifty Years in China with great Repute, being a Mandarin of the first Order, and President of the Tribunal of Mathematics. He during his long Abode in the Country, by his Interest and by his Understanding, as well as his Successors in the same Employs, might have discovered something more than we have concerning the Jews in China; but they have neglected the Thing. It only appears, by what Fath. Trigant writes, That their Number was not very great, and that it rather diminished than not, because many, to qualify themselves for Offices, conformed to the Religion of the Country: And it is remarkable that the Jews excluded those who applied themselves to the Chinese Studies, which were necessary to attain to their Degrees; by which it is plain they thought the Practices of the Literati not free from Idolatry; and the Mohammedans, who were more in Number, thought the same Way, and no one of them could take his Degrees.
Degrees without renouncing Mohammedism.

Father Ricci who thought these Israelites of Caucasus might be some Remains of the ten Tribes translated by Shalmaneser, does not seem to be much out of the Way. Benjamin the Jew relates that in the Country of Nisapor there were some who pretended to be of the Tribes of Dan, Zebulun, Asher, and Naphtali: But we want many particulars to enable us to judge what there may be in this Notion, or whether it is a mere Conjecture or no. We should have their Books, we should know which they admit and which they are not acquainted with: For the Israelites of the ten Tribes could neither have nor acknowledge the Books of the Prophets which so severely reproach the Kings and People of Israel with their Idolatry; no more than what was written during and after the Captivity. Wherefore what Father Trigaut relates of the Jew, That he rehearsed the Stories of Esther and Judith, gives us to understand that he knew those Books of Holy Writ, which had been impossible if he had not been acquainted with the other Jews.

But what Ricci says of the Story of Judith must not make us suspect his Veracity, because that Book is not in the Hebrew Canon; for the Jews had some Knowledge of it as appears by de Vossin’s learned Preface on the Pugio Fidei, and by the Hebrew Translations of it that have been
been printed; and what is more, the Jews of Persia have a Version of it in the Language of that Country, whence it may have reached China.

Father Ricci afterwards sent a Brother Jesuit, a Chinese born, to the City of Chiangsu, to inquire into the Truth of what the Jew had reported, and he found things to be exactly as he had said. He procured a Copy of the Beginning and Ending of the Books these Jews had in their Synagogue; and upon collating these Copies with the Hebrew Pentateuch, there appeared an exact Conformity of Passages and Characters between them, excepting, says Trigaut, that, according to the ancient Custom, these Jews had no Points. The Conformity of Character is a most certain Proof that these Books were not of the first Antiquity; and the Observation added, That they were written without Points is no Proof at all; for at this Day the Pentateuchs written upon great Rolls of Parchment, as the Jews have them in their Synagogues, are destitute of Points. So that from such uncertain Documents it is impossible to say whether the Jews went to China soon after the Transmigration of the Ten Tribes, or whether they came afterwards, as did the Christians and Mohammedans, which is most likely to have been the Case. For without enlarging on this Subject, we on all Sides learn That since the Destruction of Jerusalem, there is hardly a Country where they have not been
in great Numbers, besides those who were in Persia and Egypt before that Time.

Before Mohammedism there were whole Nations of them in Arabia, as may be proved by many Passages of the Koran, where they are mentioned. We have the Contest of Gregentius, Bishop of the Saracens, with a Jew called Herbanus, and by the History of his Life in the Greek Menologies and other Authors, we understand that he was sent to Elebaan, King of Ethiopia, who was then at War with the Jew Dunaan, King of the Homerites, a great Enemy to the Christians, by the Arabs called Dunaas. But it is impossible to gather any help from the Mohammedan Authors about these Affairs; for all their Histories of the Times before their Prophet, are a Heap of gross Fables without the least Authority. We must therefore confine ourselves to the Time thereabouts, and to their Historians who have written since the Rise of their Empire.

The Jews were persecuted by the Christian Emperors, and especially by Heraclius, who put a very great Number of them to Death, because, say the Arabs, he was admonished to beware of a circumcised Nation, from whom he had every Thing to dread: This he construed of the Jews, not dreaming of the Arabs, who were many of them circumcised, as were afterwards those who followed Mohammed; for all the Arabs were not so. This drove a great Multitude of Jews into the Dominions
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nions of Persia, where some of them had been ever since the first Captivity; and History informs us that they often stirred up those infidel Princes against the Christians: But they afterwards enjoyed more Liberty under the Mohamme-
dans, who never disturbed them in the Exercise of their Religion; which was the Reason they multiplied greatly in all the Provinces of the East. And when the City of Bagdad was built by the Kalif Almansur, and became the Capital of the Mohammedan Empire, the Jews settled there, and became very wealthy, and very potent.

They thrived by various Means; many of them cultivated the Sciences, particularly Philosophy, Astronomy, and Physic; others concerned themselves with Trade, in which the Nation has ever been very industrious; and some got into the public Revenues and Customs, as Receivers and Inspectors. In a Word, they became so numerous and so potent, that as the Christians had obtained the Privilege to have their Patriarchs, they obtained almost the same for a Chief of their Nation they called Rosh Haggola, or Haggalut, whence the Arabs have their Ras al Falut, or Prince of the Exiles, who exercised the same Jurisdiction over the Jews the Patriarchs did over the Christians.

This is what Rabbi Benjamin is very diffusive on, but with too much exaggeration, after the Manner of the Jews, saying he had
had a plenary Authority and a kind of Prerogative over those of his Nation. Some Jews by this imaginary Prerogative of their Chiefs, have thought to elude the genuine Drift of Jacob's Prophecy, *The Scepter shall not depart from Judah:* But Constantin l'Empereur in the Preface to his Translation of Benjamin's Travels, takes Notice of some Passages of this kind, and refutes them very solidly; for not to mention that all their Authors agree they have had no Prince of the Line of David to govern them since the Destruction of the second Temple; the Testimony of Travellers, Ancient and Modern, confirm this Truth beyond all Contradiction: But the Jews for want of Proofs have embraced and ever made a great Stir about the first Reports which have from Time to Time prevailed of Jewish Princes that have been laid to be discovered in far distant Parts.

One of the most remarkable Instances of this kind, was upon the first News that arrived in Portugal of the Discovery of the Prester John or King of Ethiopia. Those who had been sent out reported that this Prince was of the Race of Solomon, that all his Subjects were circumcised, that they kept the Sabbath, that they abstained from the Flesh of Swine, and that they observed many Jewish Customs: And as there were two Jews among those who went on this Discovery they failed not to magnify every Object to their own People, who wanted nothing more
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to satisfy them there was a Jewish King in
Africa, whence they deduced every Conse-
quence that could flatter them. Thus Rabbi
Isaac Abarbinel, who was then at Lisbon, did
in some Parts of his Commentary upon
the Prophets, recur to the first Accounts the
Portuguese gave of the great number of
Jews they found in the Indies. The Jews
of Constantinople there printed a Spanish
Translation of a pretended Letter from
Prester John, in Hebrew Characters, and
disserfed it about every where in different
Languages. But the Jews did not long
enjoy their Dream; for the Portuguese, go-
ing into the Country, found that as much
as the Ethiopians were wedded to certain
Judaical Practices, in which some Writers
have in vain endeavoured to justify them;
they were nevertheless Christians.

But, to drop this delusory Prerogative, it
is certain the Jews have for many Ages
swarmed all the East over; Persia is full
of them, and they had a Synagogue at
Modain, the ancient Seleucia of the Par-
thians, out of whose Ruins Bagdad was
partly built; and when the Jews removed
to this new City, they became very
powerful, and obtained of the Kalifs such
Privileges as differed but little from those
the Christians were allowed. And particu-
larly they attained to the Honour of
having a Chief, the same the Arabs call
Ras al Jalut, so much talked of by Benja-
min and Abraham Zacut, the Author of the
Jukbassin. Some learned Men of our
own
own Times have doubted of what the Jews relate of the Ceremony of Installing this their Magistrate, but it is very true; and ought not to be reckoned a slight ensign of Sovereignty. We read in the History of the Eastern Christians, that it was the usual Custom for the Mohammedan Princes to leave them the free Choice of their Patriarchs; but the Person elected could not be invested with this Dignity, till approved by the Sovereign. There were even Canons which made it unlawful for Bishops to inaugurate or inthrone a Patriarch till his Election had been confirmed in public Form, which these Christians wisely ordained to obviate such Inconveniences as have frequently taken Birth from the Ambition and Jealousy of some private Men. Wherefore, before they Consecrated or installed a new Patriarch, they, besides the Conge d'Elire, usually brought him into the Sultans Presence, or to the Governor of the Country; and when the Election was confirmed, the new Patriarch was in great State conducted to the Church, or the Patriarchal Palace.

We find many Instances of this in the History of Egypt, and in that of the Catholics or Nestorian Patriarchs; while nothing of the like is recorded of the Jewish Chief. But as they were very rich, and oftentimes very powerful at the Courts of these Mohammedan Princes, where every Thing gave way to Gold, it is very likely they obtained much the same Honours

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conferred on the Christians. Accordingly if we examin the Recital of Abraham of Salamanca, and some other Jews; as Benjamin and others since him, it will be perceived these Cases were almost the same. It is impossible to suppose their Writings are fabulous; they do not prove That the Princes of the Exiles held any Sovereignty over their own Nation, nay, their best Authors ingenuously confess there was no such Thing, if we except private Regulations and Orders among themselves. So that they were not much better than Chiefs of Synagogues, or of the Sanhedrim of latter Times, and considerably inferior in Authority to the Patriarchs, when it hapned that the Prince confirmed the Election.

The main Difference between the Christian Patriarchs and the Jewish Chiefs, was, The former were invested with a Power over all the Churches within the Limits of their See, and such a one the latter seem not to have enjoyed. For what Abraham of Salamanca, and Benjamin say, That at Bagdad he was ushered in by the Title of Son of David, when he made his Entry, so proclaimed by the exulting Voices of the Croud; is in the first Place not much to be relyed on from such Hands, and, in the next, is but a feeble Proof of any Sovereign Power resident in the House of David. And besides that the Jews themselves confess There is a very great Confusion in their Genealogies, there
is hardly a County where there have not been Families who boasted of a Descent by that Line. The famous Isaac Abarbinel was of this Number, who has been so kind as to let us know that a Branch of the House of David migrated into Portugal, and that it was his own; this reflected an Honour on them from the Jews, but void of all good Authority.

It were needless then to recur to their Fables, now a-days sufficiently known, to inquire after their Origin in the East and at length in China. It is very likely some remains of the Ten Tribes existed in the Upper Aha. Isaac Abarbinel cites Letters from Jews in the Indies who laid claim to that Descent: But as they had Communication with the rest, they most certainly conformed with them; so that tho' we had any particular Tradition, or Account of a Custom, handed down to us by the former, this Medly would only puzzle us the more; and in Fact we find that almost all the Eastern Jews, mentioned in Histories, agreed with the rest in their Observance of the Law, and in the Reading of the sacred Books, excepting certain Things we shall mention in the Sequel.

