ANCIENT ACCOUNTS 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
to
HENRY KELLSALL, 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 two

At what Time they were written.
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 DCCCL and DCCCLXVII.

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 questionned, 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 Arabia, and suppos'd to be the Work of Sharif al Edriji, 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

They are much older than Marco Polo.
divided into Climates after the manner of Ptolomey, 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, whosoever 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 hearing 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-

They have some Blemishes and Defects, but they inform us of some very important Things.
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. Thevenot, who knew nothing of our two Authors, and who being very much prepossessed in favor of the Chinese, concurred with Martini That they had had the Use of the Compass, 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 Assaulds of the open Sea: But it is not because our two Authors make no mention of the Compafs. That we venture to affirm the Chinese and Arabians knew nothing of it; we have other Arguments not to be resisted: But tho' we had no other way of proving this Ignorance upon them, the Cours they steered would sufficiently declare it; they forsaking it as too tedious and dangerous, as soon as they came to have the Compafs.

In these Accounts also we have many curious Observables 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 doubtfull 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. Thevenot 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 Com mendations 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 Catai, 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

What we are to judge of the Work Schickard promised.
not print this Work, or translate Abulfeda, according to his Word; and it must be most readily believed, after so many learned Orientalists have laid 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 trillingly inquisitive into what concerns the Lives and Writings of the Learned: But as it is seldom the 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 Professir 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 Jukkassin, 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 Towarich, 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 Jenghis-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

He also promised to translate Abulfeda.
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 Chowarazm and Mawaralnabra or the Transoxane, 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, Soltan Jelaloddin Malec Sabah, there were very able Geographers, who by his order took very exact Observations, as well towards the Jelalean Epoch as the Measure of the Earth. The Tartar Princes were actuated
Preface.

Edward Rooke, who died 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 amis 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 Moham- medans, 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. Hasantabaz, the Seat of the ancient Kings of Yaman or Arabia the Happy, in 65, 67, or 70. Dafar, the Seat of the ancient Homerites, in 67 or 73. Najeran 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 can any Thing be offered to justify his Ignorance or Negligence as to the Longitude of St. John d'Acre, or Ptolema- is, 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 furer 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-Coaft in particular, tho' so 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 Coaft of France, next to us, and the Coaft of Brafil 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 hun-
dred 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-

titions 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 Tacuti 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
PREFACE.

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 Kanfsa, which may be the Quinfsai of Marco Polo, and Zeitun, which he also mentions. In another Place he speaks of Cambalic or Chanbalig, and Catai, 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. * B

The Arabians have related nothing but Fables about it.
fages 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 Mohammedian 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 same 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

* B 2  

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,
PREFACE.

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 everywhere meet with Eliman, which never was, instead of al Yaman,* which is Arabia the Happy, and many such Faults; Dougziin, a People unknown, instead of Drouziin, the Druses, the Isle of Nikrokis; the Hackisches, a People who cut Princes with a Saw, and a hundred more of the same Stamp. Arias Montanus left his Readers the Task of untying 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 shew the real difference.
from Geographers and Historians; he did not so much as know one of them except the Nubian Geographer, and Elmacin, 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 Elmacin of the Family of the Abassids; whereas a Man must be quite a Novice to Mohammedan History, not to know that, in Egypt, the Fatemites 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 Constamän le 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 Prefter 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 Etymons of the Persian Names, and presuming to exhibit a Series of Kalifs and Soltans of the principal States from the Rise of Mohammedism, 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 Transliteration of Elmacin, 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 excels 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 Mohammedism; for not only the Kalifs of the first Race were Masters in that Country; but Saladin, a devoutMohammedan, 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 Chardin's Travels, 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 Sáadi, 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 Per...
PREFACE.

executions of Sapor and Hsdojerd, rather than worship Fire: Believe not a Word of it lays 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 Disputations, and Notes inserted 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 amassed 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 imagin 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 bestowed upon him. What they write of the extent of the Mohammedan Empire agrees well with the Time they wrote; and the reason given, in the second Account, why Ebn Wahab 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

Our two Authors have none of the Blamishes common to the other Arabic Writers.
Civil Wars caused by the Rise of several Independant Princes, which hurried 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 Indians, 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 Mohammedism among them, as they afterwards did under the Gaznavid Empire of S-ab-@akin, 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 Incription indeed, discovered in the Year MDCCXXV, assured us the Faith had been taught in China in the eight Century at the latest; 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 befel the Empire, it is not impossible but those who thus perished were descend-
PREFACE.

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. 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. 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. 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. 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. 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.

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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

* Mr. Renaudot writes it Cumbdan throughout the whole Preface.
PREFA CE.

what is in the old Greek Geographers, seemingly unknown to the Arabs, if we except Ptolomy'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 Chah, in speaking or writing of that great Seljukid Sultán, who reformed the Calendar, and erected the Jalalcen 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 Chah. 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 "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 Karispe; 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, Avgukhan, 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

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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 is it 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 Guebase, 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 Names.

*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 Readers 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 Afric, 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 Afric: 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 Malec 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 Cuzistan or Cuziflan. 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 Cuzistan the R is naked thus چ, in Cuziflan the Z is with a Point thus چ: 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
PREFACE.

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 Capfchac for Kipjak, Allchafche for Alshaṭ, or the County of Shaṭ, Carizme for Chowarazm, 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 who 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 Blocket for Blackheath, or see the thousands of the same Abuses which so 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 that
P R E F A C E.

who follow them; this throws a Mist over History, and gives an Opportunity to confound Truth with Falshood, and what is Certain with what is mere Conjecture. For Example, Father Trigaut misunderstanding some Passages of Syriac, declares it very probable That St. Thomas preached in China. A few Years afterwards, they find the Chinese and Syriac Inscription, which talks of a Mission from Judea or Syria; whereupon it was by some affirmed, 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, Chowarazm, 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 Diphthong ou, or rather our oo, as in Moon, Soon, Boon; so Almamun must be pronounced Almamoon, Hud, Hood, Asud, Asood; 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 Rafhid must be Raheed; Walid, Waleed; Yazid, Yazeed.

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.
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 Muller, is Intolerable.

As for the Chinese Learning, we have perhaps exposed our selves 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 Superstructure, 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-
Preface.

Captions, 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.


In the Notes and Dissertations.

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,
ANCIENT ACCOUNTS

other, and are govern'd by a Queen. Among these Islands, they find Ambergrise 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, Guffers and all, as also half Veils [or Jacobets]. 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 Kabtaje.

Beyond these Islands, in the Sea of Har-kand, is Sarandib, or Ceylon, the Chief of all these Islands, which are called Dobijat.
Of INDIA and CHINA.

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 Fansur; 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.
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 Slelahet; 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 Ambergreese, and Coco-nuts, which they truck for Iron: For they want no Clothing, 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 Wat-
Of INDIA and CHINA.

ter, 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 ly in the usual Track of Shipping, many have fought for it in vain; tho' remarkable for a very lofty Mountain, which is called Kasbonai. It happened that a Ship failing 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 Gust 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.
ANCIENT ACCOUNTS

Water, which it disturbs just after the Manner of a Whirl-wind; and if a Vessel happen to be in the way of this Whirlpool, 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 Ambergrise 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.]
Of INDIA and CHINA.

* * * * * which has caused all Goods Canfu, 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 [Bamboos:] 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.

Soliman the Merchant relates, that at Canfu, which is the principal Scale for Merchants, there is a Mohammedi an appointed Judge over those of his Religion, by the Authority of the Emperor of China; and that he is Judge of all the Mohamm edans who resort to these Parts. Upon Festi val Days he performs the public Service with the Mohamm edans, and pronounces the Sermon or Kotbat, which he concludes, in the usual form, with Prayers for the Sultan of the Moslems, [or Mussemen.] The Merchants of Irak who trade hither, are no way disatisfied 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...
ANCIENT ACCOUNTS

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 Baffora, 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 Naif Bani al Safak, and an Island called Ebn Kabilwan; 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 Kofir and Howair, which scarce appear above the Water's edge. After we are clear of these Rocks, we steer for a place called Shibr 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 Arabesque, or any other Language in use with Merchants. They wear no Cloaths, are white, and unsteady 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, Moufa, and Palm-wine. This Liquor is white, and, if drank fresh, has the Taste 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

They are worth about a Gold Crown.
ANCIENT ACCOUNTS

by Signs, and Touches of the Hand, because they understand not the Arabesque: But they are very sharp, 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 Fausta; 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 Kadrang, 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 Peopled by any but Slaves and fugitive Robbers. From thence in ten Days they arrive.
Of **INDIA** and **CHINA**.

Arrive at *Senef*. Here is fresh Water, and hence comes the *Aromatic-wood*, we call *Hud al Senef*: Here is a King; the Inhabitants are black, and wear two striped Garments.

Having watered at this Place, it is a ten 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 *Bagra* 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,
ANCIENT ACCOUNTS

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 Sugarcanes. 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 Zabbage 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
Of INDIA and CHINA.

two Springs of fresh Water, the one hot and the other cold.

The Chinese are dressed in Silk both Winter and Summer; and this kind of dress is common to the Prince, the Soldier, 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 Animals, not excepting Swine, and some others.

They have several sort of Fruits; Apples, Lemons, Quinces, Moulas, Sugar-canes, 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 Rice; they have no other Wine in the Country, nor is there any brought to them; they know not what it is, nor do they
ANCIENT ACCOUNTS

they drink of it. They have Vinegar also, and a kind of Comfit like what the Arabs call Natef, 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 surpases 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 Balkara, King of Moharmi al Adan.
Adan, or of Those who have their Ears bored. This Balhara is the most illustrious Prince in all the Indies; and all the other Kings there, tho' each is Master and independent 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.

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

The Balhara, 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 Balbaran, 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 Houlings. In this same Country is the famous Karkandan 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 Buffalo; 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 ...
ANCIENT ACCOUNTS

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 Rabni for Shells, which are the current Money.

Kaschbin. After this Kingdom there is another which is an inland State, distant from the Coast, and called Kaschbin. The Inhabitants are white, and bore their Ears: They have Camels, and their Country is a Defart, 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
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 Mabed is beyond that of Mujet; therein are many Cities, and the Inhabitants have a great Resemblance of the Chinese, even more than those of Mujet; for they have Officers or Eunuchs like those who govern the Cities among the Chinese. The Country of Mabed is conterminous with China, and is at peace with the Emperor of China, but is not subject to him.

The Mabed 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 Mabed 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. Canfu is one of these Cities, being the Port for all Shipping, and presiding over twenty Towns.
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 Stuffs in great abundance, they consider them only as Moveables and Merchandise, 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,
Of INDIA and CHINA.

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, where- with they make a Ware of equal Fineness with Glass, and equally transparent.

When Merchants enter China by Sea, the Chinese feize on their Cargo, and convey it to Warehouses; and so put a stop to their Business 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 whoso-
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; inasmuch 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 *Tuñg,* and this Word signifies
Of INDIA and CHINA.

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
feats 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 subsistence 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 oftener 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 subsistence. When any Dearth makes Necessaries very dear, then does the King open his Storehouses, 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 every Day paid into the Treasury of Canfu alone,
Of India and China.

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 Sab, and it is a Shrub more bushy 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 straight 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 every body 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
Of **INDIA and CHINA**.

Delivered 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 believes 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.
ANCIENT ACCOUNTS

leased by the Governor's Order, and Pro-
clamation 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
don the Backside, if Discovery is made of any
Effects of his, and at the same time is up-
braided with having been a Month in Prison,
eating and drinking, tho' he had where
withal to satisfy his Creditors. He is chas-
tised 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 Bagbun, (this is
the ordinary Title of the Emperor of Chi-
na, and signifies The Son of Heaven; but we
commonly pronounce it after a different
manner, and call him, Magbun.) 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 Cre-
ditors by concealing their Money. If dis-
covery be made that he has any Sums in
the
Of **INDIA** and **CHINA**.

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 eightieth 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 Accusen his condemned to pay a Man of Gold as a Fine to the Prince.
Sometimes they boil Water in a Caldron 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 Accusier 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 Arbiter 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 Eyefight 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 Balhara is, in the Indies, as King of Kings.

The Chinese are fond of Gaming and all manner of Diversions: On the contrary,
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 confers the Government thereof upon some Person of the Royal Family of the conquered Country, and thus he keeps it in Subjection 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
ANCIENT ACCOUNTS

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.

Polygamy.

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 chief Food. Indians, who eat no Wheat; whereas the Chinese
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 shave 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 Mohammedans, 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.

Phyfic
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 finattering of Astronomy; but therein the Indians surpass the Chinese.

I know not that there is any one of either Nation that has embraced Mohammedanism 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 rendezvous'd 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 whole-
form, and the Country itself is less fenny; the Air there is also much better; and scarce is their 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 Indies.
ANCIENT ACCOUNTS

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 Baldrics.

The Indians wear two short Veils; 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 Kakhan 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.

Concerning the Voyage to the Indies and China.

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 fail 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 laid 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 Righteousness
Of INDIA and CHINA.

Teousness 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 Liberations, 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 Hebra 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,
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 Cumdau; 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
might survive to dispute the Empire with him. We had the News of these Revolutions and of the total Ruin of China, 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 nearness of his Dominions, he was in some degree allied by Marriage; and at the same Time sent an Embassy to him to implore his Deliverance from this Rebel. Upon this the King of Tagazgaz dispatched his Son, at the Head of a very numerous Army, to fight the Rebel; and after many Battles, and almost continual Skirmishes, he utterly defeated him. It was never known what became of the Rebel. 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 Calamities; he nevertheless made himself Master of all the Provinces which had been conquered from him. However he laid no Hands on the Goods of hisSubjects, but satisfied himself with what remained in his Coffers, and the Fragments
ments of the Public Money. His Condition indissolubly 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 Combustions 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 Arabs, and the Masters of Ships. They extorted from the Merchants what was uncustomary, they seized upon their Effects, and
Of INDIA and CHINA.

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 Crowds to Sirafi 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 disjoints 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 [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 forfake the Body to People who eat it.

There are Women in China who refuse to marry, and chuse rather a disolute 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 intitles her to a yearly Stipend of so many Falus to be paid her out of the public Treafury, 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
Of INDIA and CHINA.

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 fend 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 so 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...
ANCIENT ACCOUNTS

their Payments in general are made with this Money, whether they buy or sell Lands, Furniture, Merchandize, 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 happen 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 consistence they make of Hemp-Seed, which becomes as white as Milk, and when the Walls are covered 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 Chefts 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 Cities, 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 Treasures; and those, particularly, who are sent to Canfu, are selected from this Body.

It
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 enjoined 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 Vei, which was under another silk Veil, 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 surpris'd at the Beauty of that little Vest, 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 Waistcoat or short Vest 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 stimulate their Workmen to the Attainment of Perfection, by thus engaging them to be extremely nice and circumpeck 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 Korish, whose Name was *Ebn Wahab*, descended of *Hebar* the Son of *Al Asud*, and he dwelt at *Bafra*. This Man left *Bafra*, 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 *Canfu*
he reached Cumdan 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 Wahab 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,
Of INDIA and CHINA.

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 comlier 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 Wahab, 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, Shew 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
Of INDIA and CHINA.

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 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 transferred within the Space of somewhat better than thirty Months. After this Ebn Wahab 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 Wahab, 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.

Moses. Moses.

JesuS Christ.

Mohammad.
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 everywhere, 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
habited by the People and the Merchants, where are also great Squares, and Markets for all the Necessaries of Life. At break of Day you see the Officers of the King’s Household, with the inferior Servants, the Purveyors, and the Domeslits 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 Chozars, 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 surrounds all the Country of
China, and of Cila, [or Sila,] the uttermost
Parts of Turkestan, 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 Zapage.

We will now begin to speak of the Pro-
vince of Zapage, 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 Mebrage,
and they say it is nine hundred Leagues
in Circumference, and that this King is
Master of many Islands which ly round
about; thus this Kingdom is above a thou-
sand 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 Rahmi which
is eight hundred Leagues in Compass, and
produces Red-wood, Camphire, and ma-
ny other Commodities. In this same King-
dom is the Island of Cala, which is in the
Mid-passage between China and the Coun-
try of the Arabs. This Island, they say,
is fourscore Leagues in Circumference; and
hither they bring all Sorts of Merchand-
ise, Wood Aloes of several Sorts, Cam-
phire, Sandal-wood, Ivory, the Lead call-
ed Cababi, Ebony, Red-wood, every Kind
of Spice, and many other Things too te-
dious to enumerate. At present the Com-
merce is most usually carried on from O-
man to this Island, and from this Island to
Oman. The Mebrage 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 Pro-
bity relates, that when the Cocks here
crow at their accustomed Hours, just as
with us, at roost upon Trees, they an-
swer 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 Mekrage. His Palace is still to be seen on a River as broad as the Tigris 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 out 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
Of India and China.