We are assured by all Authors, that are come to our Knowledge, both Christian and Mohammedan; and by all Travellers, both ancient and modern, that the Jews have been found in Persia, in Cossar
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raffan, in the Mawarahabre, and in the Provinces farthest remote and nearest bordering upon China, as well as in Africa, not to speak of Egypt, where they have been always very numerous. Antony Tenreyro, a Portuguese Gentleman, the first that travelled from the Indies to Europe by Land, whose Book was printed at Coimbra in the Year MDLX, found of them at Lar, and other Cities of Persia in his way. Abulfeda often observes there were Multitudes of them in the Indies, especially at Calayata and Cingala; as also at Coulam, according to Marco Polo. Nureiri speaks of them at Modain as being so powerful that in the Year of the Hejra DLXXXIII, of Jesus Christ MCLXXVII they had a warm contest with the Mohammedans. At Cockin there was a Jewry, where, according to Diego de Couto, they spoke the ancient Tongue: There were also great numbers of them all over Malabar, where they quite peopled some Places.

It is certain also that for many Ages past they have been very numerous in Persia, and all the Provinces which formerly depended thereon, or that at present belong thereto; and in all the Parts where the Persian Language is spoken, as it is in almost all the Dominions of the Mogul. This is confirmed by the Versions of the Scripture the Jews have made into that Tongue, of which the Pentateuch only was printed, in Hebrew Characters,
at Constantinople in the Year MDLII. But there are almost all the Books of the Bible of this Version in Libraries, and particularly in Mons. Colbert's. The printed Version is by the Jews themselves supposed to be the work of one Rabbi Jacob, a native of Tus, a famous City in Georgia. We have another to the full as good; and this as well as those of the other sacred Books is in Hebrew Characters, a Verse of the original preceding a Verse of the Version, just like the Chaldee Paraphrases in Manuscript. The Version of the Psalms, which John Baptist Vecchieti, a Florentin Gentleman, got copied at Ormuz in the Year MDCCCVI, and which I have among my Books in Persian Characters, is from three very ancient Copies, in Hebrew Letters, whose various Readings are between the Lines of the Text. This is what Vecchieti has taken care to observe at the end of the Book, adding That this Version is the more to be esteemed as it has some old Words used by Parduschi, Azraki and other Poets, which being now obsolete prove its Antiquity.

And what still farther corroborates this: In these Copies, in Hebrew Characters, you have none of the Corrections and Variations the Majorets have introduced into the Hebrew Text, now in the Hands of the Jews, and much fewer of those various Readings called Kari or Katib, as I have particularly remarked in the
Sapiential Books which I have in Manuscript, as well as in Esther.
Again, the same Persian Jews have Books in their Tongue which the others reject, as the Prophecy of Baruch, the History of Tobit, and the Additions to Daniel, which are not in the Hebrew. Many Conjectures might be raised upon this Foundation, but nothing certain can be thence deduced, no more than from what little we are told by the ancient Authors above cited. For the Antiquity of these Persian Translations tho' very great, is not sufficient to determin whether or no they precede the Revision of the sacred Books by the Masorets; and, indeed, that they did not precede them appears plain by the Version of the Psalms, which tho' in some Passages it varies from the Masorets, there are important Passages where it follows them: The first is in the 21 Psalm the 22 according to the Jews, and the 18th Verse, where the Jews instead of Reading יִרְדָּן fode-runt, as do the Septuagint and Vulgate, read יְרוֹמַך' sicuit Leo. The Persian reads the same. In the 144 or 145 Psalm, which is Abecedary, the 14 Verse is wanting in the Hebrew, tho' it stands in the Septuagint, the Vulgate and the Syriac Version which is very ancient, but is not in the Persian. As the Syriac is from the Hebrew Text, and as there is not the least Appearance that it was reformed by the Greek, it bids fair to have been once
once in the Original Text. For there is no Cause to be well assigned why in a Psalm, whose Verses are in Alphabetical Order, there should be one Verse wanting, and we not be able to guess at any Reason for it; and especially as nothing of the like is to be observed in others of the same kind. As old then as the Books in the Hands of the Jews of Persia, and the most remote Provinces of the Upper Asia, where the Persian Tongue was spoken, may have been, they cannot have been so old as the Tramigration of the ten Tribes, nor even as the last Dispersion, when Jerusalem was destroyed, seeing their Books conform in such Essential Points, as these we have noted, with those revised by the Masorets.

It is most likely then that the Jews got into China as into all other Parts, and that they may the more easily have done it, if true it be, as Benjamin says, That there were about fifty thousand of them at Samarcand, from whence they may have travelled into China.
WHAT our Mohammedan Traveller, in the first Account, tells us of the Chinese, that they have no Skill in the Sciences, must seem so extraordinary as to make us doubt every Thing else he says, after so many Elogies the Modern Travellers have lavished upon the Philosophers and Philosophy of China. We might at first imagin that illiterate Merchants could not perceive what has been since discovered, and that therefore we are not to mind them when they presume to go out of their Reach, but listen to the learned Men who know better. But it is not the Missionaries only that may be suspected of having talked a little too largely of the Wit and Learning of the Chinese, who have so done under a Notion of discovering such Truths in the Books of Confucius, as might dispose them to embrace the Christian Faith: For Isaac Vossius, a Man of great Erudition, has been more prodigal of his Commen-
dations
A Dissertation on the, &c.

dations than any Body else; * If any Man, says he, should collect all that every Nation which is or has been, has invented, tho' they have all brought forth very great Things, the whole together would not be more excellent and various than those exhibited by the Seres alone, by the Portuguese improperly called Chinese. This is the Opinion of a Man that was never in China; that was unacquainted both with their Tongue and their Books, but by Translations he could be no Judge of; and who, as some of his Friends say, was ready to believe every Thing, true or false, that could be told him concerning China and the Chinese. Now the Arabian Authors of these two Accounts had been in the Country it self, had probably some Knowledge of the Tongue, and consequently were better able to judge of the Chinese Learning than Vossius with his ex- cessive and ill founded Prepossession. But let us see whether these Arabs knew enough of what Men call Learning, to qualify them to pronounce the Chinese Strangers thereto.

Our first Voyage was made in the CCCXXXVIII Year of the Hejra, which corresponds with the Year of Christ DCCCLI.

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and
and DCCCLII. Before that time of Day the Arabs had entered upon the Study of Philosophy, Astronomy, Geometry, Physic, and Natural History by the help of the Greek Books translated into Arabic in the Reign of the Kalif Almamun, the Seventh of the Abbassids, who dyed in the Year of the Hejra CCXVIII, of Christ DCCCXXXIII, having reigned Twenty Years and some Months; and there were some old Translations before his Time. The Sciences contained in these Books are those our Arabs mean, and when they assert them unknown to the Chinese, they advance no more than succeeding Ages have confirmed, as it were no difficult Matter to prove.

Philosophy, as defined by the greatest Names of Antiquity, is the Study and Knowledge of Things Divine and Human, their Causes and Effects. We were formerly told Wonders of the Chinese Philosophy, contained in the Works of Confucius and Mencius; but the Translations we have of them, put it into our Power to judge for ourselves.

To begin with their Metaphysics, What can a People know of this kind, who have no Idea of the Sovereign Being, or any Name for him in their Tongue. Before the Disputes which so long perplexed the Court of Rome, nothing was more universally granted; Father Martini himself saying, It is a wonderful Thing the Chinese should never talk of the Prime and Supreme Author of all Things; for in their Tongue, rich
as it is, there is no Name for God. Indeed, they often use the Word Xangti to denote the great Ruler of Heaven and Earth.* Again, we have a demonstrative Proof of this in the Chinese and Syriac Inscription discovered in the Year MDCXXV, and printed in the China Illustrata: For the Syrians, who erected it as a lasting Monument of their Mission, having been then one hundred and forty-six Years in the Country, could not be ignorant of the Tongue, and could they have found any Word in Chinese to express the Sovereign Entity, they would certainly have used it rather than their own Alobo. They did then as the Spaniards have since done in America, who were obliged to use the Word Dios when they instructed the Indians, who had no Idea of the Supreme Being, or Name to call him by. And all that has been since produced in the Progress of this long Contest, to make us believe there are some Words in the Chinese Books that may signify God, has been so solidly confuted, that it is not worth our Notice. All the figurative Expressions borrowed from the Heavens and the Sun, which some would have to be pregnant of a Mysterious Sense, and applicable to God, proves nothing in

favor of the Chinese; for the same are common to the Americans, even to the most barbarous Iroquois, who certainly had no Notion of God. We might hearken to a well meaning Missionary, who, having never studied the Ancients, should be caught by such Ambiguities, and fancy the Ancients had never once thought of any Thing of the kind; but it is hard to conceive how a Man of such vast Reading as Vossius, should take it into his Head That the Pythagoricians, the Platonicians, Aristotle, and almost all the other Greek Philosophers, the Epicureans excepted, have not spoke of God more intelligibly and conformably to Truth than Confucius and all the Chinese together.

As for the Origin of the World, Father Martini tells us they had various Opinions about it, all absurd, false, and common to other Nations; some believing it Eternal, others thinking it the fortuitous Work of Chance. Now can it be justly said That the ancient Greeks and Romans, informed only by the glimmering Light of Reason, did not treat more sagely upon this Subject? But it is observable that Vossius does not exclude the sacred Writers, not Moses himself, who in a few Words has taught us more Truths concerning the Origin of the World than all the Philosophers that ever wrote. We may judge what a Sort of Philosophy that must be, which is destitute of all Idea of a Supreme Being, and which knows no more of the Creation
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Creation of the World than is borrowed from the wild Extravagancies of Poets, and borders upon the Atomic System of Democritus and Epicurus.

The two Principles which Father Martini calls Yin and Yang, the one, as he continues, Hidden and Imperfect, the other, Manifest and Perfect, are the same the Manichees admitted, the one Good the other Evil; for this Doctrin has of old Time prevailed in the Indies, and over the East, whether it sprung immediately from Manes himself, or whether it is of Indian Growth, and transplanted into China as some Persian Historians relate.