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 dyes, 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 provening 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 proportionally
ANCIENT ACCOUNTS

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 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 Dist, the Head of the Mebrage King of Zapage. The Minister, well aware it was Jealousy 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 the People and us, to furnish us with Matter of Complaint; seeing they never offended
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 replyed 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 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,
munition, 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 readiness 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 sooner 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 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
ANCIENT ACCOUNTS

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 Coffer; 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 our selves 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 Mebrage: 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
Of India and China.

make the most profound Inclinations, in Honour of the Mebrage.

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, she 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 Choraspan, who coming into Irak, 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 Canfu, 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 Canfu; 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 releas'd 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 Redrefs, 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, 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 stripped 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 confer on thee a Command among the Dead, forasmuch as thou hast not been able to acquit thyself of thy Duty in that thou holdest over the Living; And
Of INDIA and CHINA.

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 byassed 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 designed 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 abovesaid, 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 possest 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 causes 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 a 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 Canton, 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 Codz 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, and the same Kind of Humor gathers to a Head again as before.

Another Sort of Musk.

The Musk-Creature.

The Emperor of China's Lettersconveyed 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 sitting 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 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 Allyances 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 Metempsychosis 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 Mouza, 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 dyes, or is slain, and they punctually fulfil 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 so 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 Cangiar cut off a Piece of it, which he gave to one of his Brothers, talking all the Time.
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 Kanifians and Jelidians, 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

his
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.

Farthermore, 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 Buzar 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 of
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 befel many other Merchants, and after this Manner did a Number, both of Arabs and Indians, perish; wherefore the Merchants fought 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 Recefses 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 Hadithis among the Arabs. The Indians repair to these Assemblies and witer
ANCIENT ACCOUNTS

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 thereof Navigators 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 Tanwis 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 wholesom 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 Cangiarrows. Upon these Combats they bet Gold, Silver, Lands, Farms,
Of INDIA and CHINA.

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 cauterize 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
ANCIENT ACCOUNTS

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 a-
| broad, 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 lay 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 abundant-
ly, 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, stuff-
ed with Flattery, in Praise of their Kings.

Astrologers
Of INDIA and CHINA.

Astrologers they have, Philosophers, Soothsayers, and Men who observe the Flight of Birds, and others who pretend to the Calculation of Nativities, particularly at Kamuge, a great City in the Kingdom of Gozar.

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, whereto 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
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 Bod, 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 Almasfur 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 Dinars 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 compleated their Vessel, they load her with Coco-nuts, which they bring and fell 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 compleated, and in a Trim to fail.

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-canes also they have, and other
ANCIENT ACCOUNTS

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, and
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
ANCIENT ACCOUNTS

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 Sihar [Shibr] where Frankincense grows, and other Countries possessed by the Nations of Ad, Hamyar, Jorham, 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 Kolzum...
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 skillfully 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 Kolzum, 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 Ambergris; 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 Hairzan, Aloes, Camphire, Nutmegs, Cloves, Sandal
dal Wood, and all the other Spices and Aromatics; where Parrots and Peacocks are Birds of the Forrest; 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 up on the Barbarian Coast, or upon the Confines of the Land of Negroes, towards Sitar, 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
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 infected by Ordure, in the Belly of the Whale, is perfectly good. It is a usual thing to make Stools of the Vertebrae of the Back-bone of this Whale called Tal.

They say, that in a Village, ten Leagues from Siraf, called Tain, there are old Houses neatly enough built, the Lintels of whole 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 calking 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 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 Anjedana, 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 Bassora, 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 astonished 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 Bahrein, 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
ANCIENT ACCOUNTS

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 Ear-rings 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 Parafol 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 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 Clysma of the Ancients; the Sea of Rum, or of Greece, which is the Mediterranean; the Sea call'd Al-Chozar, or the Caspian, and the Sea of Bont, 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 Bassora; and other Names they have for particular Parts of these Seas. In like manner the Sea of Harkand, the Sea of Delarowi, the Sea of Zinge, or that on the Coast of Barbary, and the Dark Sea which was almost unknown to the Arabs, 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 Shelabet 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 Rasalga to Malabar: But as this extent seems to be very great, one would be apt to think this Sea extends but from Shelabet, which, according to Abulfeda, is a Town of the Manihar, which is a Part of the Peninsula of India within the Ganges, stretching from Gizerat or Guzarat, to Coulam or Coulun.

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 Style of King of the twelve thousand Islands. The Nubian Geographer calls them, with our Authors, Robaiat or Robihat, although the Name Maldives be more agreeable to the Malabaric Tongue, in which Dive is an Island; whence we have Sarandib or Sarandive, Angedive, and many others. Garcia de Orta, a learned Portuguese Physician, says, they must be written Naledive, or the Four Islands, or rather as Barros, the Thousand Islands; if after all it would not be better to say they borrow their Name from Maley, Malai, 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. Barros 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 Northernmost, about forty Leagues from the Coast of Malabar, and in the Latitude of 12 Degrees and 30 Minutes; and that the Southernmost they knew were
On the Foregoing Accounts.

were those of Candu, and Adu in the seventh Degree of the Antartic Hemisphere: But that in the Sea Charts of the Moors, these Islands lay in a Clus- ter along the Coast of India; from the Flats or Shelves of Padua, to the Parallel of Mount Deli; and then ran away Eastward till they almost touched Java-head, 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 Cluster of which, according to Pyrard, each Province or Group is formed, each of which they call an Atollon, 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 call’d Anabena; whereas in the original Text, which is corrupted in the Roman Edition, it is said that the King of the Isles Robihat, the same with the Maldives, resides in the Island called Maly, or Male, which this Geographer writes of the King of the Island or Peninsula of Comar, which forms the Point and Part of the Eastern Coast of India.

He also calls these Islands Robihat; 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 Dive is an Island or Isle, but the Arabs write it Lib, 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 exa-
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 Gayuk 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 Muley Abdal-Malek King of Morocco, in the Year M D LXXVII.

What is said of the Ambergrase, which so abounds in these Islands, is confirm'd by Garcias de Orta, Pyrard, Barboja, and many other Travellers.

The Shells are still current among the Maldive, 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 Traffic. Barros thus expres-ses himself thereon. They have a kind of Shells about the Size of a Snail, but they are of another Shape, hard, white, 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, Jezirai-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 Ramni, are otherwise called Rani, or Rana, and at this day give Title to a Raja or idolatrous Prince of the Indies, who derives his origin from King Porus. 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 Teixeira confirms, adding thereto a still more barbarous Custom of eating their Relations when
they are grown old. He places these Barbarians between the Isles of Nicobar and Tanararim or Tan-afarim: And this Custom remains to this Day, if we may believe Navarette; 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 Javan, 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 publickly. Most of the Cafres on the Coast of Barbary are Anthropophagites also, and particularly those call'd Zimbas. These in the Year 1589 made an Incursion into the interior Afric, to the Number of 80,000, and devoured all the Persons that fell into their Hands; and thus desolated a Tract of above three hundred Leagues. The Mambos 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 Celebes, which is one of the eight of the lesser of Java, the Inhabitants ate Human Flesh as well as those of the Kingdom of Samara, those of Pegu, and those of the greater Java, according to Barthema, 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.

Barbofa writes almost the same of Siam and the Celebes, and adds, that when a Criminal was to be sentence'd to Death, they begg'd him of the King to eat. Nicolo di Conti observes also of the Inhabitants of the Isle of Andramania, or that of Andaman, and those of Sumatra, that they would eat Human Flesh;
On the foregoing Accounts.

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 Σιλανδία of Cosmas, the Author of the Christian Topography. Divine, in the Indian Tongue, is an Island, and the Arabs, who have no Consonant, do, after the manner of the Greeks, end their last Syllable with a R. Thus all the Indian Names ending in Divine, 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 παλαιος, and by the Ancients Taprobana, where you must correct his Text, νησιος λεγέτων καλαι ταπροβανα ωρας τοις δρακαίοις άνω Σιλανδίας; which wants it, by a Mistake of the Transcribers, who have of the λ and a in ΣΙΛΑΝΔΟΥ 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 Iacinth, 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 Māvallo; in fine, that there were found the νοξλίν, or Pearl Oysters, as our Author confirms.
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'd 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 Syrtes, so called because here perished a Fleet an Emperor of China had fitted out to conquer this Island; and that Ceylon, or Sinla, signifies Chinese.

In another place he takes Notice that the Chingulas are much braver than the other Natives of the Country: But as Navarette 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.

4.
Mart.
Hlst. 236.
Teixeira, 1.
1. p. 184.
Vid. Marc.
Pol. 1. 3.
c. 19 &
23.
On the Foregoing Accounts.

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, Barthama, Gaspar Barreyros, 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 ofOrmuz; for at that time all the Commerce of Siraf, which was afterwards transacted at the Isle of Kis, was remov’d to Ormuz. "The Ships of Ormuz are very bad and dangerous, and Merchants often run a very great Risk 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 Tree-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. *

* Le navi d’Ormuz sono pessime & pericolose, on de li mercanti spesso volte in quelle pericolano: & la causa è questa, pur che non si ficano con chiodi per eser il legno col quale si fanno duro, & di materia fragile a modo di vaso di terra, & subito che si ficca il chiodo, si ribatte in se medefimo, & quasi si rompe. Ma le tavole si forano con trivello di ferro più leggermente che possano nell’estremita, & doppo vi si mettono alcune chiavi
REMARKS.

Almost all the Modern Writers who have treated of the Maldives and the Coco-nut, agree with our Ancient Traveller in the manner of building these 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 cark 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.

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 steered for this Island was lost, and that Chance only directed Ships thither. There are Silver Mines in most of these Islands, as Travellers say.

A white Cloud, or Water-spout.

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

of Mr. Thevenot the Younger. It is commonly call’d a Water-fpout; 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 Achem, attended with the same disturbance and rising of the Water described by our Authors.

Tufan, Tuffoon, 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, Tufan, from a Greek Word τυφών, which signifies almost the same thing. The Portuguese and Spaniards derive from the Arabs their Word Tufaan, or Tufon, 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 fung 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 Typhons 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 Tufan or Hurrican, 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. Varenius says, the Arabs called it Oli-fant; he means Al-Tufan; but tho’ he is out as to this, he describes it very exactly in his Universal Geography.

It appears like Sparks of Fire.

This was observed by Father Martini on the Coast of China: And John Davis, an Englishman, took Notice

Purchas
Vol. I. p. 159.

L. 1. p. 283. Edit. II.
REMARKS


Ritice of the same Phænomenon in the Year 1604, being in 7 Degrees of Southern Latitude, not far from the Isle of Fernand de Noronba; he says, the Glare was so strong he could easily see to read by it.

[K]

An Island without Women.

This, very probably, is the Island mentioned by Marco Polo: "Beyond Chefmacoran, 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 Isles 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 Business, 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 Chefmacoran 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 uomini senza Female, & si chiama l'Isola Mascolina: Nell'altra stanno le feminine senza uomini, & si chiama Isola feminina. Quelli che habitan in dette due Isola, sono una cosa Medesima, & sono Christiani battezzati. Gli uomini van o all' Isola delle Femine & dimorano con quelle tre meti... continua*
On the Foregoing Accounts.

Nicolo 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 crofs over to the Women; for being Christians, the Discipline which still subsists in the Churches of the Levant, would have obliged them to have abtained from their Wives during Lent, which they keep much about the fame 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 {fuspended in the abfence of the Clergy, who neverthelefs might crofs 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 alfo because the Ancients, who only crofted it along, held a different Rout from that now fhaped by our Pilots.

The Chinese came as far as Siraf, but dared not flir beyond it, because of the foulnefs of the Weather, and the heaviness of the Sea, which their Ships could not live in. They did not then venture fo far as Madagascar,
REMARKS

**Hift. l. 6. p. 237.**

*dagascar*, 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 Navarette is mistaken when he says the Straits of Sincaur were their *Ne plus ultra*.

Siraf was formerly a Maritime Town in the Gulf of Persia, 60 Leagues from Shiraz, 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 fertility; quite defitute 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 Piftoles French, in raising and embellishing their Houfes; 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 Baffora, 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 failed from *Siraf* to *Mascat*, in the Country of Oman, by *Ptolomey* called *Omanum Emporium*, and by
On the Foregoing Accounts.

By Arrian, Omana. The Town also was called Sohar, or Sohar-Oman, or Shihr Oman. This Passage is pretty dangerous for the Rocks, Isles, and Flats which lye 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 Kaucam, is Cochim, 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 Cochim, 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 Moslems, or Musulmen, and that there are Trees here which yield Camphire, as may be proved by the Testimony of Serapion, 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 Postion. Abu Zeid, 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 Syriac, 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 Gale, and stand over for the Isles of Nicobar which must have been those of Najabalus, 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
RemarkS

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. Serapion, who speaks of it, though it can hardly be known in the Translation we have, which reads Seifi 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 sadly 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 Sandarfulat, 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 Condor which is the nearest to China, and may for that Reason be the Place the Arabs steered for, 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 Singapor, 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.
On the Foregoing Accounts.

present know more of those Seas, and how to steer in them better than the greatest Navigators of Anti-
quity.

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 Coun-
try, but Caocbi; and even this is a Name imposed on it by the Chinese; so that this diversity in the A-
rabic 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 Ortho-
graphy is Beit-Touma, which both in Arabic and Sy-
riac, is the House or Church of St. Thomas. In like manner the Syrians call the City of Martyropolis, Bargea-
mea, or Beit-Garmeea, and so of others. But as much as our Author leaves us in the dark as to the Courie 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, Senes, Kadrange, or Chitran, 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, Barbofa, 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.
REMARKS

Flying Fish.

It is called Hoangcioqu, according to Father Martin, 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 Panamura, which belched out a prodigious Quantity of Flames, Stones, and Cinders, in the Year 1586. 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.
On the Foregoing Accounts.

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 Consul: By degrees he became Judge over all the Mohammedans; and even took on him the Religious Functions, presiding at their Religious Assemblies. But our Author observes it as something very extraordinary, that the Merchants from Irak 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 Calif, without Authority from him.

The Sermon, or Cotbat, was a Discourse with which the Imamis, or Rectors of the Moschs commonly ushered in their Friday's Prayers. These Discourses consisted of Praifes to God, and to Mohammed, varied to the Circumstances of the Times; and therein the Imamis 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 Calif, as had been Customary after the Calif had laid aside the Custom of Preaching the Cotbat 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 Saracens, and all the other Oriental Writings. The Person in whose Name the Cotbat was delivered, was thereby acknowledged Supreme: For which Reason the Princes of the Family of Buiya, the Selju-kids, and the others of different Families, who revolted from the Calif, paid them the Honour of the Mosch; whereas the Fatemites, who usurped the Title of Calif in Afric and Egypt, had the Cotbat in their own Name, without any mention made of the Calif at Bagdad, and thereby declared themselves Heretics. Towards the Extinction of the Califat at Bagdad, the Calif were mere Cyphers; and the Honour of the Mosch, the Right of Investitures, and that of coining Mo-
REMARKS

ncy, were all they had left. The Descendants of Bu'ya, who feized on all that part of Asia which owned obedience to the Kalif, ordered the Cotbat 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 Sultan; and the fame it was in the matter of Coinage, for on one fide was the Kalif's Name, and on the Revere the Sultan's. The fame was observed by the Seljukids: But as their Empire extended from Caffgar 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 Sultan out of Duty as Sovereign, and then of the Prince himself, who by this Form acknowledged the Kalif's Superior in Spirituals, and the Sultan, in Temporal Concerns; and in paying this Honour, confiffed the Devotion of the Mohammedan Princes, who adhered to the Sonnite or Orthodox Kalifs. So Nuroddin the Sultan of Syria, fet up the Cotbat 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 Kahirah or Cairo. And their example was followed by all the Mohammedan Prices in Mesopotamia, Syria, and Egypt, in the Year of the Hejra dcxlviii. and of Crist mcc. after the Death of Moadzam-Turan-Shah, the laft of the Family of the Ayubites, Succiffors 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-Motafeim, the laft of the Abarfids 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 Cotbat was fuspended for about four Years; at the Expiration of which Sultan Bibars-Bondokdar, the Fourth of the Turkish Mamluks, raised to that Dignity an unknown Perfon, who pretended to be of the Family of Abbas, in the Year of the Hejra dclix. and of Crist mcclix. 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
On the Foregoing Accounts.

Months afterwards with all that belonged to him. Bibars then sat up another called Hakem, whom the People nick-named the Black Kalif; and him Bibars kept a kind of Prisoner, close up in a Palace, and abridged of all Liberty; though honoured as Kalif, and particularly with the Cotbat or Sermon, which was delivered in his Name in the Mejcb. The Turkish and Circassian Mamluks 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 MDXV. Thus upon this second Extinction of the Kalifat, to which the Dignity of Mufti bears no manner of Relation, the Ceremony of the Cotbat, although as old as Mohammedism itself, was entirely laid aside.

Now the Origin of this Ceremony was such: Mohammed as Prophet and Head of his own Sect, addressed the People on the Days of their Assemblies; and that he might be the better understood, he was wont to mount an Estrate some steps higher than where the rest stood. He began with Praises 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 Kalifs his Successors, till the rise of the Family of Ommiyab, with the Addition only of the Praises 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 Verse and Prose; 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 Cotbat; 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 Cotbat began to be given in his Name, by the Musti’s, the Molla’s, and other Officers of the Moschi’s. And now to the Praises of God, and the Elegies 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 Abbassids having deprived the Descendants of Ommiyah, assumed the Black Garment, and when they spoke to the People, appeared always in Black; whence those who delivered the Cotbat in their Name, mounted the Gallery or Manbar in Black, which was the Dress of the Katebs in all the Parts where the Abbassids were acknowledged Supreme, either in Temporal 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 Fatemite Kalifs, who called the Abbassids Heretics, kept to the white Vest, and hung the Manbar with a White Carpet, because white was the Colour of Ali, whose Sectaries still wear white Vests, or Sashes, 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 Dervises, 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 affonished that the Merchants of Irak 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 Rasbhid, 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 Transoxane; and the Moors of Afric, 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
REMARKS

This Balbara is dignified Emperor of those who have their Ears 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 Chanbalig, 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 Nabulvanah or Nebulwarah, 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 last past.

What our Author tells us of the Power of this Prince, can seemingly square with no others than the Ancestors 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, futes very naturally with these Princes; the last of whom, Sarama Payrimal, became a Mohammedan, and took Shipping to go and end his Days at Mecca.

The Portuguese Histories 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 some-
where in Guzarat, or in the neighbouring and more Nor-
thern Country; and so the Mountains of the King-
dom of the Balbara, or the Cordillere which runs all
along Malabar, would have reached the Country of Chanbalig, that is, the Frontiers of Turkeftan, then in
the hands of the Tartars, as well as of a part of China;
and hence Abulfeda calls them the County of Chanbalig.

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, altho' we call
them, says he, Canaris; and the other Land which lies
within de Gate, stretching East-ward, is the Kingdom of
Decan, and the Inhabitants are Decanis. So Conkan,
or Kamkam, which is the same thing, must have been
the Province where formerly the Balkara or Emperor
of the Indies kept his Court, before he removed to Cal-
icut; 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 Lat-
titude, we may conceive that this City was at the Entrance
of the Gulf of Cambaya, and that it was to all Ap-
pearance the ancient Barygaza; for Arrian, says, \( \frac{\text{K}}{\text{E}} \) \( \frac{\text{E}}{\text{E}} \) \( \frac{\text{E}}{\text{E}} \) \( \frac{\text{E}}{\text{E}} \) Near this City the Continent stretched down Southerly \( \frac{\text{C}}{\text{C}} \) \( \frac{\text{C}}{\text{C}} \) \( \frac{\text{C}}{\text{C}} \) wherefore it was called Dakinabades; for Dakan, in \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) in the Language of the Country, signifies South. Thus as \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) according to the Moderns, Decan begins from the Coast \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) called Concan or Kamkam; so according to the Ancients, \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) the same Decan began from the most famous Scale, which \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) was Barygaza. The Conformity of Dakin and Decan \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) is self-evident, and the word Abud, with which Arrian \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) terminates his Greek Name, signifies, moreover, a Coun-
try or inhabited Place, and is annexed to the Names of \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) a great many Towns, as \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) \( \frac{\text{K}}{\text{K}} \) in Greek, Burg in Ger-
man, and Ton in English. Conkan according to Teixeira,
starts from Chaul, and he says that Visapur is the Ca-
pital of that Province.
All this seems to evince that this Title of Balbara can be given to no other than the ancient Samorin or Emperor of the Indies, who resided 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 Geraz or Haraz, of Tafik, 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, industrious, 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 Thatarian Drachms, mentioned by our Author, are not quite unknown; but we must take heed, left, deceived by the Affinity of the Names, we imagine they are Dracms, or Pieces of Money of Tartary. For Tatar, 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 Barygaza: At Barygaza, says he, they have old Drachms with Greek Letters and the Names
On the Foregoing Accounts.

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

If he will submit to a Proof by Fire.

The fame 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 Juret in his Notes upon Yves de Chartres, and several others in Monsieur Du Cange, on the words Ferrum Candens and Judicium Dei; together with some others in use with our Ancestors 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 Mosambique, who according to Joan dos Santos (*) oblige those they suspect of some capital Crime to swallow Poison, to lick a red-hot Iron,

In Antig. v. 274.

(*) Ao Segundo juramento chama os Cafres juramento de Xoqua, que o ferro de bua enxo metido no fogo, & depois de estar muy Vermelho, & abrasado, o tirao do fogo com bua tenaz, & o chengao a boca do que ba de jurar, disendolhe que lamba com a lingoa o ferro Vermelho, porque se nano tem a culpa que lhe atribuem, ficara Sao & sako do fogo, sem lhe quemar a lingoa, nem os beixos. Mas que se tem culpa, logo lhe pegara o fogo na lingoa, beixos & rosto, & lho quemara. Iste juramento he mais ordinario & uzao muitas vezes delle nao somente os Cafres, mas tambem os Mouros que nestas partes habitao, & o que peor he, que tambem alguns Christaos derao ja este juramento a seus efiavos, sobre furtos que sospeitavao terem livro feytos. L. I. G. i. P. 17.
or to drink boiling Water in which have been previ-
ously steeped bitter Herbs, and which they cannot get down.
if they are guilty, but which they easily tos off if they
are innocent. This is so extraordinary a 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 Perfon 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 adminiftered the fame 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 tinctured 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 ufe of red-hot Iron is common, as also that of
the Pot charmed and filled with Salt, among some
other Negroes of Guinea. The Siamese have Proofs of
the fame kind, if we believe Schouten; as walking upon
burning Coals, swallowing enchanted Rice, besides that
of keeping a long time under Water.

Odoardo Barbofa 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 scaled they kill him, but if there is
no Sign of heat they put to death the Accusfer. Nicolo
di Conti writes to the fame purpose, as well concerning
this and the Cutfom of licking or else handling of red-
hot Iron, as concerning what is commonly practifed
among all the Indians in general.
On the Foroceed Accounts.

In Sarandib, when the King dies. [T]

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, Kazwini, Edit. Lat. Ebn Wardi, and others, lay the same.

The Manners of the Chinese. [V]

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

They love not Wine because they have none, and because their Extraction of Rice, their Tea or Chaw, 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 relates, that the Women sold themselves openly at Yangcheu. Debauchery runs to a great height in Vancheu, where they without Shame gratify the Rage of their Lust. Fath. Gruber's Accoun, p. 7. 9. Art. 129. p. 31.
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.

REM ARKS
ON THE
SECOND ACCOUNT.
[X]
The Ocean has a Communication with the Mediterranean.

Bu 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 Chozars or of Mojiow. The Sea beyond Cape Currents, on the East Coast of Afric, 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 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 Sodomia tenia este pena: Tambien pero si todos los que tienen este vicio la hubieran de pagar; juzgo quedaria desplazada la China, y el muro con demasiada guarnicion. He mentions it again in the Seventh Chapter of the Second Treatise, where he says that, En tiempo que reynava el Chino, avia tambien en la corte de Pequin casa publica de muchachos; quitola el Tartaro, oy la ay en la ciudad de Jangchen.
On the Foregoing Accounts.

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 Cafferiy. 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 Conduct 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 Galvam, relates from Francisco de Soufa Tavarez, That in the Year MDXXVIII. the Infant Dom Fernand shewed him, the said Tavarez, such a Chart, which was in the Monastery of Alcobaça, 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 Ramusio be right.

The Arabs knew no more of Japan, which they called Syla, 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 CCXXX.

The Metempsychosis.

This is very generally held among the Chinese. Their Histories say that one Xekia or Shelia 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, LXV. 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,
REMARKS

Atl. p. 93. dition in Navarrate, 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 Apotheosis. The Sect of Xekia, says the same Father Martini, hold the Metempsychosis; but this Sect is divided into two Branches; the one believing the exterior Metempsychosis, or that the Souls of Men pass after Death into other Bodies, and these worship Idols, and ab- 

Trig. l. i. sain from everything that has Life; while the other Sect has faith in an interior Metempsychosis; which is the principal Foundation of their Morality, which con- 

p. 94.不符s in suppressing the Passions, which are as so many different Animals proceeding from Man: But neither 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 adore 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- 

Abul- possible to conceive what Veneration and Esteem was farg. p. paid them on account of their Doctrine of the transmi- 
135. 
Atl. 198. gation of Souls, altho' it differed somewhat from what 

Trig. l. i. was taught by the Pythagoricians. In a word, all the 
94. Authors who have written concerning China, agree with 
M. Polo. l. these. The Indians believed and to this day believe 
c. 26. the Metempsychosis differently from the Pythagoricians; and the Arabs, before Mohammedism, taught it after a particular manner, as Dr. Pocock will satisfy you. The Chinese will have it, that the Doctrine of Fe or the Metempsychosis, came from Xio in Junnan: but whence it ever it came, it is thereto owing, that they often mur- 

Mœs der their Children, when they think they cannot maintain them, and that they butcher them with so little Regret.

32
On the foregoing Accounts.

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 Amoucos. It is a Custom of very ancient Date; witness the Ambacti and Solumurii among the Gauls, who engaged to die with their King, as Cæsar and Athenæus 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. Odóarda Barbosa observed the same in the Indies, particularly among the Naires, 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 Tonquinels 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 Bramin has followed the Example of Calanus, 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 Maffers 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 Bramins.
REMARKS

The Processions 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.

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 Kanuge, a City, which, according to Abuulfeda, is in 131, that is 141 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 cclxxxi Leagues, if Alanizzi be right. The King here has two thousand five hundred Elephants; and the City is handom, large, and a great Mart, like Kabira or Cairo in Egypt. The King himself is called Kanuge, 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 Ulug Beig and Naffir Eddin, Banarsi. Bernier Tavernier, and the best Travellers dwell much on this Place. Kanuge, or Kennauo, is, in the abovementioned Tables marked for the Seat of the King.
On the Foregoing Accounts.

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 Fakirs.

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 Nicolo di Conti, in his Recital of the Manners of the Javans.

"Their most common Diversion is Cock-fighting. "They have many sorts 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 Acehm, as appears by their Accounts in Purchas, Vol. I. 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 Chaldee, must have been Venus; and the

(* ) Il giuoco più usato da loro, e di far combattere i galli, e col se ne portano de più forti, ciascuno sperando che il suo resti vincitore. Fanno infra di loro delle sommese sopra questi combattenti, e il gallo che resta superiore fa vincor li dinari.
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 Happinefs 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, that they had not produced their usual Crop, and must have a greater Allowance of Money for their Support. *Barboa* 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 Haukal* it is twelve Days distant from *Almanfur*, 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...
On the Foregoing Accounts.

erings of the Indians, who reforted hither in Pilgrimage from the remotest Parts. This Idol is described just after the same manner in Thevenot’s last Voyage.

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 Aoes, is one of the greatest 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 Archbihop 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 it not for a Point underneath, many have spelt it Zatolic; 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 Croses in their Hands, to shew they were Christians: But Odoardo Barbosa 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:
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 Ptolomy, where dwelt the old Arabian Tribes, Ad, Hamyar, Jarhan, 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 Isaac, the Disciple of Kafei, 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 worthily of China, although most of them are fond of dwelling thereon. But what they write is so confused, so inaccurate, and so stuffed with Fable that it is easy 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 faulty 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, without 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 several Tracts of Father Martini have more amply instructed 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 explained 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 Writers, that they for that Reason are to be had in particular Veneration, and especially as they went four hundred Year or more before Marco Polo, and our other

earliest
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, Yacutis, 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 Aleni 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 ourselves 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 Catai of Marco Polo, and our ancient Travellers must not be sought for out of China: But they have not suffi-
On the Foregoing Accounts.

sufficiently explained this Distinction; and what Golius offers as a Proof (viz.) that Musk Catai, and Icha 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 underfoot of the Emperor of China, and that the Cambalu or Chaballig 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 Jenghiz Khan, the Emperor of the Moguls.

At the same time it may be pertinent to take notice that Ptolemy 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 Ptolemy distinguishes the Seres from the Chinese, whom he calls Σιηα.

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 squares with the Tables of Abulfeda, and the Author he cites, of Ulag Beig, and some others. They observe that the Kingdom of Tbat, Tobit, or Tobat, for to the Arabs pronounce it, is not far distant from the said.
said Provinces; and the County of Tagazgaz, or Ta-
hazgaz, 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 Peo-
ple of Laos. Those called Mabed, Mujet, 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 Tra-
vellers; 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, be-
cause 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 Illes
which lie between the Coast of Cochinina, and the
Mouth of Canton River. The Arabs required eight
Days to steer 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, proba-
bly, what they call Aminian. 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 Ca-
pital 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 Canuku, and the
On the Forothing Accounts.

fame Inaccuracy may be observed in *Abulfed
dsa, who says, this City was known in his time by the Name of Can
. 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 inclu-
sure surrounds four small Eminences; that they there "drink Well-water; that it had very pleasant Gardens, "and that it flood 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 Can, must be Chanbeu, 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 Cum-
dan, where they say the Emperor of China then re-
flled. 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 Pro-
vince of Xenf or Chenf, in the Year mdcxxv, con-
firms what they advance; for in the Syriac words Cum
dan is called the Royal City, and the Capital of China. Now the two Cities where the Emperors have for many Ages past reigned, are Pekin and Nankin; but the first which is thought to be the Cambalu of *Marco Polo, and the Chanbaliz of the Orientals, has not enjoyed this Dignity above ccccl Years, or there-
abouts; so that in the Days of our two Authors, Nan-
kin, 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 Cum
dan doubt it, since the Arabian Geographer, speaking of must be

the Nankin.
the greatest River in China, which certainly is the Kiang, calls it the River of Cumdan, 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 filed by the Chinese, and, perhaps, the different Names of Kingling, Moling, Kianle, Kiangning, Kiangnang, and Ingtien, 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 Bišku; 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 Fanfur, who, says he, is the Emperor of China, otherwise called Tumgage Khan, that is, Lord of the Country of Tumgage, or Tungaz; 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 encompassed with Walls, for the most part in Ruins. All this he says from the Information of a Traveller. Golius cannot settle upon what City this should be, and believes the Easterns may have meant Pekin, Nankin, Quansh, Yambesh, or even Pegu. But the great Diflance 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 Foroeging Accounts.

Sir Eddin, and Ulag Beig give their City of Biju, 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 Cambalig of Marco Polo, and the Chanbalig 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 Cambalig, 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 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 Governours of Provinces, whom they call 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 Mohammeidan Sovereigns assumed the Title of Kalifs, or Vicars 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 Kalif enjoyed all Authority, both in Spirituals and Temporals, and no Mohammeidan that created himself


The Government of China.
into a Prince, and particularly after the Abbassids, assumed that Title free from Schism; for the Fatemites of Egypt, and some other Princes of less Note, who presumed to take it on them, were guilty not of De- 

L. 2. c. 68. 

fication only, but of Schism also, and were rejected as Heretics by the other Mahommedans. But those who ad- 

H. 11. Perf. Magbun. But others, as Abulfeda, and an old Persian Author, call him Baghur, and pretend this and Tungage, 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 Timmage, and after other ways.

Trig. l. 6. 

We must not wonder that our two Authors tell us no- 

c. 16. Na-

thing of the Royal Family of the Emperors who reigned 

var. l. 1. 

c. 9. Mart.

in their times; for we can reap no manner of Information from any other of the Arabian Writers, or the Persian, who
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 ccxi before
Christ, when the Family of Hana mounted the Throne,
upon the Deprivation of the Family of Cyna; the Princes
of the aforesaid Family of Hana reigned till the Year
cclxiv after Christ; and that then the Family of Cyna
succeeded, and held the Throne till the Year ccccix of
the same. Then five Kings rose up against each other,
and commenced the War of the Utai, as it is called,
which was carried on till four of these Utai being de-
feated, the fifth, of the Family of Tunga, feized on the
Empire in the Year dcxviii. That in a short time af-
terwards the Empire was rent into many Factions, the
 Chiefs of which were called Heutai: And that at laft the
Family of Sunga rose to the Empire; and kept it in Pof-
session till the Year mcclxviii, when the Tartars
quite subverted it, and then it was that Marco Polo en-
tered China. It follows then, that in the Year ccxxvi
of the Hejra, which is in the Year deccli of Christ;
and that in the Year cclxiv of the former, which is the
Year dcccxxvii 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 Heutai, 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 inac-
curate as every thing else the Arabs and Persians write
concerning that great Macedonian. This may be suffi-
cient 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
so 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 extraor-
dinary 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.
L. 1. c. 6. The Drums they relate to each City, are to this Day Ensigns of Distinction, that at Nankin, then the Royal for each Tribunal; that it is be

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 fix Foot in Circumference.

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

Our Author tells us the Governors of the great Cities are called Dhus; that those of the smaller Towns, which Father Martini calls Cities, are Tufang; that the Eunuchs are titled Tukan, and the supreme Judge of each City, La'fshi-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 Trigaut calls one of the principal Magistrates Toutam, the same the Dutch call Tontang, in their Embassy. Father Martini observes also, that in Junnan, there are certain Lords called Tuquon, who are invested with an absolute Power; and, according to Magalhaes, the Princes of the Province of Junnan, Queichu, Quamf, and Sutchuen, are called Tuquon or Tufu. The supreme Magistrate of Cities and Provinces is still called Li, whence, to all appearance, the Arabs formed their Dhus, or Cifu, which is still a considerable Dignity.