The Story of the Egg, whence Puoncu, their first Man, and all Things else were formed, was, as some take it, nothing unknown to the old Greeks and Egyptians; but if it was originally of Chinese Extraction, it would not be much for the Honour of their Philosophers: For the very name Thought came into the Head of the Iroquois, who, as some Persons of great Sincerity report, believed That in former Times an Egg fell down from Heaven, near the Huron Lake, that falling it broke to Pieces, and that of the White were produced Men, and of the Yolk Catsors. Their other Notions about the Birth of the World, according to several Authors, which the Moderns have endeavoured to embellish by allegorical Explications, are by no Means original, being known to the Greeks and Egyptians: But nor the one nor the
the other of these Nations had them from the Chinese, with whom they never had any Intercourse; for not one of Philosophers who travelled to the remotest Parts of the Earth to seek Instruction, ever went to China; whereas many of them went to Egypt, to Chaldea, to Persia, and to the Indies, to consult the Sages of those Parts. It is very likely then that most of these Opinions which are ascribed to the old Chinese Philosophers, came to them from the Indies and Persia, as they had Commerce with those Countries; and that the superstitious Worship, so general in China, at least among the Bonses and common People, they had from the Indies, as even those confess who speak of them in the most advantageous Strain.

Their Table of the Combination of Lines, to the Number of Sixty-four, is a pretty useless Obscurity, whence you may deduce just what Sense you please; but besides that it teaches nothing, it were easy to perceive it is a confused Copy of some Fragments of the Timaeus, and other Writings of the Pythagoricians: This is what Father Martini frankly confesses, when he speaks of the Book they call Yexing, "* which is, says he, wholly taken

* Habent Sinæ librum Yexing diffam qui totus in illis figuris explicandis est, magni apud eos pretii obscuri arcanae, quas in illis latere sibi persuadant. Mihi quaedam Philosophia Mystica videtur esse Pythagoricæ; persimilis; et multis fæculis prior; quippe qua initium habitat à Phibio. Martinus. Hist. in p. 16.
up in explaining these Figures. They value it at a high Rate imagining it replete of many wonderful Secrets: But to me it seems, continues he, a sort of Mystic Philosophy somewhat like that of the Pythagorics, tho' many Ages the more ancient of the two, it being as old as Fobi.

This Antiquity being vouch'd by the Chinese only, is not much to be relied on; but tho' it were as far backward as these Moderns would have it, we must grant it can add no Sanction to so frivolous a System as this. But when we are afterwards told That the Chinese Philosophers pretend thence to derive not only the Principles of natural Philosophy, but the Rules also of Morality; it is almost impossible to think those who give out such Dreams, are in earnest with us. And what we elsewhere learn concerning the several Notions of the Chinese in the Philosphic way, is not a whit better, nor can we entertain any very great or very favorable Opinion of a People who talk of five such Elements as Metal, Wood, Water, Earth, and Fire.

It is Plain that the very best of the Chinese Metaphysics and Physics is by no Means comparable to what was taught by the ancient Philosophers, both Greek and Barbarian: That even their Fables cannot be said to be all their own, they being to be found in other Hands and that
A Dissertation on the this wonderful way of Teaching they had from the **Indians** and **Persians**.

This is self-evident from their Doctrin of a Metempsychoysis which was very universal, as it still is with the **Chinese**. They have no rational Idea of the Immortality of the Soul, and a great Part of their funeral Ceremonies evince they have no System of Tenets upon so important an Article, the very Basis of all Religion.

The Guardian Angels they revere so superstitiously, are no other than **Genii**, Good and Evil, concerning which there are numberless Stories in the **Persian** and **Arabian** Writings. Fath. Martini says the **Chinese** call them **Teche**n, the very Name the **Arabs** give them; the **Genii** of the **Latins**, and the **Daemons** or Spirits of several Classes or Orders, of whom **Jamblichus Porphyry**, **Plotinus**, **Eunapius** and others have written such and so many childish Things, as are a Scandal, to Philosophy, and quite foreign to true Religion.

In short these great **Chinese** Philosophers were such Novices in Philosophy that they admired the Abridgments of the Schools, and among the rest That of the Professors of **Coimbra** which the Missionaries translated for them; but they were no ordinary Men that admired these Works, they were **Literati**, who, versed in the Books of **Mencius** and **Confucius**, acknowledged their Philosophy very imperfect.
feet in comparison of that. What must they then have said if they had been informed of the great Truths to be found in the Writings of the old Pythagoricians, of Plato, and even of Aristotele, more happily and Usefully express than the small Number the Chinese have, which are not to be understood but by Paraphrases as obscure as the Text it self, and which it is oftentimes difficult to reconcile together. Father Intorcetta, Martini, Rougemont, Couplet, and others have given us Translations of some of Confucius's Tracts, and their Classics, in which you must eternally help the Letter, and great Differences there are between these Fathers and what is cited by Navarette and other Missionaries.

Vossius does not much insist on their Philosophic Discoveries, but for Physic he cries them up to the Skies, and particularly for their Observations on the Pulse: he would have it that Galen, who treated the Subject very amply, was quite short of them: "The Chinese, says he, "not only feel the Pulse in one Part, "but in several, and that, for a consider- "able Time; which done, they are so "sure of the Disease that they tell all "the precedent Symptoms to a nicety." Fath. Grueber was a Witness to this, and told as much to the Sieurs Lorenzo, Magalotti and Carlo Dati; but added, that the Medicines prescribed to him thereupon, were so improper for his Disease that he soon
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soon lost all esteem for the Chinese Practice. This Treatise on the Manner of Feeling the Pulse is turned into Latin; and Vossius Reading it, broke out into his Praises of this his favorite People: But very able Physicians have considered this Work and made no great Account of it, nor thought the Observations of any great Use. But were they as useful as is supposed, it must be granted That a Knowledge of the Pulse is but a middling Part of Medicine; and hitherto the Chinese have afforded us nothing to make us fancy they are as well acquainted with the Principles of this Art as Hippocrates, or that they have better explained them than Galen, and the other Greek and Arabian Physicians.

They say the Chinese perform wonderful Cures with Simples; and so they may, tho' Grueber and the rest do not say much in behalf of their way of treating the Sick. But in this they do no more than the most barbarous Savages of America, who perform astonishing Cures as well in the Case of Wounds as of Diseases. Nor do we understand That the Chinese have been guilty of any great Improvements in Botany, and still less in Chemistry; but tho' their Books were richer this way than we imagin, we should, before we reason as Vossius does, inquire if these Books are old, or whether they may not have been touched up by the
Missionaries as well as their Astronomical Pieces, which is now time to speak of.

It is upon this Subject that our Moderns have expatiated the most, pretending That the Chinese Astronomical Tables, their Cycle of sixty Years, and the Celestial Observations in their History, are a standing Proof that they have surpassed all other Nations in Astronomy. This Notion gained considerable Ground, when Fath. Couplet brought Home these Astronomical Tables, which had never before been seen in Europe.

They were first examined by Cassini and Picard, who finding them to agree to a Minute, with the Tables of Tycho Brahe, began to mistrust them a little; and speaking of the Thing to Fath. Couplet, who was a very sincere Man, he ingenuously told them That the Tychoic Tables being by all Astronomers allowed to be the most exact, his Brethren had reformed the Chinese Tables by them; which I have since heard him say myself.

In the Year MDCLXXXVII the same Father printed his Abridgment of the Chinese Chronology, together with the Cycles and some Astronomical Observations, particularly that of the Conjunction of the five Planets in the Constellation the Chinese call Xe: But Cassini undertaking to Calculate this Phenomenon, discovered an Error in it of five hundred Years; and the like in the Observation of a Win-
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ter Solstice, made, according to Martini,
MMCCXLII Years before the Birth
of Christ. This is to be seen at the end
of De la Loubiere's Account of Siam, prin-
ted in MDCXCI, where also you have
Cassini's Opinion of the Chinese Tables.
"This Agreement between the Chinese
and Tychoic Tables, almost to a Mi-
minute, makes us believe they were cal-
culated by the Jesuits who have for
a Century past referred to China, and
not by the Chinese. For if they were
not indebted to the Tychoic Tables,
how is it they so exactly tally with
each other? Our Astronomers of this
present Age, cannot well agree to a
Minute in the Places of the fixed Stars,
and we all know that between Tycho's
Catalogue and the Landgrave of Hesse's,
undertaken at the same Time by ex-
cellent Astronomers, there is a difference
of several Minutes. It is not likely
therefore That the Chinese Observations
should almost always agree with those
of Tycho to the same Minute. The
Judgment of this great Man may teach
us what to think of these Astronomical
Tables which have tempted some People
to prefer the Chinese to all the Ancients
and Moderns.

To this Decision of one of the greatest
Astronomers of this Age we may add a
very natural way of arguing which every
body may understand: First, The Manda-
vin Presidents of the Tribunal of Ma-th-
thematics, whose Business it was to fix their Calendar, succeeded so ill therein, that notwithstanding all their Interest and Intrigues, they were obliged to transfer the Task to the Missionaries, who were odious to them, both as Strangers and Preachers of a new Religion. The Chinese were first set right by Fath. Matth. Ricci; but a few years afterwards they were never the wiser; so that Fath. Adam Schall was again obliged to reform their Calculations, and in spite of them became President of the Mathematic Tribunal, and Mandarin of the first Order, as were afterwards the Fathers Verbeist and Grimaldi. It is farther to be observed, that these Missionaries and their Successors, were not profest Mathematicians, or known for such in Europe; and yet they were able to discern and confound the Ignorance of these Chinese Astronomers on whom it was so incumbent to consult the Honour of their Nation, and keep themselves in Authority. The most rational of them were those, who, confessing their Ignorance, studied Euclid's Elements, Clavius's Sphere and some other Tracts, under the Direction of the Missionaries; and these they read with astonishment, which had never been the Case of those who had but the least smattering of the Mathematicks.

We are now to discuss the Grand Point, and that is the Antiquity of the Chinese Astronomy, this is the most boasted by those
those who undertake to raise the Chinese above all the Nations that are or have been: Now for the famous Cycle of sixty Years, in which Martini and Couplet have ranged the principal Facts of the Chinese History, and the Succession of their Emperors. Father Martini led the way, and Couplet trod in his Footsteps. We are at a certainty about this Cycle from a Tract ordered by Ulug Beig, a Tartar Prince, deeply versed in Astronomy, who implored very able Mathematicians to compile the Astronomic Tables we have in several Libraries. John Greaves, a learned Englishman, who was both a great Master of the Oriental Tongues and an excellent Mathematician, did in the Year MDCL print a Treatise, of this same Prince's, Of the various Epochs and their Computations. Therein the Chinese Epoch is called the Cataian or Ignrian, which equally comprehends the Chinese, and the Tartars all over the vast Continent of the Upper Asia; and Goliath in Conjunction with Martini have shewn That the Cathayan or Cauian Names therein, are Chinese. This same sexagenary Cycle is, by our late Informations, used in Siam and the adjacent Countries, who may have borrowed it from China.

The Greeks had several Periods of Years; but as they do not seem to have been known to the Arabs, the Persians, or the Tartars, who would have communicated them to the Chinese, it were a
presumption to deny them the Honour of having invented the Period before us; but we have two very weighty Remarks to make upon this Head.