In the same modern Writings, we read also of Eunuchs involved 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 Trigaut mentions him of Linsing, who was sent to receive the King's Revenues, and of another who superintended the Shipping. Father Diego de Pantoja describes the Pomp of the Eunuch Mathan, in a Letter of his; and Father Trigaut informs us there is a great Number of Eunuchs, who are so made by their own Fathers; Quos cafrant quam plurimi, ut inter regios Fanulos an numerari
On the Foregoing Accounts.

P. 64.

On the Foregoing Accounts.

4P timer artoque ant, nam præter hos, alii Regi non famulantur, nec à consilii juris, nec cum eo colloquuntur, quin imo tota fere regni administratio in semi-virorum manibus 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 Authority, 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 Ťwu, who reigned mmcvii Years before Chrif; "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 understanding and approved Character might strike upon any "of these Instruments, each of which was appropriated "to particular Cases. They rang the Bell for what regarded Justice; they beat the Drum for what concerned the Laws, or Religion; they struck upon the "Lead Plate when they wanted to speak on Matters of State; upon the Stone Table, for Wrongs "committed by the Magistrates; and on the Plate of "Iron, for Prisoners." *

* Eos qui officii sui admonitum reprehendebant non minori facilitate audivit, quam, ut Sinica praef utar, aquadenum fluxit. Hinc ante fores Palatii campanam, tympanum, tabellam lapideam, ferream, & plumbeam appendi jussit, addito Edicio, quo doxis & probis viris, qui de re aliqua monendum Imperatorem ducent, potefas fiebat, ex his instrumentis illud pulsandi, quod cuique causarum generi effet destinatum. Qui jussit ut consilium iument, aere campanam: qui legibus ac religioni, tympano cedebant jocum: si regii negotia forent, tabellam plumbeam si in jure à Magistratibus illate, lapideam, si de carcere & vinculis querebat, ferream pulsabant.
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 Cie, 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-feed. 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 Cie, 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.

Tympanum & campanam ad Palatii valvas erigit, ejus pulsu suas auditurus prodest, qui usus hodieque viset.
On the Foregoing Accounts.

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 Quinsai, 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 Confanguinity 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 Empire, where all the Soltan's orders are conveyed by Olacs 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 Post-Horses, or at least Mules; for the word Berid has this signification, and has for a long while been very much in use, to signify Horse Posts. 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 Posts were originally set up for Public Affairs only, they were applied to no other uses among the Mohammedans, and the same it was among the Chinese. Father Martini observes of China, that at every eighth Stone, which ends a Day's Journey,
Journey; there are Royal Public-Houses called Cung-quon and Teili, for the Accommodation of Governors and Magistrates, who are there entertained at the King's Ex- pense, 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 Equelio of the Romans.

I. 2. c. 20. Marco Polo says, that in his time, there were Polls 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.

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 Commision they only branded them with a hot Iron and Ink.

The Punishment of the Bamboo was also in his time, inflicted for the lightest 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 Concha, they eat the Flesh of those who die a violent death, and particularly of their Enemies slain in Battel.

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 Bamboos, wherewith 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, Censeurs, and a numerous Guard, who, by the Noise they make, do perpetuate 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 Viceroys, they agree with all our Travellers, that it is

* Sunt alia per multa dignitatis ornamenta, Magistrumque insignia, vexilla, catena, thuribula. Satellitium frequens, cujus clamoribus arcetur in vicis turba, & tanta est eorum veneratio, ut in vicis etiam frequentissimis nemo comparat, sed sedent ad hos ejulatus omnes.
REMARKS

f seldom they appear in public, and that, not till they have put their Guards under Arms, and posted them in the Avenues of the main Streets; and that formerly they never stirred out but in close Litters, of which they carried many at a time, that it might not be known in which the Prince rode. This is an ancient Custom since, the Emperor Hooai set the first Example of it, MMXL Years before Christ. Navarette relates of the Emperor, that, "When he moves they shut all the Doors in the Streets through which he is to pass, that everybody keeps within Doors, so that not a Soul is to be seen, and that the Person who should shew his Head, would be most severely chastised."

Our Authors tell us that the Emperor's Revenues prove 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 Gabelle 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 Trigaut observes, 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 descends to particulars, runs it up to a higher amount. These Exaggerations were the cause why Marco Polo was nicknamed Meister Marco Milliani, and even some old Copies of his Book, are intituled, 11 Millions. Navarette talks of above a hundred Millions.

* Las puertas de las casas por cuyas calles ha de paffar se cierran de todas, y la gente se recoge; de fuerte que nun alma se ve, y si se viéra, recibiera gravisímo castigo.

All
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 Falus, 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 Pifole 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 Livres 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 179 Years before Christ, expresseth himself thus. * "Their Kings have never allowed Gold or Silver to be coined into Money, thereby to obviate the

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*Nunquam eorum Regibus placuit vel argenteam cudi vel auream monetam, fraudis quibus ista gens affewta, lucrifice sagacissima, praecaventibus. Solo pondere argenti vel auri valorem expendunt, & quatenus quidem munum purumve sit, accuratissime dignoscunt. Quanquam auro nunquam stantur ad emendum, quippe quod non pecuniam sed mercem esse dicunt- Hinc autem sit ut argentum continuo quaestormento subjacet, & in minutissima frusta, ferrea forcipe ad hoc apta disfringatur---- Cupream vero monetam
REMARKS

the universal Frauds of the Nation, so greedy of Lucre. They take Gold and Silver by Weight, and
know perfectly well whether it be fine or not. Nevertheless 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 commodious 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 Emper-
or, and the Value of the Piece." Father Trigaut writes to the fame Purpofe, and adds, that the fame
thing is observed to this Day; and the fame is repeated by Martini in the beginning of his Chinese Atlas.

Porcelane.
The fine Earth mentioned by our Author, must be
that wherewith the Porcelane is made, particularly in
the Territory of Taocheu, the second City of the Pro-
vince of Kiangfì; 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 clumsy Country Fellows. They make some of it
yellow, which is set apart for the Emperor. Great

Quantities
On the Foregoing Accounts.

Quantities of it are also made in the Province of Kiamji, according to Trigaut and Martini. Among the Articles of a noble Present sent to Nuroddin by Saladin, soon after he became Master 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 insinuates 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 Dresses 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 cadavera feretro inclusa ad tres quattuorve annos domi afferant, suo enim illo pellucido bitumene ita rinas ilinunt, ut minime factorem transmittant. Quo tempore in singulos dies, cibum illis potumque offerunt, non fecus ac si superossent.
This Custom of setting Meat and Drink before their Dead, which Abu Zeid harps upon; is to this Day the Practice; and, by Tavernier, is a Custom still in force with the Chinese at Batavia.

Trig. p. 78.

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, Minstrels, and Mourners.

Writing common.

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 Sivenius, 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 Noife 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.

Alms.

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 Foregoing 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.
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 administer to luxury in the Country of China. It produces Wheat, Rice, and many other sorts of Grain; it produces Apples, Pears, Quinces, Lemons, Citrons, Moula's or Indian Figs or Banana's, Sugar-Canes, Figs, Grapes, Cucumbers, Citruls, Walnuts, Pistachio's, Plumbs, Abricots, Servises, 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 fight, nor even the Neighing of the Tartar Breed.
On the Forgoing Accounts.

Our Authors say there are no Elephants in China, which must be under food 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 Tonquin or Tungkin, 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 infift 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 Karkandan, 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 Bufflar; that his Hoof is not cloven; and that his fore 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 Jeronymo Lobo, and other Jesuits, who have lived some Years in Ethiopia, say they have seen these Creatures in the Province of Agars, in the Kingdom of Damota; and describe them to this Effect: This Creature is about as big as a middlesized 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 colour; 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 Nanina: and this he attested to Mr. Toinard, who saw him at Lisbon in the Year MDCLVII.
This whole Account is to be found in the 4. vol. of Thevenot's Collection of Voyages.

In Thevenot's Collect. vol. 1.

**Remarks**

MDCXVII. 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 assures us he saw four Brafs 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 flood all the Shock of the Fall. To this Creature he applies many Passages in Scripture.

In Anfelm de Boot's Treatife, 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 Beeves, described by Pliny; the Rbinoceros, 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 As of the same Pliny; and the Oryx with a split Horn, often mentioned by Aristotle, Ælian, 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 Fith, called Morfs, 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 Fith, in the North particularly; or else some of those
those fossil Horns described by Anselm 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 Pereyre Account of Greenland, you have on this Head many curious Observations, which were communicated to him by Wormius. By them it is demonstrated that these Horns have all the Marks of the Teeth of a Fish the Ice-landers call a Narhual, 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 Wormius. 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 it is 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 Narhuals; 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 mccccv, 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 Dissertation, printed at Padua in the Year mdcxlv, as well as in that of Deusingius, printed at Groningen in the Year mdcxl.
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 Maldives 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 best of it is found upon the Coast of Barbary, or the Country of Zinge, that is of the Cafres 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 Translation, being rendered Selachitum, the learned Garcia de Orta imagined that Ceylon was thereby pointed at; for the Sea is very liberal of this precious Substance 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 Plempius, assures us that Amber grows in the Sea like a Plant; Serapion will have it to grow upon Rocks: Simeon Sethi relates
On the Foregoing Accounts.

states that it rises in Springs like Pitch and Bitumen; but is mistaken when he adds, that it is found \( \textit{in} \ \textit{tini indi-} \)\( \chi\eta \ \textit{toli seluxetov domouzomim}. \) \( \textit{In an Indian City called Selachet;} \) 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 \( \Sigma\upsilon\gamma\chi\rho\iota\nu; \) is Sicbar, 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, rejected; 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 Difsections 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 Gulp for Amber-greese, 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 Poifon, 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-greese 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 Clefts 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 Saltnefs 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 Whitenefs 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 Foregoing 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 Quilima; of another washed on Shore upon the Coast of Malabar, which the Inhabitants mistaking for Pitch payed their Barks with. Captain Keeling was told by the Moors at Delifia, that upon the Coasts of Monbaça, Magadoço, Pata, and Brava, there were Pieces of Ambergreefe of twenty Quintals.

Tavernier confirms what our Authors advance, saying, that great Quantities of Ambergreefe are gathered on the Coast of Melinda, and that the Governors of Mozambique negociate 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 Soltan Nuroddin, there were two Pieces of Ambergreefe, 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.

Joam 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 Portuguefe 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 Fishes, 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, cryed out to them to throw away what they had picked up, saying it was a Poison which dryed up thole who collected it so that they dyed.

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 strait 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 Plemius, says, *Eft Cyftis seu folliculus animalis, ipsi capreæ non absimilis caninos duo dentes candidos exertos gerentis & introrsum reflexos, in finar cornum.* 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 Matthiolus. 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 Impothume which takes "him on the Belly near the Navel; and then the "Hunters go out and cut this Impothume *".

Barbosa writes, that he neareft resembles the Ga- zelle, but differs from the others in faying 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 subjeft to a Kind of Impothume under the Belly and the Breast, and when the Contents are ripened, they are taken with fuch 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 exquifite Musk.

Thevenot's Description is still wider from the reft, he writes that in thofe 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 Excrefce or Bladder under the Belly, full of corrupted Blood, and it is this Blood which makes Musk, or rather that is the Musk itfelf. They take this from him, and immedi-ately clap a Piece of Leather upon the Mouth of the Bladder that none of the Scent may evaporate; but the Creature dyes soon after this Operation. Antony Piga- fetta, who fays that Musk is the Cuttings of a Cat, cannot be allowed to agree with the reft foregoing.

Father Philip di Marini's Description is alfo 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 fimilitudine di cervo molto grofì, li piedi & la coda a modo della Gazella, no ha corne como la Ga- zella: ha quatro denti, cioè due della parte di fopra, lun- ghi ben tre dita e fortili, bianchi come avolio, e due ascen- dono in fu, e due defendono in giu, & e bello animale da vedere. Nafce a questa bestia quando la Luna e piena, nel umbilico sotto il ventre un apostema di fangue, & i cacci- orì nel tondo della Luna, efcono fuori à prender de ditti animali, e tagliano questa poftema.
of a Hog, which may be the Ingraver's Fault, who furnishes him with Claws also, whereas he has a cloven Hoof. Simeon Sethi errs 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 Ros-Buck. In rutting 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 rolls 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 rutting time; and there are few that do not confirm what is said of the Way the Chinesé have of sophisticating 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 Cods, 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, Serapian, and some others. That what was found in the Tumor itself before it was

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* Τέτοι ἦ τὴν ὡς άπό τὰ Ἰνδίας μετακομιζόμενος·

τῶν γυναικῶν καὶ τῶν νεανίδων, διδάσκαλοι, ἐπί τὰ ἔργα διαδείκτην. Πάντως οὐ κακός ἀντανακλάνθη, ἐξ ἑνὸς τῶν μοσχικῶν μεγίστων, ἀλλ᾽ ἡμᾶς καὶ τοὺς ἀνθρώπους. Οἴσεις δὲς ὡς τοῦ τοῖσον καί τῶν ὀμφαλῶν παρακινεῖται εἰμαστὶ· ἐν τοῖς Αἰγαμέλαις καὶ τινικάτων νομίσματι καὶ ὀτρικούς ἀπείκει, καὶ κυλεῖ ἐπί τοὺς καρύδες, οὕτως ἀποθαλάσσειν ἐν ομφαλῶν εἰμαστὶ· χάλης βορεοφόδων, ὑπὲρ τιμωροῦσιν, μετὰ τοῦ καρυδίου ἑκατῶν ἐκατόπτρον.
On the Foro-going Accounts.

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

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 Purse, 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 un-like 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 Cungehang, at Queichu 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 fame 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. Probatisimus say Avicen, fi regionem speciees, est Tebeius, seue Tunbaecinus, that is, the Country of Tumgage 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 Chorannon 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 τα πατ, and writes that the best Musk is called Pat. Serapion observes also that the best Musk is from Tibet, for the very fame Reasons already alluded.

All the Ancients then and Moderns agree, that the most exquisite Musk is that of Tibet, or as others call it Tumgage; and this because of the Aromatic Pastures in that Land, such as are no where else to be found. That the Indian Musk comes next in degree of fineness, if so we may term what was brought to Cabul, and the other trading Towns of the Indies, by Merchants who traffickd.
REMARKS

with it by Land from China, and dispersed it all over the East. That the Chinæse Musk is the worst of all, not only because the Chinæse 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 Goltius, 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 Chinas, cuyo animo no susre 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 Chinæse 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 Cha, which comes nearer to the true Chinæse Name, Chah or Chaw, than the Name we have for it. He says that it is an Herb or Shrub, more bready than the Pomegranate-Tree, of a more taking Scent, but somewhat bitter to the Taffe. That the Chinæse boil Water and pour it scalding hot upon this Leaf, and that this Infusion preserves them from all Distempers. 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 Tcha Catayi, 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 Taffe, 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 Chinæse, 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,
On the foregoing Accounts.

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 that any other Person whatsoever, has no such Observations upon the use of this Leaf, which must make the rest 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 Rhus Coriarius, 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 Cha, 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 Mattres, 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 Caron, 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
REMARKS

Branches are covered with Blossoms, and little pecked 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 infer other Descriptions on this head, which vary from these. This Leaf is now so well known in Europe, that we may judge for our selves, that it bears no likenes 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 Chaw. The finenes of Tea diminishes as the Leaf grows bigger and bigger, and also according as it is gathered in Seafon, or out of Seafon. It may be observed also, that as Tea grows not only in China, but in Japan, Tonquin, 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 belt 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 Risk 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 Foregoing Accounts.

Province of Kiangnang. You have the Figure of this Bush in Pifo, 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, Masts, 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, Tetter, and many other Ailments. In fine, this Tree alone supplies with Food, Habitation, Clothing, 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 ἀγγέλλω, 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 Barthema, Barbofa, Garcia de Orta, A Costa, John Davis, and others.
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 Hejra, or the Year DCCCLXXXVII. of Christ, when the City of Canfu 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...
ORIGIN of the

This Tradition very uncertain, and unknown to the Orientals.

ing 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; no, 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 Praises 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,
Indies, and it is certain that in those Days the Indians were perfectly acquainted with China, wherefore 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 Chinese 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 some Crosses, and other Ensigns of Christianity, and upon this Stone, the Malabars tell you, he was pierced through with a Lance by a Bramin. 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 Mohammedan. 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 Sperians write and pronounce Bazbadi for Beitzabdi, Bagarmi for Biet-garme, 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 so positively afferts, namely, that the Indians who were taught by St. Thomas, and who were of Malabar, were perfectly acquainted with China, or, consequence, that they were Tributaries to that Country; for
Christian Religion in China.

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 catechise 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 Mim-ti who

The Chinese History says nothing of St. Thomas.
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 Obpuen, 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 Worshipers 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. Hocis hoc, which they say was their other Name, was equally applicable to

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* Occasione sonnii quo oblata fuerit species aurata vi vigantei, & memor dixit, ut putatur, a Confucio prolati, in Occidente exitit sanctus, quern jubet Imperator per suos legatos, veram legem ex Indis. At enim Idoli Foe pestifera seta cum Metempsychos (prob dolor) insita est.
the Christians, Jews and Mohammedans; and as for the Name of Terc, 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 Chenfu, 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 Chenfu; 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 Essay upon the Coptic Tongue, he inserted the Syriac Words, and gave a Translation of the Chinese Matter; but he was vastly out in his Reading and

This is proved by the Chinese and Syriac Inscription.

and Interpretation of the Syriac; for mis-
taking a Word which signified Priest, and
starting another which signified E-
 thiopian, he pretends to discover a Mission
of Coptic and Ethiopian Priests, a Notion of
the wildest fort. For they would have
made use of their own Languages in this In-
scription, 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. Fa-
ther 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 Pa-
triarch 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 con-
formable to the Original, which runs to this
Effct: In the Year of the Greeks MXCII.
Mar Ifdabuzid, Priest and Chorepiscopus of
Cundan, the Royal City of the East, otherwise
called Milis, or Melecius, Priest of Balk, a
City of Turkeftan, erected this Stone Table,
whereon is described the Mystery of the Life of
our Saviour, and the preaching of our Fathers
Christian Religion in China.

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 Ifdbuzad Sacerdos & Archiepiscopus; in his China Illustrata; Sacerdos & Vicarius Episcopi Cumdan; and in a third Version Sacerdos & Vicarius Episcopus. Other Words he read wrong, as Beleh 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 MLXXII, is ten Years out in his Account. He that speaks, was originally a Priest of, or, at least, came from Balk, 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 Cumdan, 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 Archbishop or Bishop's Vicar.

Cumdan 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 Cumdan, 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 Cumdan 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, Hananjashuab, 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 professedly 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 Oecumenic Bishops that did not take this "Title upon him," they are greatly in the wrong. For what can Muller mean by Oecumenic Bishops? If he conceived them to be the Bishops of great Sees, none but the Patriarchs of Constantinople ever styled themselves 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 Metropolitans; 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 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 Jatelik, 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 subordinate 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 Dioclesian, 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, Chorépiscopi, 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 far 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;
Christian Religion in China.

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 prodii 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
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 coelis significavit letitiam*, which means the Annunciation by an Angel. *Virgo fœmina peperit sanctum in Tacin*, which must here signify Judæa: *Clarissima constellatio anunciat felicitatem*, Potu (Reges ex illa terra orientali) viderunt claritatem, & venerunt offerre munera subjectionis 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 prophetarum 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.* Müller 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
Christian Religion on China.

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; Diu erit 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 fine labore pulsant ligna, timoris, pietatis, gratitudinisque voces perfonando. 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 Hanan jashuah, 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 Jesuits render Ligna, signifies the Devil, and that so it must be altered, fine 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 have 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 Müller 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.
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 Ecchellenfis, 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 Doctrine 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 putarint se ita verum Corpus & Sanguinem obtulisse, ut Euchariasticus Panis per Transubstantiationem talis evaserit, equidem non invenio, 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 grossest 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 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-Charis, a thing more easy to say than to prove; adding, that Tacin is Judea, 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, speaking of this king, delivers himself to this effect, * "The Histories of the Country report, that in the XIII.

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* Memorant Chronica anno Imperii VII. pervenisse ex longinquus Regniibus variarum gentium legatos, crisi habitu corporisque admodum peregrinos, & manum ante Sinis viso: quin adeo gloriam suisse Imperatorem quad suis primum temporibus, homines capillo rufo, oculisque viridibus, glauco interpretis, ditionem Sinicam adjissent. Certum videtur eos ipsos suisse, quos lapidem in Provincia Xersi Monumentum, effossum Anno 1625. etatis nostre.
"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 fame mentioned by the Chinese Monument, found in the Year MDCXXV. in the Province of Chensh, concerning which, you may consult Kircher, and an Arabian Manuscript in his most Christian Majesty's Library, where in 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 no where 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 Musfol or rather of Bagdad, sent Missionaries to China, tho’ you therein find the Name of Hananjasbub, 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 Miftake 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 Olopuen. 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 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 Soldania, which is known to be in the Province of Beladaljebel, or the Country of Mountains, and to have been built by Mahamed the Son of Argun Khan, in the Year of the Hejra DCCX, and of Jesus Christ MCCCX. Thence he conducts him to Cabul, a City famous for Trade; and thence to another he calls Casurstan, or City of Infidels,
Christian Religion in China.

cause inhabited by Christians only, whom the Mohammedans call Kafars or Infidels. 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 Jesuit, 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 Cafurstan is owing to a Mistake in reading the Name of the Province of Curistan, or Cuzistam, which is a Part of the ancient Susiana, which was usually crossed by the Merchants of Mesopotamia and Persia, who went by Land to Tibet. The Matter, however, was not to exhibit a Diary of St. Thomas's Travels this Way, tho' the Road pricked down, had been as plausible as this is not.

All the Proofs hitherto offered to persuade us St. Thomas preached in China, are founded upon mere Conjecture only, whereas this Monument, whose Authority cannot well be contested, assures us, the first Knowledge the Chinese 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 this Monument to commemorate the first Appearance of the Gospel in China, seeing they call them their Fathers; and that they profess'd Obedience to the Catholic, and that his Name was Hananja'shvaab.

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 Seat of the Person 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
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 incontestably decided by the Testimony of the Nestorian Church her self, who acknowledges an Hananjaéusoh 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 Chinese 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 Olópuen 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 csùm-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 Inifhan. That some Years afterwards, in DCLI. under the Emperor Cao-čun, the Christian Faith was known in every Province of China. That in the Years DCXCIX. and DCCXIII. the Bonzes, or idolatrous Priests, raised some tumult against the Christians; but that the same was quelled by the Authority of the Emperor Yven-čun-ci-tao. That in the Year DCCXLVII. there came from Tacin another Priest, called Kieko; that the Emperor So-cum-čen-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 Couplelet 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 Inscription 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 Hananj.
Nestorian, and were consequently of Commu-
nion 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 Hananjabuah the second of the
Name, under whom this Inscription was
dated in the Year DCLXXX. or two
Years afterwards, according to the Com-
putation of those who translated the Chi-
nese, the History of the Nestorians has the
following Patriarchs, Jasbuaiab, Mar-Amba,
Jasbuaiab, Gregory, John, Hananjabuah,
another John intruded, Selibazaha, Phiton,
Mar-Ala, Surin or Surenas, James, and
Hananjabuah 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 Modain.
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 Jas-
buaiab in quality of her Ambassador to the
Greek Emperor, and charged with conside-
brable Presents; that he met with a very
gracious Reception; that he made his Con-
feffion
Christian Religion in China.

feffion 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 Arzemi-docht, before Iftdejerd, 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 sat 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 Schiukard's mistaken reading; all that he says in his Tarich Regum Persic, so much famed, vanishes away to nothing, or is reducible to very Trifles, if we except what he borrows from Teixeira, and the Fuhbassin; but we cannot dwell longer upon this Head, without wandering into Emir.
What is to be found in the History of the Nestorian touching the last Kings of Persia.

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 Fasbouaiab. It informs us that he lived in the Reign of the last King Ifdejerd, 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 Ifdejerd 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 injoyment 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 Mohamme-
Christian Religion in China.

hammedans, 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 Siores, that they were countenanced by Queen Turan-docht, 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 Kalif, 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 Exterminator 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 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 Mesous, Boltjaobuah, 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 Transoxane 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
Christian Religion in China.

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 Discipline 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 Syriac 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.

These Missionaries were Nestorians.
Morin, as the Chief in Dignity, and the same as are often mentioned in History, as are most of the rest. The Order these Metropolitan 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 Metropolitan 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 desitute of Bishops, nay, some of them were not built.

The Nestorians then erected a new Hierarchy, whose general Metropolis, and, as it were, the Capital of their Patriarchat was Seleucia of the Parthians, and Ctesiphon, which have been deemed as one and the same City. Simon, by the Nestorians called Barfabai, 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 Cosroes Nushirovan, 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 sought 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. Thadæus 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. Thaddeus 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 Almanfar the Kalif had built Bagdad, they transferred it thither.

The Foundation of this new Hierarchy being laid in Persia, their first Metropolitan City was Fundaisabur, built by Sapor Ardashir 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 Basso- ra, the fourth Hazza, the ancient Arbela, 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 Irak, 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 Irak Ajami or the Persian Irak, 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
was Aract, the Aria of the Ancients; the eleventh Katarba, 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 Meneifes 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 Archbishoprics in like Manner united, even of two Metropolitan Sees in one Person. So the Catholic Shebarjashuab who is the LXV, and was consecrated towards the End of the eleventh Century, united the Bishops of Cashgar 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 Halwan 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
Chriitian Religion in China.

tury of Mohammedism, by means of the Privileges the Melchites and Jacobites obtained of the Kalifs and Soltans; it hapned that in many Cities where the Neftorians had been the only Christians, they were not a number sufficient to confitute an Epifcopal Church or a Metropolitan. Hence some came to be joined with their Neighbours, others were totally extinguifhed, as in procefs of Time hapned to that of China, when Christianity was there no more, as was the Case when the Portuguefe firft arrived there. Then it became a mere Title like those in Partibus Infidelium.

The Greek Patriarchs of Antioch have pretended that their Jurifdiction reached all over the East, whence it is laid 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 leaft vestige in History since the seventh Century at leaft, of Catholics or Metropolitans sent to the Indies, either by the Orthodox or Jacobite Patriarchs of Antioch, much lefs to China, where the Christians were always of the Neftorian Perfuafion.

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

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 carneis directus, is far from proving, that this Olupen failed thither by Sea, and by the help of the Compafs. 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 ufed it, we are pretty sure the Syrians did not; the Course they shap'd 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 Wilderneses 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 Syriac, 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...
China, and particularly of the Destruction of Canfu in the Year of the Hejra CCLXIV, or of Jesus Christ DCCCLXXVII, 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 Chatholics sent some Ecclesiastics into China, above an hundred Years afterwards. This is the Translation. "Abuifergius relates, from the Testimony of a Monk of Najaran, these very Words, That he returned from China in the Year CCCLXXXVII, that is in the Year of Christ DCCCCLXXXVII where he had been sent, seven Years before, or thereabouts, by the Catholics, 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 Catholics 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
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 Jahabalaha, 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 Abajha-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 Danka, 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 Chriftianity 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 Chriftianity to be traced out; and the first Missionaries of that Nation as well as the Castilians, who crofsed over from the Philippine Iland, met with none that were not Idolaters. Some Croffes 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
first went into CHINA.

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; Babariz 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 Goez, a Jesuit, travelled also from the Indies to Pekin; the Fathers Grueber and Orville did a few Years ago perform the same Journey the Moscovite Ambassadors do when they go to China, and they assured 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 frequent-
ed; 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 Geo-
graphy, we must first survey the Extent of
the Mohammedan Empire in the third Cen-
tury of the Hejra, and at the same time
consider what Bounds the Eastern Geogra-
phers set to the Provinces of the Upper
Asia, nearest the Borders of China.

Mohammed made himself Master of a
part of Arabia; and Abukbeer his Successor
conquered the rest of this Province, with
the greatest part of Syria: Egypt also was
subdued in his Reign, and the 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 Em-
pire 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 poifessed himself of Damascus,
and all the Holy Land. The Empire of
the Sassanian or Cosroid Persians expired at
almost the same time, by the Defeat of Jde-
ejerd, the Son of Shab-Riar, the last of these
Princes, who being forced out of all the Per-
sian Irak, retreated into Chorassan, where he
was
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 Abdullah, the Son of Amar, 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 Tabreftan. 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 Mawaralnahra or Transoxana, took Bokara, and Samarcand, the Capital of the Sogd, or Sogdiana of the Ancients, together with Farganah, 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 Malek-shah the third of the Seljukids, their Empire reached to Cæshgär, 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 Mawarat-nabra, 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 Cæshgär. Under the Empire of the Seljukids, indeed, they were a considerable Body there, and according to Abulfeda, this City produced a great number of Persons famed for Learning.

Cæshgär, 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 Samar-
When the Mohammedans

Ahulfed, 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 Mawaranhahr; to have gone strait from Samarcand, or some other City of the Province, destroyed 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 Gnazb, upon the Skirts of Chorassan, which had great Dealings; or by Cabul a City to the Eastward of Gnazb, and which, in Abulfeda's Time, was the last City inhabited by Mohammedans, on the Borders of Tokarestan, or Turkestan, and the Place where the Indous and Moslem Traders usually met. When these Travellers had got into Tibet, they might have entered China, by the Province of Chenfi, 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 Mawaralnahra, and the Countries of Cashgar and Cotan; for under the general Name of Turan, or Turkestan, 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 Mawaralnahra 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 Chenfi. According to the Eastern Geographers, these two Cities * are 28 Degrees distant.

* Our Author is somewhat obscure in the preceding Period; but by these two Cities be seems to understand Samarcand and Sicu or Socheu.
When the Mohammedans.

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 Cashgar, 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, Chrysfals, 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 Mawaralnabra 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 most to the Religion of their Ancestors, contained in the famous Laws called Taza Jenghiz Khan, as did most of the Hoards of the Desert, according to Cond Emir, and even the whole Province of Sejestan, according to Abulfeda. 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 Mawaralnabra 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

The Turks came late into Mohammedism.
When the Mohammedans

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 fort 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 Nisepor to hear the celebrated Professor's 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 Mosch, the Pilgrims met with charitable Entertainment, and with Persons who accounted it an
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 traditioinary Stories about Mohammed, they had some fin mattering 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 Chorassan, 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
When the Mohammedans

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 Desert, beyond Caspogar 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 lastet down to the fourteenth Century, down to Abulfeda: tho' he, not barely satisfied with what was to be found in the best
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 Abufeda, 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 Chowrazen and the Mawuralnabra, under the general Names of Turan, Turkeftan, or Coun-
County of the Turks, Igur, Catai, 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 Prelster 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,
elves 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 Mohammedism 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 Yaza 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 Mohammedism, 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 Mohammedans 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 where 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 Mohammedans had Intercourse with the Kingdoms of

Mohammedism but little known among the Tartars before Jenghiz Khan.
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 Mawaranaobra, and the neighbouring States, in Subjection to the Soltans, who, some of them, as Malec Shah, Mahmud, his Son, and some others of the same Family refided 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 Desert in Caravans; but some of these Attempts miscarried, 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 Mohammedans 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 Mohammedans 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 Course follow that they made nothing of the great Indian Ocean, and that they travelled 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 Use 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 Treatise he says to the fame Purpose:

"It is also of them we learned the Use of the Astrolabe, for which they have so many Names in their Tongue, and for the several Parts of this so universal and useful Instrument in Astronomy; which they so well applied on the Mediterranean and the great Indian Ocean, to take the Heighth of the Sun and other Stars, in the midst of their great Conquests, Navigations, and Discoveries, as we have elsewhere observed. And indeed how could their Empire, their Religion, and their Tongue, so long have prevailed, and so extensively, among the remotest Islands, and the farthest Eastern Shores, without the Help of Navigation, and some Use of the Compass 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 Mohammedans have peopled a Part of the Coasts of the East Indies and Afric, 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 Bossola, 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 ample

\textit{We find not the least Proof towards this in their Books.}
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 Turkisb, 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 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 benigneg legatus, adornansq; jam reditum, donatus est a Cheveungo, Machina summam artificii fabia, quae sua sponte respectiens Austrum, irrequeta lege certum monstrabat iter vive terra illud, vive mari facientibus. Ea duabus syllabis Chinan appellabatur, iisdem omnino quibus nunc Sinæ Magnesiam acum significat. Argumento haud dubio ejus usum illo jam tempore apud Sinas inventum ad alias inde Nationes, mea quidem sententia, transferre. Hanc igitur Machinam secuti Cochinchinenses unius anni spatio domum redire. We need not inquire into the Authority of the Authors Fath. Martini has
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
"first went to CHINA."

"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 Afric
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 Argu-
ment 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 my self. 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 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 failed 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 Maritime 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 Ὠκεανός ἡμῶν, or Chariot of the Gods he discovered; we cannot conceive this Voyage to have been otherwise performed than from Headland to Headland; as the Portuguese 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 useless but dangerous in Voyages of Length. The Description of the great Coast of the Indies, or of the Erythraean 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 to
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 possessed 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-
When the Mohammedans

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 Coast, 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 Desert, 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
rich Stuffs, and many other Manufac-
tures; Drugs and Spices. With this Stock
of Goods they drove a very con-
siderable Commerce, by the way of Ka-
bira [Cairo] with the Venetians, the Ge-
noe, 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
Livelihood by Trade, deprived as they
were of all other means of subsistence. And
accordingly one of our Authors obser-
ves 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 Chinese 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-
When the Mohammedans

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 failed 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
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 failed 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 Baffora, or into the Red-Sea. As for the Portuguese Writers who would have it they failed as far as the Cape of Good Hope, they built their Assertion upon the uncertain Foundation of some Manners and Customs among the Cafres 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 Posterity: 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 of them are those which consist of Squares, produced by the mutual Intersection of Parallels and Meridians, in the Midst of which is the Name of each principal City. They themselves have been sensible of their Ignorance in this Particular, 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 common Names current with us.