The First is That after the Rate Martinez and Couplet have marshalled the Chinese Chronology by these Cycles of sixty Years, either the Chinese or they must have been egregiously out, there being, as has already been observed, two Parachronisms of above five hundred Years apiece discovered therein; which makes us think it possible there may be more of them, if some skilful Man would but give himself the trouble of examining into all the Eclipses and Planetary Conjunctions they give us. But this done, there would be still another Obstacle in our way; for after the ingenuous Confession of those who give us these Tables, That they rectified them by those of Tycho, we should be at a loss to know whether they are the Observations of the Chinese, or of that great Astronomer.

The Second Remark is by no Means of less Moment: They exhibit this Series of Cycles as a plain Evidence of the Accuracy of the Chinese Science, and a Demonstration of the Truth of their History. But for this to be true, we should have some certain Epoch to count from, such as that of Alexander, of Isidori, of Dio- 

clesian, of the Hejra, and of Alkaliddin Mal-

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\text{We cannot fix the Date of these Cycles.}
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leq Shab; whereas they begin this succession of Cycles from the Year MMDC
XCVII before Christ. Now according to the Hebrew Copies and the Vulgate, there
are but MMCCCXXIX Years between the Flood and the Birth of Christ; and to
supply this Defect it is, that those who assert the Antiquity of the Chinese History,
recur to the Greek of the Septuagint. They agree indeed that what is recorded in the
Chinese Annals above Fobi, is fabulous, and no Soul doubts of it; so they dare not at-
scribe this Sexagenary Cycle to him, but bring it down to the Reign of Hoamti,
who flourished the above-said Number of Years before Christ. But we shall not readily conceive how so very complex a Cycle as this should have been so soon discovered, or brought to Perfection as
Couplet *, advances; whereas Martini † tells us that Emperor himself invented it. This Disagreement between two Authors who had one and the same Drift, who wrought with the same Materials, and in Points of such Importance, makes us very much mi-
strust the History they so applaud. Turn this Fact which way you will, you must eternally be at a Stand.

The first and main Difficulty is how to reconcile it with Scripture, even with the

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* Usus opera Tanao Cyclion Sexagenarium perfect.
† Et ab hoc demum Imperatorem tamet huius illum ante-
cessorum, Sine Cyclion fuisse Sexaginta annis description
Septuagint
Septuagint itself; and this not only with Regard to Chronological Supputations, but in Things of greater Consequence; for if we admit the Chinese History, we must reject the Universality of the Deluge, not to say that it attributes many Inventions to the Chinese Emperors, which Scripture ascribes to others. This has been an Observation made by late Authors, and particularly by the Protestants, who adhere to the Hebrew Text, and therein agree with the Catholicks, who acknowledge the Authority of no other than the Vulgate. Both the one and the other are most assuredly more ancient than the Chinese History as it stands with us; seeing they have none but printed Copies extant; and as old as the Chinese may boast their Invention of Printing, no Paper could last eleven or twelve Hundred Years. They have no Books so old, and when they have found an old Inscription they have not understood it, as is instanced by Father Rougemont.

We shall always be at a Loss then to comprehend how the Chinese should have regulated this intricate Cycle two Thousand six Hundred and Ninety-seven Years before Christ; and much less how they should have contrived to teach it to others at a Time when they were very imperfect in Arithmetic, invented, as says Martini, under the same Hoamti, by Means of a Contrivance he represents. But after all, as exact and circumstantial as this Cycle appears to be, it was so defective, that five

These Cycles cannot be so old as pretended.

five Hundred Years after Hoamii, the Chinese Astronomers could not foretell an Eclipse which hapned under the Emperor Choukang, who for that Reason put them to Death. It is to our Purpose, that their Histories differ about the Time of this Eclipse; a plain Indication of the Insufficiency of their Calculations. Many Examples of the same kind might be produced, and the like have been very frequent in latter Times; for what reflected so much Respect on the Missionary Jesuits, was their Accuracy in these Predictions, while the Chinese themselves were our.

The second Remark we have to make upon this Cycle is, That those who brought it to Europe and made it the Standard of the Chinese Chronology, date it from the Reign of Hoamii MMDCXCVII Years before Christ, or twenty-eight Years afterwards, that is, MMDCLXX before Christ, when a great Mathematician called Tando, rectified it. Now besides the Objections that have already been made to this early Epoch, so irreconcilable with Scripture, we have another; for Father Martini was the first that ever deduced these Sexagenary Periods from that Point of Time, which the Chinese themselves disown, and is merely of European Invention. For our first Travellers that went to China understood the Chinese to reckon after the Rate of eight Hundred and eighty Thousand sixty and three Years, from the Beginning of the World down
to the Year of our Æra MDXCVI, and some of them made very great Additions to this enormous Number. And yet this is not to compare with what we read in Ulug Beig, who has treated more exactly of these Chinese Cycles, than any Body else whatsoever: He tells us, that in the Year of the Hejra DCCCXLVII, of Christ MCCCCXLIV, the Catarans or Chinese computed Eighty-eight Millions, six Hundred thirty-nine Thousand, eight Hundred and sixty Years from the Beginning of the World; which infinitely exceeds the immense Calculations of the old Chaldees and Egyptians, so justly rejected as fabulous by Cicero and other Authors, and which none have asserted but Libertins and the Author of the Preadamitic System.

Those who have favored us with Compendiums of the Chinese History, confess it fabulous till the Reign of Hoamti; but tell us that after his Days we are to deem it genuine, which they attempt to prove by a Series of these Cycles chiefly, according to which they compute the Years of the subsequent Emperors down to our own Times; but they cannot deny this Contrivance to be their own, not Chinese. Its Outlet is fictitious, and no more to be relied on than what we read, in Greek and Latin Authors, of the Astronomical Observations the Babylonians boasted to have made for one Hundred and seventy Thousand Years. Now many of their Eclipses, as Ptolomey has them from Callibus their Tables, as they now stand with us, are rather an European Work than a Chinese.

And yet they are faulty.
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thaners who informed himself on the Spot, are right; but the chief of those in the Chinese Tables, tho' reformed by Tycho, are false. This is the Opinion of Mr. Cassini, the greatest Astronomer of our Time, whose Words it may not be amiss to produce:

"The Chinese Year, says he, has often wanted Reformation to make it set our from the same Term or Point, with Respect to which our Modern Accounts vary about ten Degrees; Father Martini fixing it in the fifteenth Degree of Aquarius, and Father Couplet in the fifth of the same Sign, as if it had retrograded ten Degrees since Martini wrote.

"It is certain that a great many of the Eclipses and other Conjunctions the Chinese give as observed, cannot have happened at the Times they say, as their Calendar stands at present; this we have proved by the Calculation of a great many of them, and may be discovered by a bare Inspection into the Intervals between them. For many of these Intervals are too long or too short to be completed by Eclipses, which never happen but when the Sun is near one of the Nodes of the Moon, whither he could not have revolved at the Times expressed, if the Chinese Year had been the same formerly as at this Day". But Father Martini lays so great a Stress upon this first Observation that he breaks out into a kind of Oath, Sante osevere, That he found it in the Chinese Books such as he gives
gives it; and so fully is he persuaded of the Thing, That he asks, What the Europeans have to say to it? Mr. Caffini has on the behalf of all Europe replied, That this first Observation is false, and so all the Consequences thence deduced must fall to the Ground.

After this we may judge if Vossius could justly include the Astronomy of this People when he presumed to say of them, That they alone had invented more Things useful in Life, in the Arts, and the Sciences than all the Nations of the World put together. For we can know their Observations but by the Tables we have; and since those who turned them into Latin reformed them by Tycho; since the Conjunctions and Eclipses they contain prove false; and since by the Help of these Tables, rectified as they are, they have, for a Hundred and fifty Years past, never been able to settle a Calendar, or forecast an Eclipse; we must pronounce them far inferior not only to the great Astronomers that have graced our Days, but to the very meanest, such as were most of those who put them into some certain Method.

And far less are they to be compared with or preferred to the Greeks, whose Astronomical Observations are just and right, wherein no such Thing as an Anachronism of five Hundred Years is to be picked out, or any imaginary Eclipses, those in Ptolomy having been proved by the Industry of our own Astronomers. Nor can the Chinese Astronomers not to compare with the Greek or Arabian.
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Chinese be even compared with the Arabs or the Persians, who having imbibed the sound Principles of the Mathematics, in the Greek Writings, improved them so well, that when our Authors went to China they had able Geometricians and Astronomers, whose Tables and Observations served as a Rule to all Europe for many Ages together. For tho' there have at all Times been Men of some Skill in Astronomy, as were most of those who laid down Rules for the Church Calendar in the West, in Asia, and in Egypt; that was the sole Object of their Contemplations, they sought no further, nor had we any Astronomical Tables in Europe, before those which Alfonso, King of Castile and Leon, ordered to be drawn up in the Year MCCLXX: To do which he employed some learned Jews, as is observed by the Historians who speak of this Event: But they have not observed to us that these Jews were beholden to Tables which had a long Time before been prepared by Arabian Mathematicians, the most ancient of which were calculated at the Command of the Kalif Almamun, the seventh of the Abbassids, who got most of the Greek Books translated into Arabic.

This general Translation is on all Hands applauded, and from that very Time the Persians and the Arabs began to have very good Mathematicians. By their diligent Observations they rectified the Tables of Almamun, in whose Days three famous Astronomers,
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The Children of Musa, made that famous Observation on the Measure of Earth, which they first did in the Plains of Sinjar, in Scripture Shinar, and which they afterwards repeated at Kufah. A little while after this, they had very learned Astronomers, among the rest Abuabdallah Mubamed, the Son of Jaber, who calculated Astronomical Tables very exactly, as did many others down to Jelaloddin Malec Shab, the third Sultan of the Seljukid Race, who had new Observations made to regulate the Epoch called Malekean or Jela-

lean. The Jews of Spain, who generally understood Arabic, it being common in the Country, while the Moors were Masters of Corduba, Granada, and many other considerable Cities; had translated the Astronomical Books and Tables of the Arabian Mathematicians into Hebrew, as well as most of those that treated of the Sciences in general, which gained them great Credit and Reputation. After this there was a great Number of very learned Astronomers among the Mohammedans, and Ulug Beig, a Tartar Prince, having caused very nice Observations to be made at Samarkand, ordered the Tables called Naka-

nian to be formed, which have been admired even by the Astronomers of our Age. They did not, like the Chinese, mistake in their Calculations, they never obtruded false Eclipses, they never were at loss to fix the Beginning of their Years, tho’, as they reckoned by Lunar Months, it is more
A Dissertation on the more difficult to compute them than the Chinese Cycles; and by what Ulug Beig says of the Matter, he seems to have known the Mystery of these same Cycles better than the Mathematic Mandarins themselves. We must not wonder then that Mohammezdan Travellers from Bagdad, the Abode of the Califs, who were sensible how well these Sciences were cultivated in their own Country, shoud, upon observing nothing like it in China, pronounce the Chinese ignorant of the same.