In the Commentaries of Alfonso d'Albuquerque, we read of a Moorish Pilot, at Calicut, who had a very exact Draught of all the Coasts of the Indies; and it is credible, that the Arabs, who, by Egypt and Syria, had a continual Commerce with the Europeans, had by the Venetians and Genoese, in those Days the greatest Navigators in Europe, been taught some Parts of Navigation, 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 Observations.

We must judge of the maritime Skill of a Nation by the length of their Voyages, their Discoveries, and bold Attempts, like The Arabs made no great Discoveries by Sea.
When the Mohammedans
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 Yvica, 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 Signior, in the Year MD XXXVI, under the Command of Soliman Basha,
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 Matters 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, Quiboa, 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 Fakirs, 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.

Mohammedan Settlements. It is somewhat hard to account for the several Mohammedan Settlements upon the Coast
Coast of Afric, between the Cape of Good-Hope and the Red-Sea. These are of very obscure Rise, 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
When the Mohammedans


like Nomads. It is thought indeed, that their first considerable Settlement was at Magadost, a City known, tho' very ob- scurely, by the Arabian Geographers, which must have been first inhabited, be- cause of its advantageous Situation.

The Bedouin or Bedwin Arabs had wan- dered to the uttermost 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 Barb- barity 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 Sol- tan Hohen, 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* CCCCIV, or of Chrift MXIII, to the Year CCCCXI, of Chrift MXIX, and the fame succeeded him to the Year of the *Hejra* CCCCLXXXVIII, of Chrift MXCIV. It is also laid, 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 muft read Imamzada, as if they were descended from Ali, by fome one of the Imams or Pontiffs of the Persian Sect; this Difference was the Caufe 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 profeflesly, or on fett purpose, tho' they had fome Knowledge of it; because they dared not go near Cape Currents, which being still a dangerous Navigation, was abundantly more fo to thofe who made as little free with the Offing as pofsible. 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 fome others; they even fent fome Colonies over to the Ifland of St. Lawrence, and their chief Residence was at Sofala. These Persian Adventurers, or their Descendants, were in Possession here,
When the Mohammedans.

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 Diflensions, 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 Amber-greese, 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-Dust, 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 Perhans 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 Mohammedism, 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
When the Mohammedans
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 Idalecan, 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 Soldi-
ers in all the Indies. Most of the Patans
or Kings of the Indies were Idolaters,
nor had Mohammedism taken any deep
Root in the Country, nor did it till King
Ekbar, in the beginning of the Seventeenth
Century, made a Conquest of most of
these States.

From Cape Comorin Eastward, the Portu-
guese did not meet with such Swarms of
Moors; nevertheless they were settled upon
Malacca, upon several Parts of Sumatra,
and among the Molucca'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 seated 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 Advan-tage 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 Mohamm-edism, which they preferred to the rest; because of the hopes these Arabs gave them.
When the Mohammedans

When the Mohammedans

them of Protection from the Soltans, whose Power was known in the remotest East: Even Princes themselves made profession of Mohammedism in troubled Times, that the Moors might join them; for in latter Days they were to 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 Settlements that were owing to Trade and to Religion.
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 Moham-medans 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 Observation 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 boast 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 Mohammedism: 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,
When the Mohammedans 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-
fents thither; by which means they had so advanced their Affairs in the principal 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 Meftices, who thereby became exempt from all Tribute, as they claimed the advantages at first granted to the Mohammedans to allure them into the Ports.

By these Means and Methods did the Mohammedans 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
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 pricked down the Limits of the Extent they place them in.

Many Nations comprehended under the Name of Tartars.

They most of them say that the Country of Shafbo is the boundary of the Provinces subject to the Molemes, 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 he here understands that tho’ these two were distinct Provinces considered as such, yet as they
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 Tokarestan 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 asurped in a general Sense.
When the Mohammedans

Stars as did the ancient Arabs, and some of them were Christians. Others, called Hottis, 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 Larkanjes, the Catlajes, and some others are as unknown: The Caz, who were Christians, and a very potent People, formerly subject to the Seljukian Soltans; but who waged War with Soltan Sinjar the Son of Malec-Shah, defeated him and took him Captive, tho after a Years Confinement he made his Escape: The Geographers speak also of the Bahara or Yabara 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 harassed 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 Hanangabua, 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...
they should absolutely provide themselves with Bread and Wine. From that time we, in the Ecclesiastical Notitia of the Nestorian Church, have a Metropolitan of Turkestan, one of Tangut, one of Chanbalig or Cambalu, and one of Casgar and Nowakat; as they had Metropolitan they must needs have had Bishops under them; and accordingly we find one called Mar Danha, in the History of Jenghiz Khan; Mar is conferred on Saints and Bishops, and Danha 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, Chowarazm, the Mawaranahra 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

Abulfar. p. 286.

Hist. of Jenghiz Khan p. 186.

Abulfed. p. 522.
tlemens 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 Gáznávid Sohán, so called because the Seat of their Empire, which lasted one hundred and fifty Years, was at Gáznab, a City which some Geographers make the Capital of a Province of the same Name, while others place it in the Country of Bámian, and others in Zábléstáin or Góur: 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 Sohán was Sábahán whose Son, Yáminaddúlet Abúkásím Máchmúd, began his Reign in the Year of the Hejra CCCLXXXVII 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 Sumnát, upon the Sea Shore, where there was an Idol which he ordered into Pieces. It is plain also that during the ceaseless Wars between these Sohán, and some others with their Neighbours, several of them, after a Defeat, took Refuge in the Indies. Whence this Part swarmed with Mohammedans, and
When the Mohammedans especially after some of the Kings of Indostan had embraced their Faith, as did others in Malabar, Malacca, the Moluccas, and most of the circumjacent Islands; which we learn from the Portuguese Authors only, the Arabians having no mention at all about it.

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.

Strin 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 it self over all the Countries subdued by Mohammed and his Successors. Thus was it that Yaminaddulet Mahmud 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: Norwithstanding which, there are still a great number of Idolaters in Indostan, and in our Days there are many Rajas or Indian Princes who adhere to their old System, as do also most of the Pattach 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...
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 Posts; 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 Canfu was taken, a great number of Christians, Jews, Mohammedans, and Parsees were put to the Sword. In the preceding Inquiries we have discussed the Origin of Christianity and Mohammedism in this Country; but it is impossible to speak so 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 Caifamfu, 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 questioned 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 hand-from 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 Hamcheu the Capital of the Province of Chequiang, there was still a greater Number of Israelites and a Synagogue; That some also there were in other Provinces, but, that being destitute 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 Hierosolom and Moæia: 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 these Copies which must have been ancient, and those at present
An Inquiry concerning the Jews

F. Voyages, Tom. II.
P. 316. the Dutch Edition.

sent in the Hands of the Jews. Bernier is of Opinion there may have been of them in the Kingdom of Kajember; 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 Judaism 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 Employ, 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. Trigaut 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
Discovered in CHINA.

Degrees without renouncing Mohamme
dism.

Father Ricci who thought these Israelites of Caifamfu 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 Trigaunt 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 Voisin'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 Cafamfu, 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 Memo-
logies and other Authors, we understand that he was sent to Elsobaan, 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 ga-
ther 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 Authori-
ty. We must therefore confine ourselves to the Time thereafter, and to their Hi-
torians who have written since the Rise of

The Jews were persecuted by the Chris-
tian 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 Domi-

Pocock.
Specim.
Hist. Arab.
P. 33.
An Inquiry concerning the Jews

in 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 Mohammedans, 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 Rabbi 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 diffuse 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
An Inquiry concerning the Jews
to satisfy them there was a Jewish King in Africa, whence they deduced every Consequence that could flatter them. Thus Rabbi Isaac Ababiben, 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 dispersed it about every where in different Languages. But the Jews did not long enjoy their Dream; for the Portuguese, going 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 Parthians, 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 particularly they attained to the Honour of having a Chief, the fame the Arabs call Ras al Jalut, so much talked of by Benjamin and Abraham Zacui, the Author of the Jukhaffin. 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 install 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 Sultan's 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
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 Sanhedrin 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 Asia. 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 Chorassan.
An Inquiry concerning the Jews.

rafsan, in the Massarabnabra, and in the Provinces farthest remote and nearest bordering upon China, as well as in Afric, 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. Nuveiri speaks of them at Modain as being so powerful that in the Year of the Hejra DLXXIII, of Jesus Christ MCLXXVII they had a warm contest with the Mohammedans. At Cochin 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 MDLI. But there are almost all the Books of the Bible of this Version in Libraries, and particularly in Monf. 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 Chorassa. 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 Vecchietti, a Florentin Gentleman, got copied at Ormuz in the Year MDCI, 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 Vecchietti 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 Farduzzi, 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 Masorets 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 though very great, is not sufficient to determine 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 דנָּה fode-runt, as do the Septuagint and Vulgate, read יִנָּה sicut 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
covered in CHINA.

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 Transmigration 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.
A DISSERTATION ON THE CHINESE Learning.

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-
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 excesive 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 CC XXXVIII Year of the Hejra, which corresponds with the Year of Christ DCCCLI.

At the Time our Authors wrote, Philosophy was well cultivated among the Arabs.

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 Abbasids, 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 A løbo. 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
CHINESE Learning.

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 \( \text{Yu} \) and \( \text{Yang} \), the one, as he continues, Hidden and Imperfect, the other, Manifeft and Perfect, are the fame the Manichees admitted, the one \text{Good} the other \text{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 \text{Indian Growth}, and transplanted into \text{China} as some \text{Persian Historians} relate.

The Story of the Egg, whence \text{Puocuc}, their first Man, and all Things else were formed, was, as some take it, nothing unknown to the old \text{Greeks} and \text{Egyptians}; but if it was originally of \text{Chinese Extravagan}tion, it would not be much for the Honour of their Philosophers: For the very fame Thought came into the Head of the \text{Iroquois}, who, as some Persons of great Sincerity report, believed That in former Times an Egg fell down from Heaven, near the \text{Huron Lake}, that falling it broke to Pieces, and that of the White were produced Men, and of the Yolk Caffors. Their other Notions about the Birth of the World, according to several Authors, which the Moderns have endeavoured to embellisht by allegorical Explications, are by no Means original, being known to the \text{Greeks} and \text{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 Bonzes 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 Timæus, 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 Sing. librum Yexing dictum qui totus in illis figuris explicandis est, magni apud eos pretii ob res arcanae, quas in illis latere sibi persuadent. Mihi quaedam Philosophia Mystica uidetur esse Pythagorica; persimilis; esse multis seculis prior; quippe quod initium habuit à Fohio. Martin. Hift. in p. 16.
CHINESE Learning.

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 Pythagories, tho' many Ages the more ancient of the two, it being as old as Fohi.

This Antiquity being vouched 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 Philosophic 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 this
this wonderful way of Teaching they had from the Indians and Persians.

This is self-evident from their Doctrin of a Metempsychosis 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 Tchin, the very Name the Arabs give them; the Genii of the Latins, and the Daemons or Spirits of several Classes or Orders, of whom Jamblicbus 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
CHINESE Learning.

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 Aristotle, more happily and Usefully expressed than the small Number the Chinese have, which are not to be understood but by Paraphrases as obscure as the Text itself, 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.

Vosius 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 “fure 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 lost all esteem for the Chinese Practice. This Treatise on the Manner of Feeling the Pulsé 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 Pulsé 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 Chymistry; 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 Mif-
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 Winter
ter Solstice, made, according to Martini, MMCCCXLII Years before the Birth of Christ. This is to be seen at the end of De la Louiber's Account of Siam, printed in MDCCXCI, where also you have Cassini's Opinion of the Chinese Tables. "This Agreement between the Chinese and Tychonic Tables, almost to a Minute, makes us believe they were calculated 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 Tychonic 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 excellent 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 Mandarin Presidents of the Tribunal of Ma-
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 Verbiest and Grimaldi. It is farther to be observed That these Missionaries and their Successors, were not profess 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 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 Mathematic.

We are now to discuss the Grand Point, and that is the Antiquity of the Chinese Astronomy, this is the most boasted by those...
A Dissertation on the

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 Treatise ordered by Ulug Beig, a Tartar Prince, deeply versed in Astronomy, who employed 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 Igrurian, 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 Catuian 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 doe 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 pre-
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 Martini 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 Concession 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 Isejer, of Dio-
clesian, of the Hejra, and of Felaloddin Ma.

We cannot fix the Date of these Cycles.
A Dissertation on the

le Shah; 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 Foki, is fabulous, and no Soul doubts of it; so they dare not ascribe 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 mistrust 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.

* Usum opera Panae Cyolum Sexaginitium perfect.
† Et ab hoc demum Imperatore tametse bini illum anteceferunt, Sinæ Cyolum sium Sexaginta annis descriptum inchoant, quippe ab eo ipso inventum. Martin.Hist. p. 25.
Septuagint
Septuagint itself; and this not only with Regard to Chronological Suppositions, 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 Catholics, 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, Hist. Sin. under the same Hoamt, 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

These Cyclcs cannot be so old as pretended.
five Hundred Years after Hoamti, the Chinese Astronomers could not foretel 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 out.

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 Hoamti MMDCXCVII Years before Christ, or twenty-eight Years afterwards, that is, MMDCLXX before Christ, when a great Mathematician called Tanac, rectified it. Now besides the Objections that have already been made to this early Epoch, so irreconcileable 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 fixty and three Years, from the Beginning of the World down to
to the Year of our Æra MDXCIV, 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 MCCCLXIV, the Catalians 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 Outset 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 Callis-thenes

Their Tables as they now stand with us, are rather an European Work than a Chinese.

And yet they are faulty.

Simp. in l. 2. de Cal.
Comm. 46.
A Dissertation on the

theses 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 out 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 hapned 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 compleated 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, Santer assevero, 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 replyed, 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 foretel 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
A Dissertation on the

Almag. 1. 4. 

Chinese be even compared with the Arabs or the Persians, who having imbibed the found 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,
nomers, called 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 Kufab. A little while after this, they had very learned Astronomers, among the rest Abuabdallah Mukamed, the Son of Faber, who calculated Astronomical Tables very exactly, as did many others down to Jelaloddin Malec Shab, the third Soltan of the Seljukid Race, who had new Observations made to regulate the Epoch called Malekean or Jelalean. 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 Sarmarkand, ordered the Tables called Ilakanian 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
more difficult to compute them than the *Chinese* Cycles; and by what *Ulugh 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 *Mohammedan* Travellers from *Bagdad*, the Abode of the Kalifs, who were sensible how well these Sciences were cultivated in their own Country, should, 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 *Alhazen* 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 Perigæus*, and almost all the other most difficult Authors; and by their Demonstrations it appears, and by their Schemes 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 themselves
felves 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 Celebrœs.

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, not even their Triumphal Arches, no nor the Porcelain Tower, with the noble Remains in Greece and Italy. If you will go still farther back, there is Shilminar, which many take to be the old Persopolis: 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 Architechts with the Greeks, the Romans, and the ancient Persians, compare them with the Americans, and they will still be inferior: For what Authors of undoubt-
ed Credit report of the Edifices erected by the Mexicans, and Inca's of Peru, may convince us they far outdid the Chinefe 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 Chinefe have had, and were never shy of learning what they knew not, they in a very short Time attained to a Perfection in the Arts, as may be read at large in Palafox. This we cannot say of the Chinefe, 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 going to touch on one of the principal Parts of their Philosophy, which is Morality.

This is one of the Articles late Authors are prolix upon, particularly extolling the great moral Truths which so shine in the Works of Confucius, the most famous of all the Chinefe 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 Grueber and Orville, who were just returned from thence, E una specie di Filosofia morale, alterata pero con certi ingredienti di Theologia Scholastica. 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 examine 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,
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 fabulous Pieces mixed with Morality, as Kalilave 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 Philosophers 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 themselves 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 destitute 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 Doctrin of the old Manichees, or those the Arabs call Tan-wis, 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 Xamti 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.
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, Laofofu, 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 those of Confucius and Laofunu. 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 Dissertatjon on the

a Truth of Chinese Discovery, it being or-
dained and observed by the most barba-
rous 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 wisest
human Institution have set Bounds thereto;
no idolatrous Nation has pushed the
Thing so far as the Chinese. For the Cerem-
onies called Inferiae, Libations, and o-
ther 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 frivo-
rous, have ever been condemned by wise
Legislators and Philosophers; and if they
are called an Act of Religion, such a Re-
ligion 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 Coun-
try of Souls, where their Fore-fathers
hunt the Souls of Caifors, are scarce more
absurd in their Notions than these won-
derful 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 ac-
knowledge, says he, three Cardinal Vir-
tues, 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 at-
ached to the other Virtues." That is to say, a Chinese is prudent when he knows the Detail of their cumberfom Ceremo-
nies; 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 leaft analogous with Virtue, had not the leaft Idea of Moral Virtues. The Chain of these Ceremonies is something fo odd, that the like is not to be found in any of the Nations most civilized and most addicted to Form. They are fo little of a piece with the Simplicity of the earlier Times, that we want no more to satisfy us They are not fo ancient as the Chinese boast. The Manner of inviting to a Feast, of going thither, of receiving the Guests, of enter-
taining them; of going to a Funeral, of paying Visits, and of receiving them, which consist of an infinit Number of Circum-
fstances, are the Science of a Gentleman-
Usher, or some such Officer, not of a Phi-
osopher.

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CHINESE Learning.

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 expatiate 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 vis fieri, 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 sublimer 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 Ῥ, whereas it should be spelt with a Τ 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. Ῥυί is Egypt in the Language of the Country, where it is pronounced Kimi; whence the Arabs, who are as much infatuated with this Spell as any of the Orientals, have formed the Word Chimia. It is very likely then That by their Means it was the Chinese became acquainted therewith, there being, as shall be observed hereafter, no stress 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
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,
CHINESE Learning.

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 abound 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, despotick 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.
A Dissertation on the
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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 cried out, His Doctrine drew towards an End; whence we may infer it to have been quite different from the Doctrine 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 Profelyte 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.

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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 any thing 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 so 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 asserted 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 every where 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 Porcelane, every thing else attributed to them should be in such a State of Imperfection. For the
Missionaries 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 Matter, 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 distinguished with us, because the Characters never vary. But this Multiplicity of Characters 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 Vossius assumed, when speaking of Things he knew the least of; but if we examin them nicely, we shall find that what they signify is quite false. For first he takes it for granted that the Chinese Characters have always been as they are at present; secondly, 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 himself from Martini, That the ancient Chinese Characters differed widely from the Modern, and that they were not very un-
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
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 fix 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 fame, 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 Fourfcore 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-
Diflertation on the

Asters is commonly the fame, 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 lie 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 neatest 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-

utaequivocosvocumsonos,quosaurium judicio minime distinguunt,oculorum fide figuras intuentium internoscunt. Imo etiam inter loquendi non raro evenit, ut alter alterius conceptum, accurate aliqui proferentis & polite loquentis, minime aequatur, ipse non repetere solum cogatur, 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 υτ, 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 Latin,
CHINESE Learning.

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 Samar-kand: But if since that Time the Missionsaries 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 Ys, who according to him reigned DCCCCXXXIX Years before Christ, 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 existiunt etiam num ex eorum Carminibus, nam & ars poetica est apud Sinas antiquissima, & varia varia metro Carmina complettatur. Ea omnia legitimo 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 barbarous but has had its Poets, and preferred its Poetry before all others. The Americans have their Poetry as well as the Barbarians of Afric, the old Gauls, the Saxons, the Goths, and generally speaking every Nation we have ever heard of, tho' infinitely inferior to the Chinese in point of Civility. Nor must we wonder at this Prepossession in Favor of our own Country; for in our Days the Learned of the North have bestowed great Elogies on the Runic Poetry, the Icelandish and others such. Ludolfus 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 Prais of than of the Chinese Philosophy. For the Arabs, besides the Opinion they have of
of their own Eloquence, in which they imagin 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 Hegira CLV, of Christ DCCLXXI, Historians take Notice of the Death of a famous Man, called Abulkasam Ahmed, surnamed Rowaia, who was honoured and


Hist. Ägypt. Ta-
gr. Ward. Ebn Ka-
likan.
magnificently rewarded by the Kalif Hisham 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 Abdallah, who dyed in the Year CCCLXXXXIV, 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 less 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 excuse 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
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 amplly treated; and but too true it is that many have been insnared thereby; not to become Preadimites indeed, but to harbor other Notions equally subversive of Religion. For these pretended Antiquities of the Chinese
Chinese insensibly wipe away the Contempt which not only Christians but the old Philosophers 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 the superficial People, Sciolits, 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 fort 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 Complaisance 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 Physic 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
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 staid in Holland to print his Chinese Atlas, without any Scruple received all he told them about China. As for Golius, he applied 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 endeavored to refute; tho' by very weak Arguments, it must be owned, while they supposed the Chinese History to be as ancient as they gave out. Vossius did not trouble his Head about the Consequences that might attend his Affertion 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 MDCL 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 Falsity 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 Case. 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 end that no one may be preposessed by the Authority of a Learned Man who pronounced upon he knew not what, who in his very Outset is guilty of a gross Mistake upon the Word Sinae, 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 People of this vast Empire by the Name of Sin; because the Persians and Tartars had so called them, Ages before the Portuguese conducted their Fleets to the Indies.

FINIS.

INDEX
THE INDEX.

N. B. There being two Chains of Numbers in this Book, the Reader is desired to take Notice That the Pages of the first are distinguished by the letter (a) and of the second by (b).

A
A Aaron Rashid, or Aaron King of Persia, his Conquests and Power, 23. b Abaka Khan, Emperor of the Tartars sends to visit the holy Places at Jerusalem, 122. b Abundance of all Necessaries in China, 60. b Adam, the Print of his Foot on Mount Rabun, 3. a, 8. b Adultery, how punished in China, 45. a Age of the World, 56. a Various Opinions concerning it. ibid Almamun, the Son of Aaron Rashid, orders the Greek Books to be translated, 23. b Alms, of the Emperors of China, 58. b Alniain, [the Island of] 3. a Ambergreese, its various reputed Origins, 64. b, & seq. Extraordinary Lumps of it. 66. b Of three sorts, 67. b A fourth sort of it, 94. b

A very extraordinary Quantity of it, 2. a, 4. b Not found in the River Jordan, 67. b Amusements and Games of the Indians, 84. a Andaman [the Sea of] 4. a Animals, the manner of killing them in India and China, 35. a Anthropophagites, 4. 12. a, 5. 6. b Arabs [the], knew little more than the Maritim Places in China, 135. b Their Ignorance of the true State of China proved by their Geographers, 136. b Went first to China by Sea, 141. b Whether they had the use of the Compass before us, 142. b Proofs to the contrary, 143. b Whether they had the Compass from the Chinefe, 145. b Bad Reckoners at Sea, 149. b Why no deeper skilled in the Art of Navigation, 150. b
INDEX.

attempted no great Things at Sea, 151. b
navigation of no Use to them. ibid.
made no great Discoveries at Sea. 157. b
their Colonies in Afric. and the Indies, 159. b
went to China both by Sea and Land, 180. b
did not spread their Doctrin there, ibid.
were well versed in the Mathematicks, 224. b
their Poetry, 252. b
Astronomers the Arabian and Persian, 222. b
[The Chinese] not to compare with the Greeks and Arabians, 221. 224. 225. b
Astronomy of the Chinese, 211. b
its Antiquity, 211. b

B
Aichu, a Chinese Officer, revolts, 41. a
takes and destroys Canfu, ibid.
kills 120,000 Men exclusive of the Chinese, 42. a
possesses himself of several other Cities, ibid.
Balbara, an Appellative common to a Succession of Kings 15. b
Balbara, a mighty Prince in the Indies, ibid. 24. b & seq.
found of the Arabs, 15. a, 24. b
his Country begins on the Coast of Kamkam, 25. b
a Title that suits with the Samorin Emperor of the Indies 26. b
Bankrupts, how treated in China, 27. a
Baptism, in the sixth Column of the Chinese and Syriac Inscript, 95 b
Bangaza, [the City of] may have been the Seat of the Balbara, 25. a
Bassora or Basra, the Principal Scale for the Merchants of the Red-Sea and other Parts, 14. b
Bell, of the Imperial Palace, 70. a
they were used to ring in China to demand Justice of the Governors, 49. b
Benares, a City and kind of University belonging to the Bramins, 34. b
Berid, Post-horses in China, 51. b
Betuma, the Name of a Place where Water is to be had, 10. a. 16, 17. b
Biju, or Bisnu or Penju, a City and Seat of the Emperor of China, according to Abulfeda 44. b
Bishops, their Translation, 118. b
Bodies [dead] burnt in the Indies, 31. a
Books of the Chinese, their Antiquity, 245. b
Hebrew, of the Jews in Persia, 198. b
Boutan, a Kingdom which at present drives the greatest Trade with Musk, 72. b
Bramins, or Indian Doctors, 86. a, 34. b
Bread-Corn, used by the Chinese, not by the Indians, 34. a
Buildings of China, 48. a, 50. b

Of
they produce Justice and the other Virtues, 235. b

Calabar, the Name of a Place beyond the Indies, 10. a, 15. b

Calicut, a City, the Residence of the Emperors of the Indies, 24, b

the most ancient Settlement the Mohammedans had in the Indies, 26. b

Calendar, the Ignorance of the Chinese in what concerned theirs, 212. b

Cantu, a Sea-Port of China, the Place of Resort for the Arabian Shipping 14, 11. a

the times it Ebbs and Flows in this Port, 11. a

Capacity of the Chinese not to be gathered from a few fine Sayings, 235. b

Caravanferds, built out of Devotion, 35. b

Cajgar, the usual way the Mohammedans took for China, 129. b

Catholic, a Title added to that of Patriarch in the Chinese Inscription, 88. b

Ceremonies, and Customs of the Christians taken notice of in the Chinese Inscription, 96. b

the Funeral Ceremonies of the Chinese ridiculous, and unbecoming of Philosophers, 231. b

the civil Ceremonies of the Chinese, reckoned by them to be constituent Parts of Virtue, 234. b

China, more populous but less in extent than the Indies, 36. a

a pleasant Country, 37. a

divided into many Principalities 44. a

Chinese [the] are more hand-fom than the Indians 38. a

dress in Silk, 13. a

feed upon Rice, ibid.

fond of Gaming, 32. a

not addicted to Wine, 32. a

their Wars with their Neighbours, 33. a

they all learn to read and write, 22. a 58. b

very expert Mechanics, 50. a

ignorant of the Arts that depend on the Mathematics, 225. b

not so well versed in the Metaphysics and Philosophy as the old Philosophers, 207. b

even their Fables not their own, ibid.

what they think of the Origin of the World, 204. b

their
their two Principles, 205. b
the Respect they pay to
their Emperor and Kings
when they meet them, 53. b
the dangerous Consequences
of being Excessive in
our Notions of their Anti-
quity, 254. b
Chorassan, a Province con-
temporary with China, 75. a
Christians did not fly Persia
to avoid the Persecution of the
Arabs, 111. b
among the Tartars, 177. b
those of the East did not
elect their Patriarchs with-
out the Consent of the Mo-
hammedan Prince, 193. b
the Difference between the
Patriarchs and the Jewish
Chiefs, in the East, 194. b
Christianity, no Proof that it
had made its Way into Chi-
na before the Seventh Cen-
tury, 82. b
that it had Footing in China
by the Year 636. proved
by an Inscription, 83. b
how long it lasted in Chi-
na, 120. b
Chronology, of the Chineses,
according to their Cycles
is false, 214. b
without any fixed beginning
215. b
hard to be reconciled with
Scripture, 216. b
the Chinese Chronological
Tables of our time, are
more the Work of the
Europeans than of the Chi-
neses, 219. b
yet they are defective, ibid.
consequence thence to be
deduced. 221. b
Cities, or Towns, a great num-
ber of them in China, 19. a
Cleanliness, Vide Neatnefs.
Climate of China, more healthy
than that of the Indies, 37. a
Coco-nut Tree, alone supplies
where with not only to build
a Ship, but to load her when
she is compleated, 2. 89. a
10, 75. b
the Nut itself and its Virtues.
ibid.
Cocks, the custom of Fight-
ing them, 84, a, 35. b
Combination Table of the Chi-
neses, 206. b
Commerce, between Chorassan
and China by Land, 140. b
Communication of the Ocean
with the Mediterranean 59. a
30. b
Confucius, what we are to think
of his Morality, 227. b
most of his Sentences in the
old Gnomics, 228. b
Conjectures, needlefs as to the
the Names of some Places in the
Indies, 26. b
Conkan or Kamkam, the Pro-
vince where the Balbara
must have kept his Court,
25. b
Cordiliera, of the Kingdom of
the Balbara, how far its
Mountains stretched, ibid
Cotbat, or Sermon of the Imams,
or Rectors of Moschis, 7, a
the Person in whose Name it
was delivered, thereby ac-
knowledged Supreme, 19. 6
Its Origin, 21. b
The Design of it, ibid.
INDEX

could not be canonically performed without a Mission from the Prince. 22. b
Abufieda, cited thereupon, 44. b
Cumdran, the City where the Emperor of China kept his Court, 58. a
Its Situation uncertain. 43. b
Must have been Nankin, ibid.
Cungquen and Yeli, Royal Inns, a Day distant from each other in China, 52. b
Customs, of the Chinese, 78. a
Cycles, of the Chinese cannot be so ancient as imagined 217. b
The Date they are deduced from, disagrees with what the Chinese themselves hold, 218. b
Position of some Provinces of the Indies, 26 b.
Couriers, on Foot and on Horse-Back in China, 51. b
Creation of the World explained in the second and third Column of the Chinese Inscription, 92. b

D
Ebauchery of the Chinese 34. a 29. b
Of the Indians 85 a
Deluge, Universal, 54. a
Dervifes and Preachers of the Indies, 90. a
Defarts, many in the Indies, few in China, 38. a
Devotion, of a particular Sort, among the Indians, 89. a
Dishes and Plates, of the Coconut Leaf, 99. a
Disorders, consequent to the Civil Wars in China, 44. a
Drums, Thartarian Drums, 15 a.
Drunk, the Chinese make of Rice, 13. a
Drums, Ensigns of Dignity peculiar to cities in China, 28. b
Beaten in all the Cities of China, to tell the hour of the Day and Night. 20. a
E
Ar-rings, the Kings of the Indies wear them 98. a
Egg, the Fable of the Chinese Egg, 205. b
Elephants, in some Provinces of China, 61. b
Abhorred by the Chinese.
Emperor of China, 47. a
retires from his Capital, 24. a
returns thither again, 42. a
Eucharist [the] considered as it relates to the Chinese Inscription, 97. b
Eunuchs, the chief Officers in China, 48. a
their Procession when they appear, 49. a
their Habit, Ibid.
they enjoy the greatest Posts in China, 48. b
Cut by their own Fathers, Ibid.

Examination [the] of the Substance of the Chinese Inscription, 90. b
Existence [the] of God settled in the first Article of the Chinese Inscription, 91. b
Extent of China but little known, 41. b
Fish,
INDEX.

F. 

Fish, the Flying-Fish, 15. a. 18. b
that petrifies, Ibid.
that has a Horn, 62. b
Flesh [human] exposed to public Sale in China, 44. a
Form [the] of the Cities in China,

Form [the] of the Cities in China,

Form [the] of the Cities in China,

Form [the] of the Cities in China,

Form [the] of the Cities in China,

Form [the] of the Cities in China,

Funeral Rites and Mourning of the Chinese,
Of the King of Sarandib,
Fury, for Gaming, 85. a

G. 

Government of the Chinese, 45. b
Governors, of Cities in China, 3. a
Genii, or Guardian-Angels, H. 208 b

H. 

Hierarchy, a new Form of it set up by the Nestorians, 11. b
Hitrange, a Kingdom of the Indies, 18. a
Hoangcioqu, a Flying-Fish, 18. b
Homicide, vid. Murder,
Horses, few in India, more in China,
Human Flesh, exposed to public Sale in China, 44. a

I. 

Dolatry [the] of the Chinese, 35. a
Idol [the] of Multan, 88. a
Jesus Christ, 55. a
Jews, and other Sect in the Isle of Sarandib, 84. a
not easy to say when they

first went to China, 183. b
of Caifamfu, 185. b
would have made a Jesuit their Kakam in China, 186. b

where they are in no great Number: 186. b
the Conformity of their Characters, with the Hebrew Characters with us. 188. b
at what Time they may have first made their Way into China, 189. b
whole Nations of them in Arabia before Mohammedism, Ibid.
persecuted by the Christian Emperors, Ibid.
retire into the East, and are kindly used by the Mohammedans, Ibid.
by what Means they made themselves considerable, 190. b
pretend to have wherewithal to elude Jacob's Prophecy, The Scepter, &c. 191. b
they persist in their Notion by the Discovery made of Prester John, Ibid.
are very numerous in the East, 192. b
their Privileges, 190. b
their Writings of no Use to inform us how they first penetrated the East, and at length to China, 185. b
in Persia, they have Books rejected by the others. 198. b
they got to, and spread in China as elsewhere, 199. b
Impoits and Revenues of the Emperor of China, 24. a 29. a 54. b
INDEX.