We might here exhibit a long List of Arabian and Persian Mathematicians from Almamun down to later Times; and their Works being extant and in our Hands, we find them to have been perfectly acquainted with all the Branches of the Mathematics. They had translated Euclid from the Beginning, and their Comments upon him convince us they understood him thoroughly; so they translated Archimedes, Theodosius, Apollonius Pergæus, and almost all the other most difficult Authors; and by their Demonstrations it appears, and by their Schemes That they were fully possessed of them, and that they made very intricate Calculations to the greatest truth. We must confess then that in this Respect they were far beyond the Chinese who have had such Wonders told of them, Wonders not confirmed by a long Series of Time, or by Persons not to be mistrusted, but by a Handful of prejudiced Europeans, Translators, and Reformers, as they them-

The Arabs were great Mathematicians.
selves confess, of Books they could not understand. If the Chinese had been but middling Geometricians, Euclid's Elements had not been so novel to them; if they had been grounded in the Principles of Arithmetic, they had long ago thrown away the Frame or Mechanical Contrivance they still use; by whose Assistance it is hard to conceive how they should have calculated their Cycles with as much Exactness as the Persians did, who actually knew them, or as Greaves has done it for us in his Epochæ Celebriæ.

Now if we take in Hand the Arts that depend on the Mathematics, we shall at the first Glance perceive the Chinese are not only far inferior therein to the Greeks, and the Moderns; but also that they are quite ignorant in Optics, Proportions, Painting, Sculpture, Architecture, and in general every Thing that tends to the Improvement of the fine Arts. We cannot apprehend that any Body will compare the Chinese Buildings, nor even their Triumphant Arches, nor the Porcelain Tower, with the noble Remains in Greece and Italy. If you will go still farther back, there is Shilmunar, which many take to be the old Persepolis: The Ruins of this far exceed any Thing to be seen in all China. But if it is thought too much that we compare the Chinese Architects with the Greeks, the Romans, and the ancient Persians, compare them with the Americans, and they will still be inferior: For what Authors of undoubted
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ed Credit report of the Edifices erected by
the Mexicans, and Inca's of Peru, may con-
vince us they far outdid the Chinese in
Contrivance, it being very extraordinary
they should have completed such vast
Works as they did, without the Use of Iron.
As these never had so great an Opinion of
themselves as the Chinese have had, and
were never thy of learning what they
knew not, they in a very short Time at-
tained to a Perfection in the Arts, as may
be read at large in Palafax. This we can-
not say of the Chinese, who in a Hundred
and fifty Years Time, have not learned to
make a Dial, or draw a Figure. But we shall
resume their Arts hereafter; we are now go-
ing to touch on one of the principal Parts
of their Philosophy, which is Morality.

This is one of the Articles late Au-
thors are prolix upon, particularly extoll-
ing the great moral Truths which so shine
in the Works of Confucius, the most famous
of all the Chinese Philosophers, honoured
by the Literati as a Saint, and whom many
compare with, nay prefer to the greatest
Genius's of Antiquity. For a long Time
we knew nothing of this Treasure but by
loose Sentences, in Martini and others, till
the Year MDCLXXXIII, when Couplet
gave us a Translation of the Works of this
Philosopher, or rather a Paraphrase upon
it, without which it had been impossible to
make Sense thereof. When we attentively
consider these Works, we find it a difficult
Matter to give a more natural Account of
of this Philosophy than Lorenzo Magalotti, and Carlo Dati, Florentins, very ingenious and learned Men did upon the Conference they had about China with the Jesuits Grüber and Orville, who were just returned from thence, *E una specie di Filosofia morale, alterata pero con certi ingredienti di Theologia Scolastica*. They contain Truths as common to all Nations as to China; and when explained more amply by Interpreters and Commentators, they generally tend to trifling Ceremonies, and frivolous Superstitions. This it were easy to demonstrate, if we had leave to examin the chief of them, even the most marvellous; but as this would require a Volume by itself, let it suffice that we attempt a few important Observations upon this Chapter.

No Body can deny but that all the great Truths in Confucius, are more happily expressed, and more plainly taught in the Scripture: His Friends to be sure would never allow him to be beholden to the sacred Books, or that he thence exhausted his Lights, and indeed it seems he did not; for had he, in the least, known the Truths revealed to the Patriarchs and People of God, he had never contaminated those ascribed him, by such great Absurdities. And yet it is not impossible but some feeble Rays may have reached China, thro' other Nations; for the Antiquity of the Sacred Writings, is as certain as that of the Chinese is doubtful: But upon this Head we have wherewithal to suggest, Moral Truths of Confucius what we are to think of them.
That most of these Truths so ascribed to the Chinese and to Confucius, are not of their own Growth, and that they had them from abroad.

There is hardly any Truth in Morals but is to be found in the old Gnomics, in the Golden Verses of Pythagoras, in the Sayings of the Seven Wise-Men, and in the scattered Fragments of the Pythagorics. Now it is certain That the Arabs translated most of these old Collections of Sentences, and that the same were afterwards rendered into Persian; so it may have been that by this Means they made their Way into China; and that the excessive Vanity of the Chinese may have prompted them to call that their own, they had only borrowed. For it does not appear by any Author, Ancient or Modern, That the Arabs or Persians ever had any Thing from the Chinese, not even Fables: In their fabuloues Pieces mixed with Morality, as Kalila-ve Damna, and others such, the grave Persons introduced to pronounce Sentences are Bramins. They have many Romances, in Prose and Verse, which relate Alexander's Travels to the Spring of Life, which, according to them, is in China, or somewhere in the circumjacent Provinces; and herein also they have Philofopers but they are Bramins, not Chinese. They have a Book in a more serious Strain, which they had from the Greeks of the Middle Age, and which they greatly esteem; it is a kind of Dialogue between Alexander and Some
some Philosophers, each of whom delivers a Sentence, but they are still Indians. In short it is very possible that what the Chinese have in common with all civilized Nations, may have been derived to them from the Arabs and Persians; the Thing may have been, and that it was so, may appear by the Incoherence between these first and great Truths, supposed to be theirs, and the Consequences they thence deduce for the Conduct of Life. This is what we must consider at large.

"The Chinese, says Martini, have studied and still carefully study to perfect them- selves in the Knowledge of Heaven, of Man, and of the Earth. Hence they are very diffuse on the Nature of Spirits, Good and Evil, of the Principles of natural Things, their Production their Corruption, the Motion of the Stars, the Variety of the Seasons, and many other Things." If by their Study of Heaven we are to understand Astronomy, it has been sufficiently shewn They have sadly mispent their Time; But this is not the true Sense of the Words; nor by Heaven do they point at the true God, they being void of all Idea concerning him, and deftiture of a Name to distinguish him. What they teach of the Nature of Good and Evil Spirits, is an inexhaustible Source of the most stupid Superstitions they observe at their Feasts, and in their Sacrifices to Genii of the Mountains, Waters, Cities; as did formerly the ancient Heathens.
The Writers who have given us Extracts from their most famous Authors, have been very brief upon this Head, seemingly aware that if it was explained we should therein discover something like the Doctrine of the old Manichees, or those the Arabs call Tanvis, because they admitted two equal Principles, the one Good the other Evil: But instead of this, some have thought them commendable for their Knowledge of, and Respect they pay to Guardian Angels.

"The Knowledge of Man, according to the same Author, comprehends Morality, Piety towards God, towards our Parents, towards all Men, and towards ourselves. If we believe Martini, the Chinese by this Piety, recommended in the Books of Confucius, understand "The Love of God, of our Relations, of our selves, and of all Men." But how should the Chinese have prescribed Rules for the Love of God, and not at this Day have any Notion of him, no Name to signify this Supreme Entity we are bound to adore and to love as soon as we know him the Author of all Things, and of all Good. He endeavors indeed to make the Words Thien and Xami expressive of our Idea of God; but this Point has been most minutely discussed in our Days, and given against Martini: And long before this Decision at Rome, Navarette and other Missionaries maintained that the Chinese did not accept these Words in Martini's Sense, that they had no Idea of the true God, nor Name for him.
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It follows then That this Piety towards God is not what Martini would have it, but what the Chinese practice. Now what they practice, are Sacrifices, in their Way, offered up to Heaven, to Genii, and their ancient Heroes; to Confucius, Laossu, and to Foe or Fobi, one of their first Emperors, whose Story is quite Fabulous. And herein consists the primary and principal Part of the Chinese Piety, void of any Vestige of true Worship, the Sum and Substance of Religion: But besides the undoubted Proofs we have of this, in the most sincere Travellers, we have speaking Proofs thereof in the Pictures we see in their Books; for above all the rest you have the Picture of Fobi, and very far beneath you have that of Confucius and Laossu. Now Fobi, according to the Chinese, was one of their old Emperors; according to the Indians, one of their Gods. The two others were their Saints, and great Philosophers; and before these Figures do the Chinese offer Flowers, Perfumes, living Creatures, and other Things; in this consists the Piety of the learned Chinese. If the Idolatry of the People be more simple and groveling, and if the Idolatry of these Grandees be more polite and refined; they are never the less equally Criminal, and equally Superstitious: In short, this first Chinese Precept is contained in the very foremost of the Golden Verses.

Piety towards our Parents, in paying them the Respect due to them from Children, as long as they live, is by no Means
A Truth of Chinese Discovery, it being ordained and observed by the most barbarous Nations. What is peculiar to them, are the Funeral Honours they pay to their Memory, which they have carried to the highest pitch of Superstition; tho' the Laws of God, and those of the wiser human Institution have set Bounds thereto; no idolatrous Nation has pushed the Thing so far as the Chinese. For the Ceremonies called Inferiæ, Libations, and other the like Superstitions were not of that Import as the asking of such Favors from their Dead, the Chinese are guilty of. These Practices equally superstitious and frivolous, have ever been condemned by wise Legislators and Philosophers; and if they are called an Act of Religion, such a Religion cannot but be false, and all the Opinions conducive thereto, must be false likewise. They would be somewhat excusable in those who should believe the Immortality of the Soul, as did the old Pagans; but in the Chinese who, as we are told by the best Authors, have Faith in no such Thing, tho' they at the same Time unaccountably fancy the Soul of Confucius and the Manes of their Ancestors repose themselves upon Tablets they place upon their Altars, they are intolerably senseless. The Iroquois who believe there is a Country of Souls, where their Fore-fathers hunt the Souls of Cavatars, are scarce more absurd in their Notions than these wonderful Chinese Sages. To be brief, nothing can
can be more ridiculous than to suppose such mean Trash to be the Result of Philosophical Meditation, and, as it were, founded upon the original Principles of Wisdom. The ancient Greeks and Romans were unhappily involved in the grossest Superstitions; but they were far from being approved by the Philosophers, tho’ few of them ventured to attack them openly; they left the People to their Sacrifices, their Festivals, and all their religious Trumpery; the wisest Legislators gave Way to these popular Errors. But if they happened to ordain a Sacrifice or any religious Act, they did not derive it from Philosophic Reasoning; they had Recourse to Oracles, to Revelations, which the Philosophers always rejected, if we except the latter Times; when to maintain themselves in the Veneration of the People, and as much as possible to deter them from Christianity, they carried the Error to its utmost Length. If then we are to say, as by all Accounts it seems we must, that Confucius and the other Sages of China taught the ridiculous Ceremonies in vogue with the Chinese, and considered the same as constituent Parts of Morality and Piety, it must be confessed They ill deserve the Name of Philosophers.