Incarnation [the] of Christ, in the fourth Column of the Chinese Inscription, 92. b
Indies [the] more vast, but less populous than China, 36. a
Indians, certain of them that eat alone, 98. a
certain of them that burn themselves when a King dies, 79. a
in what Manner they burn themselves, 80. a
Inscription [the Chinese and Syriac] which proves Christianity to have been preached in China before the Year 636, 105. b
explanation of it, 83. b
confined to the Mission of 636, and to the Progress of Christianity thence in the same Country, 106. b
Interments of the Chinese, 21. a
Inventions attributed to the Chinese, 38. a
Isles of Sila, ibid.
what the Inhabitants there think of the Presents they send to the Emperor of China, Ibid.
One thousand nine hundred, Islands between the Sea of Harkand and the Sea of Delarovil, 1. a
thee governed by a Queen, with absolute Sway, 2. a 3. b
Ile [unknown] where are Mines of Silver, 5. a
[ Feminine ] where Men can live but three Months of the Year, 12. b
[ Masculin ] where no Women are, 9. a, 12. b
Judges, of private Causes in China and the Indies, 35. a
Judge [the Supreme] in China in what Manner promoted, 73. a
Justice, how distributed in China, 26. a

K

ADI of the Mohammedians in China, 7. a, 19. b
at Canfù in particular, 7. a
Kadrange, a Place where Water is to be had, 10. a, 17. b
Kumge, the Name of a King and a City in the Indies, 34. b
Karkandans, Vid. Unicorn, 17. a, 61. b
Kashbin, a Kingdom of the Indies, 18. a
Kashpenai, a Mountain with Mines of Silver, 5. a
Kings, the Chinese acknowledge four principal Kings in the World, the Emperor of China allows but five great Ones, 53. a
Kings that submit to their Wives, 3. b
Komar, the Ambition of a young Prince of that Country, 64. a

L

Language [the Chinese] very defective, 248. b
Laws of Sarandib, 83. a
Learning, of the Chinese, what the Arabian Author pronounces thereof, 36. a, 200. b
what Vossius advances of the fame, 200. b
Letters [Chinese] 243. b
Let-
INDEX.

Letters, the Emperor of China's carried by Post-Horses, 77. a
Lyons, none in China, 61. b

M

ABED, a Kingdom of the Indies, 19. a
Maved [the People] send Embassies to the Emperor of China, Ibid.
Madu, Province of China, 75. a
Maldives, the Isles so called, 1. a
Marriages of the Chinese and Indians, 33. a, 5. b
of the Chinese different from the foregoing, 78. a
Marriage, not allowed till an Enemy had been slain, 3. a
Mascat, a City of Oman, 8. a

14. b

Mathematics, the Arabs well versed therein, 224. b
Meat, set before the Dead in China, 22. a, 40. a
Medicines, Vide Phyfic
Medicines publicly rated in China, 29. a
Mebrage [the] King of Za-page, wars upon the King of Komar, and possessest himself of his Kingdom, 63. a
Men, who devote themselves in the Indies, and elsewhere,
79. a 33. b
Merchants, how used in China, 21. a 57. b 59. b
Metaphysics, of the Chinese, 202. b
Metempycofis, [the] interior,
32. b
exterior, Ibid.
believed in the Indies, 69. a
of the Chinese, 208. b
Metropolis of China, 117. b

Metropolitan of China, more antient than of the Indies,
Ibid.
of China extinct, 119. b
Metropolitans, new ones erected by the Nestorians, 116. b
placed according to Seniority, 117. b
Mines of Silver in an unknown Isle, 5. a
of precious Stones in the Island of Sarandib, 83. a
Missionaries, the first that went to China travelled by Land, 119. b
Mohammed.

55. a
Mohammedans, an Inquiry into the Time they first went to China, 124. b
and how, 125. b
extent of their Empire in the third Century of the Hejra, 129. b
their Dominions extended to the Frontiers of China, Ibid.
learned in the Sciences and fine Arts, 23. b
their Travels served them instead of a regular Course of Study, 134. b
their greatest Naval Armament, 158. b
their Settlements upon the Coast of Afric, 160. b
the Cities they built on the same Coast, 162. b
they drive the Cafres from the Coast, 164. b
their Settlements on the Coasts of India, Ibid.
they infinuated themselves with the Indians, under Pretences of Trade, 165. b
the four Ways whereby they gained
<table>
<thead>
<tr>
<th>Page</th>
<th>Index Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>166. b</td>
<td>gained footing there,</td>
</tr>
<tr>
<td>168. b</td>
<td>their Settlements there chiefly owing to Trade and Religion,</td>
</tr>
<tr>
<td>169. b</td>
<td>the Severity of the Chinese Laws prevented them from spreading their Doctrin in China,</td>
</tr>
<tr>
<td>167. b</td>
<td>in what Manner they propagated their Faith,</td>
</tr>
<tr>
<td>173. b</td>
<td>the Difference between their Millions, and those of the Christians,</td>
</tr>
<tr>
<td>174. b</td>
<td>in what manner they got footing in China,</td>
</tr>
<tr>
<td>170. b</td>
<td>not propagated by Disputation and Instruction,</td>
</tr>
<tr>
<td>171. b</td>
<td>the Arabs never made a stir about it, where they were weakest,</td>
</tr>
<tr>
<td>172. b</td>
<td>the Methods they took to spread it,</td>
</tr>
<tr>
<td>181. b</td>
<td>not embraced by the Indians,</td>
</tr>
<tr>
<td>133. b</td>
<td>little known among the Tartars before Jenghis Khan,</td>
</tr>
<tr>
<td>17. a</td>
<td>Money, Shells pass for such in the Indies,</td>
</tr>
<tr>
<td>20. a</td>
<td>the Copper Coin of China,</td>
</tr>
<tr>
<td>113. b</td>
<td>Nestorians protected by the Califs at Bagdad,</td>
</tr>
<tr>
<td>111. b</td>
<td>long Voyages, why not attempted by the Mohammedan Provinces,</td>
</tr>
<tr>
<td>113. b</td>
<td>Nestorians sent Millionaries to China,</td>
</tr>
<tr>
<td>12. a</td>
<td>Nishan, an Island,</td>
</tr>
<tr>
<td>89. b</td>
<td>Muhler his mistake about the Chinese Inscription,</td>
</tr>
<tr>
<td>98. b</td>
<td>promises a work against the real Presence,</td>
</tr>
<tr>
<td>45. a</td>
<td>Murder, how punished in China,</td>
</tr>
<tr>
<td>70. b</td>
<td>Places where it is particularly found,</td>
</tr>
<tr>
<td>71. a</td>
<td>the Tibetan better than the Chinese,</td>
</tr>
<tr>
<td>76. a</td>
<td>how generated,</td>
</tr>
<tr>
<td>92. b</td>
<td>Mysteries of the Anunciation, the Adoration of Kings, and other Matters in the Chinese Inscription,</td>
</tr>
<tr>
<td>24. b</td>
<td>Ahabwanah, the Seat of the Balhara,</td>
</tr>
<tr>
<td>40. b</td>
<td>Name, of China, various Opinions concerning it,</td>
</tr>
<tr>
<td>46. b</td>
<td>Names, several peculiar to the Emperor of China,</td>
</tr>
<tr>
<td>90. b</td>
<td>of the Ecclesiastics in the Chinese Inscription,</td>
</tr>
<tr>
<td>63. b</td>
<td>Narbwal, a Fish, its Teeth,</td>
</tr>
<tr>
<td>93. a</td>
<td>Navigation of the Siraf Ships,</td>
</tr>
<tr>
<td>226. b</td>
<td>Morality of the Chinese,</td>
</tr>
<tr>
<td>239. b</td>
<td>destitute of Principles,</td>
</tr>
<tr>
<td>229. b</td>
<td>in what it consists,</td>
</tr>
<tr>
<td>62. b</td>
<td>Moarfe, a horned Fish,</td>
</tr>
<tr>
<td>55. a</td>
<td>Moses,</td>
</tr>
<tr>
<td>57. b</td>
<td>Mourning, the Manner of it among the Chinese,</td>
</tr>
<tr>
<td>55. b</td>
<td>its Substance, Form and Value,</td>
</tr>
<tr>
<td>151. b</td>
<td>Neatness more minded by the Indians than the Chinese,</td>
</tr>
<tr>
<td>153. b</td>
<td>of the Chinese,</td>
</tr>
<tr>
<td>36. a</td>
<td>Nestorians,</td>
</tr>
<tr>
<td>132. b</td>
<td>Mohammedism, its Rise,</td>
</tr>
<tr>
<td>177. a</td>
<td>Mysteries of the Anunciation, the Adoration of Kings, and other Matters in the Chinese Inscription,</td>
</tr>
<tr>
<td>Index Item</td>
<td>Page</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Noab,</td>
<td>54 a.</td>
</tr>
<tr>
<td>Number of the Cities in China;</td>
<td>44 b.</td>
</tr>
<tr>
<td>O.</td>
<td></td>
</tr>
<tr>
<td>Observations on the Unicorn, and his several kinds.</td>
<td>61 b.</td>
</tr>
<tr>
<td>Olistes, running Footmen,</td>
<td>51 b.</td>
</tr>
<tr>
<td>Old People in India desire to be put out of the World,</td>
<td>82 a.</td>
</tr>
<tr>
<td>Oloquen, the first Preacher of the Gospel in China,</td>
<td>99 b.</td>
</tr>
<tr>
<td>he was a Syrian, and of the same Church with those who ordered the Chinese Inscription,</td>
<td>107 b.</td>
</tr>
<tr>
<td>Opinions, particular Opinions of the Indians.</td>
<td>8 a.</td>
</tr>
<tr>
<td>Orientals, their Geographers knew but little of the Countries of the Upper Asia,</td>
<td>137 b.</td>
</tr>
<tr>
<td>P</td>
<td></td>
</tr>
<tr>
<td>Asses, for Travellers,</td>
<td>25 a.</td>
</tr>
<tr>
<td>Patriarch, mentioned in the Chinese Inscription,</td>
<td>87 b.</td>
</tr>
<tr>
<td>Patriarchs, the Nestorian acknowledged supreme in China,</td>
<td>108 b.</td>
</tr>
<tr>
<td>a Digression on this Head, and concerning the Chinese Inscription,</td>
<td>ibid.</td>
</tr>
<tr>
<td>of Antioch, never sent any Millions to China,</td>
<td>119 b.</td>
</tr>
<tr>
<td>Penitents, of the Indies,</td>
<td>32 b.</td>
</tr>
<tr>
<td>87 a.  34 b.</td>
<td></td>
</tr>
<tr>
<td>Pearls,</td>
<td>95 a.</td>
</tr>
<tr>
<td>their Formation,</td>
<td>96 a.</td>
</tr>
<tr>
<td>several opinions upon this Subject,</td>
<td>ibid.</td>
</tr>
<tr>
<td>the Story of a Pearl,</td>
<td>27 a.</td>
</tr>
<tr>
<td>Philosophy, at what time cultivated by the Arabs,</td>
<td>201 b.</td>
</tr>
<tr>
<td>the Chinese, wants Method,</td>
<td>233 b.</td>
</tr>
<tr>
<td>our Abridgments admired by</td>
<td></td>
</tr>
<tr>
<td>the Chinese,</td>
<td>208 b.</td>
</tr>
<tr>
<td>Physic, how far the Chinese are skilled therein,</td>
<td>209 b.</td>
</tr>
<tr>
<td>that and Philosophy cultivated by the Indians,</td>
<td>37 a.</td>
</tr>
<tr>
<td>Piety, what the Chinese mean by</td>
<td></td>
</tr>
<tr>
<td>that recommended in the Books of Confucius,</td>
<td>230 b.</td>
</tr>
<tr>
<td>toward Parents,</td>
<td>231 b.</td>
</tr>
<tr>
<td>Plates and Dishes of the Coconut Leaf.</td>
<td>99 a.</td>
</tr>
<tr>
<td>Poetry of the Chinese,</td>
<td>238 b.</td>
</tr>
<tr>
<td>of the Arabs</td>
<td>ibid.</td>
</tr>
<tr>
<td>Politics, of the Chinese,</td>
<td>238 b.</td>
</tr>
<tr>
<td>Poll Tax, in China,</td>
<td>24 a.</td>
</tr>
<tr>
<td>29 b.</td>
<td></td>
</tr>
<tr>
<td>Porcelain of China,</td>
<td>21 a.</td>
</tr>
<tr>
<td>56 b.</td>
<td></td>
</tr>
<tr>
<td>Portuguese, went first to China,</td>
<td>123 b.</td>
</tr>
<tr>
<td>Precepts, religious Precepts of the Indians,</td>
<td>87 a.</td>
</tr>
<tr>
<td>Prisoners in the Indies, how treated the 7 first Days.</td>
<td>35 a.</td>
</tr>
<tr>
<td>Procession, and manner how the Emperor and Kings or Governors, &amp;c. appear in China.</td>
<td>49 a. 53 b</td>
</tr>
<tr>
<td>Proofs by boiling Water, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Vide Tryals</td>
<td></td>
</tr>
<tr>
<td>Prophets, of the Indians.</td>
<td>56 a.</td>
</tr>
<tr>
<td>Q</td>
<td></td>
</tr>
<tr>
<td>Quizzions the Emperor of China asked of the Arab, Ebn Wabab.</td>
<td>52 a.</td>
</tr>
<tr>
<td>R</td>
<td></td>
</tr>
<tr>
<td>A H M I, one of the Kings of the Indies.</td>
<td>16 a.</td>
</tr>
<tr>
<td>Rains, great and frequent in the Indies, and in China,</td>
<td>38 a.</td>
</tr>
<tr>
<td>86 a.</td>
<td></td>
</tr>
<tr>
<td>Ramni, the Island of Ramni,</td>
<td>3 a.</td>
</tr>
<tr>
<td>Rarities, Vide Wonders</td>
<td></td>
</tr>
<tr>
<td>Remarks upon the Families that have reigned in China,</td>
<td>47 b.</td>
</tr>
<tr>
<td>Re-</td>
<td></td>
</tr>
</tbody>
</table>
INDEX.

Remedies, Vide Medicines.

Revenues, of the Emperor of China, 25. a

Revolution, in China, 41. a

Rout, Vide Courie.

Rout, Vide Way.

Rout, Kircher makes St. Thomas to have held from the Indies to China, 102. b

Siraf, a Sea Port in the Gulf of Persia, 8. a. 14. b

Socotra, [the Isle of] 91. a

Most of its Inhabitants are Christians, 37. b

Alexander the Great, sent a Greek Colony thither, 91. a

Soldiers, a great Number of them in China, 37. a

Serve in the Indies at their own Expence, ibid.

Sonna, made up of traditonal Stories, 92. a, 37. b

Story, a remarkable one of an Indian, 81. a

of an Arabian Merchant, 69. a

of a Pearl, 97. a

Succession of Families, in the same Employs, 32. a

Superstition of the Indians and Chinese, 35. a

Synagogues at Hamcheu and elsewhere, 185. b

Syrians, the first Missionaries that went to China, 103. b

Different Communions of them, 104. b

T

Afek, a Kingdom, 16 a

Tagazgaz, a Country beyond the Continent of China, 38. a

Tagazgaz, (the King of) in Turkestan, affilts the Emperor of China against Baichu. 43 a

Tea, Description of the Shrub itself, 75. b

the Chinese have used it a long time, 73. b

Theft, how punifhed in the Indies and China, 34. a, 45. a

the most exquisite fорт of it, 74. 6

Thieves in India, very delperate, 82. a
INDEX.

Thomas (St.) whether or no he preached the Gospel in China, 77. b
what late Authors say concerning it, much to be doubted, 80. b
preached in the Indies, 79. b
the Chinese History says nothing of his having been in China, 81. b
Tides, it Ebbs and Flows remarkably at Canfu, 11. a
Titles, or Names of the Governors of Provinces, of great and small Cities, of the Judges and Magistrates of China, 22. a. 46. b. 48. b
Tomb of St. Thomas 17. b
Towns. Vide Cities.
many in China, few in the Indies, 37. a
Translations, [Persian] of the Holy Scripture, 196. b
Trumpets, founded at the four Gates of each Chinese City, at certain Hours of the Day and the Night, 20. a
Ensigns of Dignity peculiar to the Cities in China, 47. b
Tryal, by boiling Water, 31. a
by red hot Iron, 30. a. 27. b
the like Customary in Europe, 27. b
not unknown to the Ancients ibid.
several Sorts thereof in the Indies, and elsewhere, 28. b
Turks, came late into Mohammedism, 133. b

other Places of the Indies, 12. a. 18. b

Voyage of an Arabian to China, 51, a
his Discourse with the Emperor, 52. a

W All, [the great] of China, 137. b
Watch against Fires in China, 51. b
Water-spout infests the Sea of Andaman, 51. a
Way to China by Land, very impracticable to the Mohammedans, 132. b
Whale, his Rib used in Old Buildings, 95. a
Oil or Train. ibid.
Women, an Island where there are none, 9. a
burn themselves in India, 33. a
prostitute themselves in China, 46. a
Devote themselves in Pagods, 88. a. 35. b
Wonders [Fabulous] of the Pseudo Callisthenes, 136. b
Writing, the Chinese way of Writing very imperfect, 247. b

X Ekia, born 8000 times according to the Chinese Metempsychois, 32. b

Y VU, Emperor of China, very ready to give Audience, 49. b

Z Zages, or Neroes, their Country of a vast extent, 89. a

FINIS.