If it be asked what Order, what Geometrical Method there may be in the Chinese Philosophy? We shall be greatly at a Loss to find any. For Martini himself, who varnishes all they say and do, in the most
most beautiful Manner, having explained what they mean by Piety, proceeds to another Species of the same; "They acknowledge, says he, three Cardinal Virtues, Prudence, Piety, Fortitude or Magnanimity: That Prudence teaches the various Customs and Ceremonies; that Fortitude puts them in Practice; and that by Piety we are allied and attached to the other Virtues." That is to say, a Chinese is prudent when he knows the Detail of their cumbrous Ceremonies; that he is magnanimous when he puts them in Practice; and that herein he displays his Piety.

We need only examin into the Nature of these Ceremonies, to be convinced that those who could imagin them in the least analogous with Virtue, had not the least Idea of Moral Virtues. The Chain of these Ceremonies is something so odd, that the like is not to be found in any of the Nations most civilized and most addicted to Form. They are so little of a piece with the Simplicity of the earlier Times, that we want no more to satisfy us They are not so ancient as the Chinese boast. The Manner of inviting to a Feast, of going thither, of receiving the Guests, of entertaining them; of going to a Funeral, of paying Visits, and of receiving them, which consist of an infinit Number of Circumstances, are the Science of a Gentleman-Usher, or some such Officer, not of a Philosopher.

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But it may not be amiss to observe what the Chinese understand by the other Virtues, which lead to this Piety of Ceremonies and Forms: They are, say they, Justice, Fidelity to Friends, and the Virtue by which we measure the Sense of others. We must not wonder that those who had learnt no better after so long a Study, should admire the Philosophy of Coimbra: Or that our Arabs, who had, perhaps in their own Tongue, read the Morals of Aristotle, should speak so contemptuously of the Chinese Learning. It were time lost to expatiare on such absurd Distinctions; nor can any Thing be more out of the way, than to make a Virtue of what they call Measuring the Sense of others. If these enigmatical Words are expressive of any Thing, they mean the Talent of diving into the Thoughts of others, of guessing at their good and evil Intentions, of getting at their Capacity, and of thence forming a prudential Judgment, according to which we are to behave. But this is not having the primary or simple Idea of Virtue, to apply it to such a Character; for a cunning, inquisitive, mistrustful, artful, designing Man, is for the generality better able to Measure the Sense of others, than an honest, plain, upright, and sincere Person.

But after all, say the Admirers of Confucius and the Chinese Philosophers, it cannot be denied but in their Writings there are great Truths, among the rest this, Quod tibi non visis, alteri ne feceris; We grant it; but
but we may, without any great Presumption, believe that this Maxim, and some others, came to them from abroad, in the manner above suggested. But it were straining the Point too much, not to suppose the Chinese may have known what Nature herself prompted to other Nations: Tho' the little Use they have made of it towards the Discovery of sublimier Matters, is a glaring Instance of the Scantiness of their Genius, and a Proof of what our Arabs pronounce, when they report them unacquainted with the Sciences, and that all they know, they had from the Indies.

But if the Chinese have the finest System of Morality in the World, it does not appear that it has been of use to them in the Conduct of Life: The Cruelty of Fathers who fell or make away with their Children; the prodigious Number of Eunuchs, mutilated for the Use of the Court; the Pride and Cruelty of their Mandarins; their Dishonesty; the Fury wherewith they lay violent Hands on themselves; their Debauchery; their Luxury; and many other Enormities Ricci notes of them, are so many Proofs of their Deficiency in Morals. Add to this the Obstinacy wherewith some of their wealthy People seek after the Philosopher's Stone, and the Grand Elixir, which betokens a great Disturbance of Mind; which, as they say, has been upon them for above two thousand Years past: Tho', by the way, this their Attachment to Chemistry, makes their Antiquity look very
very doubtful. For notwithstanding the Fables the Chemists have forged among themselves, to prepossess us with a Fancy that their Art took Birth from the Patriarchs and Sages of the first Times, it was never heard of before the third Century of Christ. Most of the Learned have taken the Word Chemistry to be of Greek Etymology; but they are wrong, the Word being no where to be met with in ancient Authors, and being written with an Η, whereas it should be spelt with a γ to be Greek. It is on all Hands agreed that the first Books of this frivolous Art, that we know of, appeared first of all in Egypt, and that, as several relate, under the Empire of Dioclesian. κίμα is Egypt in the Language of the Country, where it is pronounced Κίμα; whence the Arabs, who are as much infatuated with this Spell as any of the Orientals, have formed the Word Chima. It is very likely then That by their Means it was the Chinese became acquainted therewith, there being, as shall be observed hereafter, no streifs to be laid upon their Histories. The modern Greeks have many Treatises of this kind, which they set off with pompous Titles, to persuade us they are very Ancient: These the Arabs and the Persians have translated, and ascribed to Hermes, to Pythagoras, to Aristotle, and to other great Personages of Antiquity; but we have no Arabian Writer (and they are no very scrupulous Critics) that does the Chinese
the Honour of having been, in any degree, the Inventors, or Improvers of the Art they so much boast.

After Morality come Politics, as one of its most noble Parts. Now, we cannot sufficiently admire that Men versed in Antiquity, as many were who have so extolled the Chinese, should so emphatically insist on the Sentences of Confucius and Mencius, which are so very trite, that the best of them are not comparable to those which in a manner fill the Greek and Latin Writings, not to speak of Scripture which contains more political Truths than the whole Class of Profane Authors. But if the Chinese Philosophers have uttered some fine Sayings, it does not appear they have contributed much to the forming of great Princes, or able Ministers; to the Rise of wholesome Laws, or to make the People happy. For many Ages it has been a saying, *The People would be happy if Kings were Philosophers*, or if Philosophers reigned; and we may safely say, That if Philosophers ever reigned in any Country, China has been the Place. For the Mandarins, who are all Men of Letters, and consequently Philosophers, Disciples, and Followers of Confucius; have for many Ages past filled all the great Offices, both Civil and Military, have enjoyed all Governments, and presided in all Tribunals. And yet if we search into the History of this Empire, embellished as much as possible by fruitful Pens,
we shall not find These Sages have been of any great Use in the extraordinary Revolutions that have hapned in their Country, or that they have exhibited such Examples of Fidelity and Courage as are bound in the History of every other Nation. This is particularly observable in the very last Revolution, when the Tartars made a Conquest of China, and placed the reigning Family on the Throne. In short, all the Defects which have been deemed the Ruin of the great Empires of the East, despotic Rule, the Luxury of the Prince shut up in a Palace with Women and Eunuchs, the Neglect of State Affairs, the Contempt of Military Arts; all these infect the Government of China. The Tartars without one jot of Philosophy over-ran this vast Empire almost as soon as they invaded it; but when they conformed to the Chinese Ways, they stood exposed to the same Misfortunes as their Predecessors.

In truth it is hard to conceive how any body should applaud a Morality and Policy so destitute of Principles, and so purely made up of common Sayings and Examples borrowed from History; so void of all scrutiny into the Actions of Men and their Passions, their Spring, Tendency, and End; it being certain The Chinese have no settled Doctrine on the Immortality of the Soul, and that they all agree the Good are rewarded and the Wicked punished in this Life, either in their

They have no Principles of Morality.
their own Persons, or their Posterity. We can no longer hearken to those who would make us believe, among other Obscurities, that by Heaven the Chinese intend the true God; for the Persons themselves who give us this favorable Interpretation, grant, with the same Breath, That they have no Idea of God. The same must we think of all their Superstitions in honour of Genii, which are nothing less than Guardian Angels: Nor is it less absurd to imagin Confucius to have been a Man inspired of God, and that he foresaw the Birth of Christ, because in his Days certain Hunters killed an uncommon Creature which looked somewhat like a Lamb. The Holy Patriarchs and the true Prophets foresaw and joyfully expected the Coming of Christ: Your Father Abraham rejoiced to see my Day: and he saw it, and was glad. And by the same Spirit was Jacob moved to say, I have waited for thy Salvation, O Lord: But Confucius no sooner heard this Creature was slain, than weeping bitterly he cryed out, His Doctrin drew towards an End; whence we may infer it to have been quite different from the Doctrin Christ was to preach. Martini, who has this Story and gives us the mystical Signification of this Creature, puts it into the Mouth of a Chinese Philosopher, a Proselyte to Christianity, prudently avoiding to vouch for it himself. But if he and others could think That such were the Means to lead the Chinese into the Way of Truth; others have
have thought, and will upon better Foundation think, That this Condescension is rather adapted to confirm them in their old Errors. It were very strange that God, the Father and Inspirer of all Truth, and of the Way he is to be truly worshipped, should reveal himself in the Old and New Testament to plain illiterate Men without the Intervention of Philosophy, and that to this general Rule of Providence there should be an Exception for China. And it is still more unworthy of the Divine Majesty to suppose any Inspiration in Men who had no Knowledge of his Supremity, of the Soul, of the Origin of Things, and who for two thousand Years past have persisted in vain and frivolous Tenets. The Mohammedans with the bare Knowledge of an Almighty God, the Creator of Heaven and Earth, the Author of all Good, the Judge of the Quick and the Dead, the Avenger of wicked, and the Rewarder of good Works, could not but express themselves of the Chinese with the Contempt observable in our two Voyages, a Contempt of ancient Date with the Arabs; for in History we read of a Saying which came from Musa, who conquered Spain, to the following Effect: When Wisdom or Knowledge was sent down to Men, she was lodged in different Parts of the Body according to the Difference of Nations; She settled in the Head of the Greeks, in the Hands of the Chinese, and in the Tongue of the Arabs.
In the Dialogue between the Emperor of China and the Arab, in the second Account, we find that this Opinion concerning the Greeks had reached his Ears, and that he in some sort acquiesced therein. The Arabs have at all Times had great Notions of the Beauty of their own Tongue and Eloquence; but they yielded the Greeks the Honour of having surpassed them in Philosophy and the Sciences, tho' they would never allow the Chinese to have been anything but ingenious Mechanics. Vossius and the Authors of later Times, have not been unmindful to extol them as such, and at the same time allow them to be the Inventors of many useful and curious Things, which is not certain as to be beyond all Dispute. For it will never be readily granted that they found out the Compass, and the Art of Navigation. The Antiquity of Printing among them is ascribed from the Testimony of their own Histories only, which are much to be doubted, as is also the Claim they lay to the Invention of Artillery and Gunpowder, the Construction of Celestial Spheres and Globes, together with other Items of a Mathematical Apparatus. The Arts have everywhere else been perfected by slow Degrees; and if their first Inventors be as old as is supposed, it were astonishing that if we except their Varnish and Porcelain, every thing else attributed to them should be in such a State of Imperfection. For the
Misionaries inform us, they were obliged to get Mathematical Instruments made to observe with, because what the Chinese had of the Kind would not do. As much as they are pretended to have been skilled in casting of Cannon, Father Adam Schall and Martini were at the Head of all the Meltings in their Time; and notwithstanding what is commonly said That the severe Prohibition against Infringements on the ancient Usages, or receiving Instruction from Strangers, has prevented them from improving the Arts they invented; these Strangers have taught them an infinit number of Things, before unknown in the Country. We must then confine our Elogies on the Chinese, to what they have actually invented and cultivated, and not extend them to Inventions which are none of theirs; for it can only serve to confound History, make us doubt of the Authority of Holy Writ, and administer to the Pride of a Nation already so puffed up therewith.

The Invention of Letters has ever been esteemed the most marvellous and useful; insomuch that many of the Ancients would have derived it from Divine Inspiration, as seeming, in some degree, beyond the reach of human Comprehension. The Hebrews, and after them the Greeks and Latins expressed an infinit number of Words with twenty-two or thirty Figures: The Chinese on the Contrary have so multiplied their Figures, That they are computed at
upwards of sixty Thousand, and scarce can
the Life of Man attain them all, even tho'
they want the Sound of some of our
Letters as R, and some others. Those
who have impartially considered this Mat-
ter, have agreed it to be a very grievous
Defect, and it is easily conceived: For one
and the same Noun, and one and the same
Verb, admitting a great variety of Moods,
of Tenses, of Numbers, may always be dis-
tinguished with us, because the Characters
never vary. But this Multiplicity of Cha-
racters is what Vossius would have us most
admire, adding That hence their Tongue
has suffered no Alteration for three or four
thousand Years past, and that thus they
must have retained all the Discoveries their
ancient Sages had made in the Sciences
and fine Arts, as well as the History of
their Empire. These great and founding
Words strike us at first, especially when
delivered with that Air of Authority Vos-
sus assumed, when speaking of Things he
knew the least of; but if we examin them
nicely, we shall find that what they signi-
fy is quite false. For first he takes it for
granted that the Chinese Characters have
always been as they are at present; second-
lly, that they understand them as readily
as a Greek would read an old Inscription,
or a Jew the Hebrew Bible, which is a
Mistake. He might have informed him-
self from Martini, That the ancient Chi-
inese Characters differed widely from the
Modern, and that they were not very un-
like
like the Egyptian Characters upon the Obelisks at Rome. He adds, That he once saw a Book written in six several Sorts of these old Symbols, which the Chinese valued and admired for its Antiquity: But he does not say they understood them, and there is great Reason to believe they knew no more of them than of the Inscription mentioned by Rougemont, who frankly confesses That no Body could explain it. These Characters were strange to them, and consequently the Tongue had undergone a Revolution; which overthrows Vossius's Argument.

But when he takes the Chinese Books to be so very old, he advances a decisive Fact without affording us any one Proof of it. He himself could furnish us with none, for he was ignorant of the Language; nor could he pretend to say any Thing he had not from Martini and others. These have indeed affirmed the Chinese History to be very Ancient, and seem unwilling we should doubt it; but they have never said They had any Books so very Old; nay they even supply us with a considerable Argument against this boasted Antiquity, by telling us more than once That they have none but printed Books; and altho' they disagree about the Time when the Art of Printing was invented, no one has given it out to be as Old as the earliest Times of the Empire, but only some Ages before it was known in Europe. It is also on all Hands agreed, That the Chinese Paper,
which is very thin, and can bear printing upon one Side only, cannot last as long as ours, or as Parchment, which the Chinese use not. History relates that somewhat better than two hundred Years before Christ, the Emperor Ching caused all the Books to be burnt, and that Confucius and Mencius were preserved by an old Woman, who had pasted them against a Wall, whence they were afterwards taken; and moreover that some Passages were defaced by the Wet. These Books were written upon Bark, the common Paper being then uninvented: But we cannot perceive that those who for above six score Years past have been so minute in their Accounts of China, and have ran over all its Provinces under the Wing of Authority, have ever met with any of these Books written upon Bark, tho’ such there are in several of our Libraries; or any Inscriptions upon Metal, or Stone of undoubted Authority, like the Eugubin Tables, the many Etruscan Inscriptions and Punic Medals, not to speak of Obelisks covered with long Inscriptions, by far more intelligible than the Chinese Characters; and yet they would persuade us these same Characters are much more perfect, because truly they have been always understood, tho’ at the same Time it is confessed that no one understands the old Writing, and that scarce any Specimen of it is left; that those in present Use are liable to eternal Ambiguity, and that
that it requires many Years to get only a Part of them.

If we examin the Chinese Writing and Language by the general Rules of Speech, and of expressing ourselves by Signs, it must appear there never was any more defective. For if we find fault with the Hebrew, the Arabian and Persian, these two the same, excepting some Letters, because they omit most of the Vowels, which are expressed another Way; this is nothing in Comparison of the Chinese Writing, which cannot be mastered but by a long and tedious Study of many Years. We shall never find that the Greeks and Latins were obliged to use the Pen to be understood in immediate Conversation together, as the Chinese are forced to do with their Pencil: This is what Trigaut expressly observes from Ricci's Memoirs: For having said that each Word has its Hieroglyphic, and that there are as many Letters as Words; that they are to the number of Seventy or Fourscore Thousand; and that the Person who understands ten Thousand has as many as are necessary to write, and that no Man in the Empire can know them all, he continues, *“ The Sound of these Chara-

* Horum etiam characterum, ut plurimum, idem est sonus, figura non eundem, ine etiam significatio non unius unda sit ut alius. Nullum idium aequocum aequivalentur, nec a loquentis ore scriptio uta ecepta potest, ab auditibus exscribenda; nee liber um ab auditibus cam praeligitur intelligi, nisi librum cunctem pra octis habebant.
"Esters is commonly the same, tho' they vary in Figure, and the Signification be different. Hence it is there is no Tongue more subject to Equivoques, that there is no writing what is dictated by another, or understanding a Book another reads, if the same Book does not ly before you, to ascertain the ambiguous Sounds the Ear cannot distinguish.

It sometimes happens, That you shall not understand a Man tho' he speak with the nearest Propriety and Elegance, so that he shall be obliged not only to repeat what he has said overagain, but even to write it down.

This Defect is so great and of so extensive a Nature, that it may be pronounced to include all the rest, and that the Writing of no civilized Nation has ever been so imperfect and wanting. It is commonly said That the Chinese Characters amount to Seventy or Fourscore Thousand; and, as has been already observed, Vossius will have this Multiplicity to be a Sign of the Copiousness of their Tongue, but it is quite the Reverse. For were we, for instance, to reckon up all the Words in the Greek Language, we should have above five hun-

ut equivocon vocum sonos, quos aurium judicia minime distinguunt, oculosque, sive figuras intuentium intersciant. Ino etiam inter loquendum non raro event, ut alter alterius conceptum, accurat alioqui proferentis & polite loquentis, minime aequatur, ipsa non repetere solum cogitat, sed etiam scribere.
dred Thousand, and perhaps, a still greater number if we took in the Variations of the different Dialects, and if we thereto added the vulgar Tongue, as the Chinese reckon the ancient and modern together. If to this we accumulated all the Inflections of Nouns and Verbs, which have each a Character apart in the Chinese Writing, the Number would infinitely surpass that of the Chinese Characters. The same might be alleged of the Latin, and still more of the Arabic, the Persian, the Armenian and most of the Oriental Tongues.

Accordingly, as the Chinese have thought it beneath them to learn any Thing of Strangers, the few who were rational enough to submit to the Instruction of the Missionaries, have been obliged to use, or to form an infinite number of new Words, and consequently new Characters; or it is impossible to conceive how they should understand the Philosophy of Coimbra, the Epitome of Clavius, his Sphere, his Gnomonics, Military Architecture, the Manner of composing and touching the Harpsicord, and other Tracts enumerated by Kircher. This supposed, we must needs confess the Chinese Tongue to be very imperfect, as well in the Pronunciation, as in the Writing; and that the ancient Hebrews and Phoenicians, the Greeks and Latins, who were indebted to the former for their Knowledge and Use of Letters, did from the Beginning extend this admirable Invention to a Degree of Perfection the Chinese are
are far wide of to this very Day. For other Nations with less than thirty Figures have expressed almost all the Modifications of Speech, nay many the Chinese never heard, whereas these with an infinit number of Characters have never been able to settle their Pronunciation, or the Sense of their Words.

The Experience of many Ages assures us it is impossible to fix any Pronunciation, and that it is liable to imperceptible Alterations in the Course of Time. We find the Greek Tongue was otherwise pronounced by the Ancients than by the Moderns; tho' we can neither discover the Time, or the Cause of this Change. We cannot doubt but that the ancient Greeks pronounced the B like the Latins, and yet they for many Ages past have been obliged to use the Conjunctive μτ, to express the Power of that Letter, especially in exotic Names. A like Alteration has befallen the Latin Tongue, whose genuine Pronunciation we rather guess at than know; and by the various Ways the Hebrew Words and Names are written by the Greek Interpreters, and by the Masorets, we learn that the same has betided the Hebrew Tongue: But this great Variation has been no Hindrance to the reading of the old Greek and Latin Books and Inscriptions, or the sacred Books of the ancient Jews.

Several barbarous Nations, as the Goths and Saxons, who had no Characters of their own, adopted the Greek and the Lat-
CHINESE Learning.

tin, and therewith expressed many Sounds unknown to those two learned Idoms, which they could not have done with the Chinese Characters. This want of some Letters has been the Cause we have for a long time been ignorant That Samahand, which the Chinese mention as conterminous with their Country, is Samarkand: But if since that Time the Missionaries have contrived an Alphabet and Syllabary for them, in the Nature of ours, they are highly to be applauded for having thereby supplied what the Chinese so wanted; tho' at the same Time they furnish us with an incontestable Truth of what we have been saying.

We have nothing to remark on the Chinese Eloquence and Poetry; to be a Judge thereof, requires a perfect Familiarity with their Tongue: Martini and others commend it much, the former writing That the Emperor Y's, who according to him reigned DCCCCXXXIX Years before Chrif, did by his ill Conduct exasperate the Poets against him, and thereupon adding; "There are many Poems of their Composition extant; for the Art of Poetry is of ancient date in China, consisting of several sorts of Verses of different Measure, and a certain number of Letters, with five Words ranged in Order." It is

* Multa existunt etiam num ex eorum Carminibus, nam & art poetica est apud Sinas antiquissima, & varia vario metro Carmina complehitor. Ea omnia legitiim literarum numero constant, & quinque vocum ordine.
no easy Matter to get at the Meaning of these last Words, and needless to attempt
an Interpretation of them: But we are
much at a Loss to conceive what Poetry
can be formed out of Monosyllables, which
for that Reason should have but little or
no Harmony; perhaps it is kept up by the
Richness and Pomp of Expression. In this
we must submit to the Judgment of those
who are Masters of the Tongue, and the
rather as there has been no Nation so bar-
barous but has had its Poets, and preferred
its Poetry before all others. The Americans
have their Poetry as well as the Bar-
barians of Africa, the old Gauls, the Saxons,
the Goths, and generally speaking every
Nation we have ever heard of, tho' infinit-
ly inferior to the Chinese in point of Civi-
lity. Nor must we wonder at this Prepo-
session in Favor of our own Country; for
in our Days the Learned of the North
have bestowed great Elogies on the Runic
Poetry, the Ælændish and others such. Lud-
dolfus out of his singular Esteem for the
Ethiopian Tongue, admires the Ethiopian
Verses, the Ambaric and Gafatic, as our
Ancestors did the Hobbling-rhymed Prose
of their Romancers.

We are not to wonder our Arabs make
no mention of the Chinese Poetry, which
they may have known nothing of; but if
they had really understood it they would
have been more backward in their Praises
of that than of the Chinese Philosophy. For
the Arabs, besides the Opinion they have
of their own Eloquence, in which they imagine they surpass all other Nations, have still a fonder Conceit of their Poetry; and indeed were we to judge of it by their number of Poems and Poets, no Nation may compare with them. Were we to collect all their Pieces of this kind, we actually know of, they would form a Library of several thousand Volumes. But they kindled not their Genius for Poetry from the Greeks, together with their Taste for Philosophy, Mathematics, Physic, and other Sciences; for they seem not to have known any of the old Poets, tho', according to some Authors, Homer was formerly translated into Syriac. But the Arabs knew so very little of him, that when they happen to mention him, which is very seldom, it is as an old Philosopher, not as a Poet. This Genius obtained in the Nation long before Mohammedism; they spoke in Verse at their public Meetings, in their formal Visits, and even in the Field of Battle. In the first Ages of their Empire they had an infinit number of Poems, made by the old Arabs of the Times of Ignorance, as they express themselves; besides many that were particularly esteemed and lodged in the Temple at Mecca. A few Examples from History will enable us to judge of this Matter; in the Year of the Hejra CLV, of Christ DCCLXXI, Historians take Notice of the Death of a famous Man, called Abulhasan Ahmed, surnamed Rowaia, who was honoured and magni-
magnificently rewarded by the Kalif H-isam, the Son of Abdalmalec, Yazid and Walid, for he lived ninety-five Years; because of his great Skill in the Arabesque, and because he was particularly versed in the old Poets before Mohammed. Another could repeat eighty thousand Distichs of these same Poets by Heart; this was the Emir Asama, who dyed in the Year DLXXXIV. But Jafar, the Son of Abdal-lab, who dyed in the Year CCCLXXXIV, outdid him, he could repeat one hundred thousand. Their most serious Histories are full of Verses, and yet the Rules they are made by are as hard as the Greek and Latin, which they seem to have known as little of, as of the Chinese. But tho' the Chinese were more barren of Expression and Thought than the Arabian, Persian, and Turkish Bards, who err from our Rules, they might not be the least valuable; all that we have said of their Learning is not to take away from the Esteem we ought to have for them, but to reduce their Merit to its natural Bounds.

The Writers of the last Age have strayed too far out of the Way, in preferring a few faint Sparks of Reason, and certain Truths veiled over with Enigma, to what has been started by all other Nations, and in offering to excite the essential Defects of their Philosophy. These excessive Commendations might be excusable were they not productive of dangerous Consequences; but chiefly as they tend to make
us doubt the Authority of the sacred Books, which, setting aside Religion, ought not to be compared with the Chinese History. Those indeed who are most tenacious for them, give them up in this respect; but by labouring all they can to prove and confirm the Antiquity of this same History, the Answers they make to Difficulties are much weaker than the Objections raised, and thus they put Weapons into the Hands of Libertins and Free-Thinkers. An Instance of this we have had in the Author of the Preadamite System, who tho' as is said by his Acquaintance, he was so ignorant that he scarce understood Latin, yet having formed a System by wresting some Passages of Scripture to his own Mind; and being informed, by some, who had more Learning than himself, of what was reported of the great Antiquity of the Chinese; and the same being confirmed by Martini's History, which appeared just at the same Time; he laid hold on it not only as a very valid Proof of his own Whims, but also of the infinit number of Years the Assyrians, Babylonians, and Egyptians reckoned, which the very Heathens themselves rejected as fabulous. He met with People who furnished him with the Memoirs in his second Dissertation, where the Subject is more amply treated; and but too true it is that many have been inframed thereby; not to become Preadamites indeed, but to harbor other Notions equally subversive of Religion. For these pretended Antiquities of the Chinese
Chinese insensibly wipe away the Contemt which not only Christians but the old Philosopher have had for the Egyptian and Babylonian Traditions. On the other Hand we are told the Persians have Histories which go much farther back than the sacred Books; and tho superficial People, Sciolists, and those who believe they know every Thing, because they read much, do not absolutely admit these Fables, they yet suppose they must be founded upon some sort of Truth. They dive after this Truth in their wandring Imagination, but find it not, it being repugnant and foreign to what we know of the Origin of Things, revealed to the People of God, and contained in holy Writ. Now every Thing contradictory thereto, ought not only to be shrewdly mistrusted, but to be absolutely rejected as False, as well on a rational as a religious Account; for it must be allowed There is no Book so old as the Books of Moses; not even the Chinese, it being by themselves recorded That they were all burnt about two hundred Years before Christ, and that but a very small Number of them was saved.

The Advantage the Missionaries thought to have obtained by flattering the Chinese, and letting them believe the most sublime Truths were in the Writings of their own Philosophers, has not always answered Expectation; this Complainace has been more apt to swell their monstrous
monstrous Pride than to dispose them to an humble Reception of the Gospel Simplicity. The Athenians had at least as much Sense as the Chinese; we fancy no Body can prefer the Books of Confucius to those of Plato and Aristotle; or the Chinese Treatises of Phisic and natural Philosophy to Hippocrates, Dioscorides, Theophrastus and several others; and yet when St. Paul preached to them he did not offer to convince them they had any Knowledge of God, but declared to them That they were Strangers to him, that they were ignorant of him; tho' at the same time he might have proved to them that their old Poets, and greatest Philosophers had owned a Supreme Being, much clearer than those who have undertaken to demonstrate Thien and Xanti to mean the same Sovereign Entity. For the old Philosophers at least, and even the Body of the People had some confused Idea of God, which ever obtained, notwithstanding the Cloud of Fables that interposed: But nothing can be added to what has already been said upon this Subject. What the first Authors of Accounts and Histories of China, cited as from Books of that Country, was implicitly believed by many learned Men; for as they knew nothing of the Tongue and Books of the Country, they were of Course to rely on those who had made it their particular Study; and others who since that time have applied to the same, have power-
powerfully asserted what the first had advanced. The Point was of immediate relation to the Missionaries, as they had taken on them to propagate the Faith; but the Learned who were not so immediately concerned look'd upon the Thing as a Curiosity that might help them to some Knowledge of those remote Parts; whence Golius and Vossius who had frequent Discourse with Martini, while he stay'd in Holland to print his Chinese Atlas, without any Scruple received all he told them about China. As for Golius, he apply'd what he heard to the Improvement of Geography and Explanation of the Cycles, Greaves had given us by Translating the Original of Ulug Beig; but Vossius who was quite fond of the Marvellous, did not confine himself to what he had from Martini; he went on farther, he laid it down as a certain Fact, that the Chinese History was much elder than the Books of Moses, which the Missionaries never advanced; on the contrary, it is what they have endeavor'd to refute; tho' by very weak Arguments, it must be owned, while they suppos'd the Chinese History to be as ancient as they gave out. Vossius did not trouble his Head about the Consequences that might attend his Assertion he did not perceive what a Handle it might be made by Free-Thinkers and Libertins, but at once declares for the Antiquity of the Chinese Books: But, contrary to the common Custom of the Learned,
Learned, he affected to quote but little, especially when he was upon some new Paradox, tho' upon such Occasions, it is more than ever incumbent on the Party to call up Witnesses. It hapned indeed he had none to call but Martini, who in the Year MDCCCL published the first Decade of his History of China. This Author himself confesses The Chinese carry their History much higher; and when he allows the rest to be fabulous, he only speaks for himself, not for the Chinese, who admit the whole as equally authentic, except they have been undeceived by the Missionaries. Before Martini, we had some Summary of their Antiquities, extracted from Books that are cited, but whose Falshood is perceived at first Sight: This sufficed to raise an equal doubt as to the one and the other, and no Man will ever be able to decide the Matter without understanding the Tongue, and actually perusing the Books, which was not Vossius's Cafe. He could then only form his judgment by what he was told by Fath. Martini, who never pretended That the Chinese Books were older than Moses. On the contrary, he has endeavored to evince That by recurring to the Chronology of the Septuagint we may reconcile the Chinese History with the Scripture, which was the least of Vossius's Care. This his Inadvertency is of such a Nature as to sap the Foundations of Religion; which has induced us to be somewhat
A Dissertation on the
diffuse in our Remarks thereon, to the
day that no one may be prepossessed by
the Authority of a Learned Man who
pronounced upon he knew not what, who
in his very Outset is guilty of a grofs
Mistake upon the Word *Sina*, averring the
Portuguese to be the first who so called
the People he would have to be called
Seres. Our two *Arabs* use the Word *Sin*;
they were there in the ninth Century,
and the Portuguese went not to *China* till
the sixteenth. Now they called the Peo-
ple of this vast Empire by the Name of
*Sin*; because the *Persians* and *Tartars*
had so called them, Ages before the Por-
tuguese conducted their Fleets to the
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