

The antiquity of China, or An historical essay : endeavouring a probability that the language of the empire of China is the primitive language spoken through the whole world before the confusion of Babel. Wherein the customs and manners of the Chineans are presented, and ancient and modern authors consulted with. With a large map of the country / By John Webb of Butleigh.

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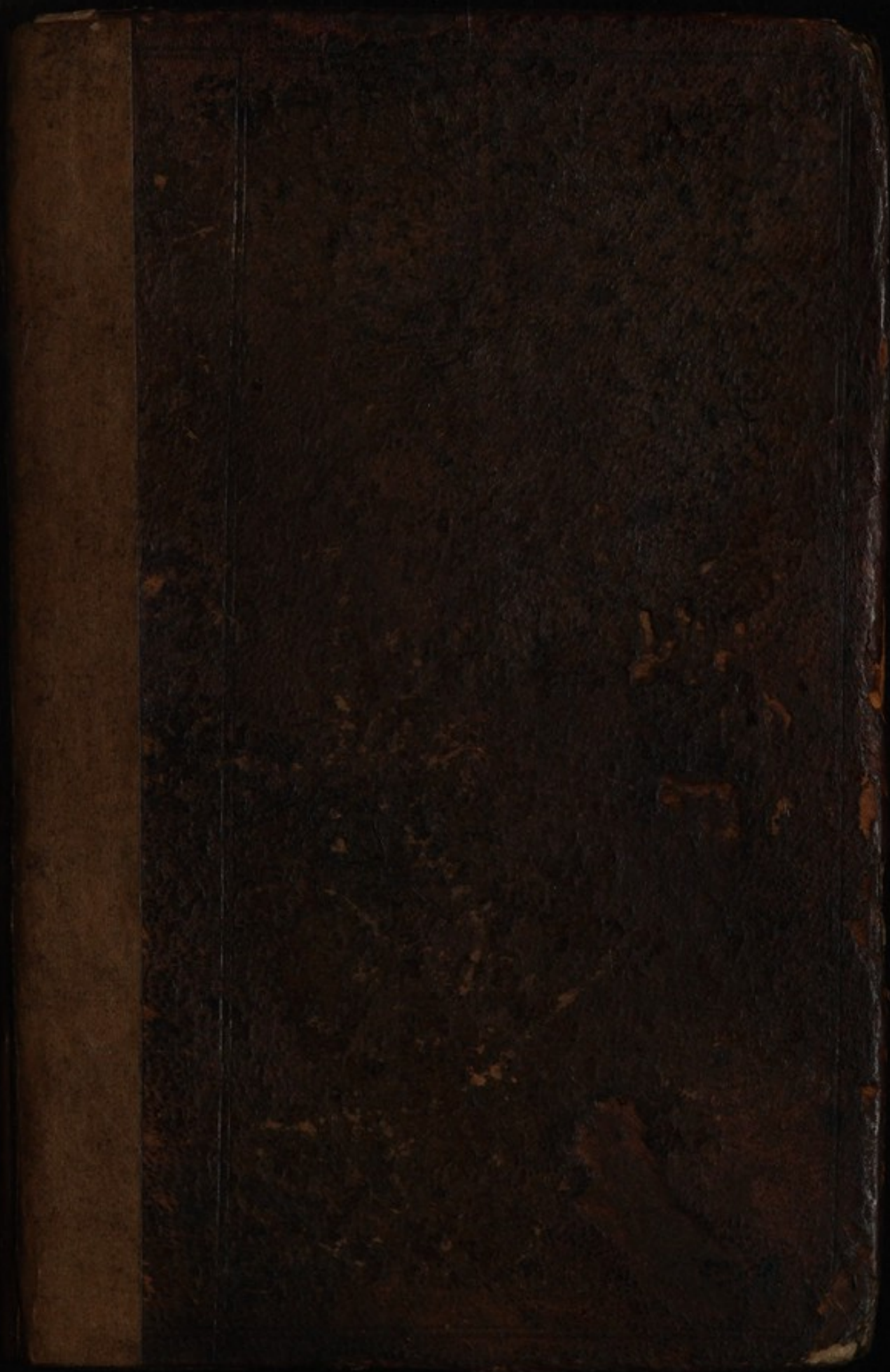
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Antiquity
OF
CHINA,
OR AN
Historical Essay,

Endeavouring a probability
that the Language of the Empire
of *China* is the Primitive Language
spoken through the whole World
before the Confusion of *Babel*.

WHEREIN

The Customs and Manners of the *Chineans*
are presented, and Ancient and Modern
Authors consulted with.

With a Large Map of the Country.

By *John Webb* of *Butleigh* in the County
of *Somerset* Esquire,

L O N D O N,

Printed for *Obadiah Blagrave*, at the Bear in St.
Paul's Church-Yard, near the Little North Door, 1678.

elr

Ancient

CHINA

Historical Essay

Under the name of a geographical
essay, the language of the Empire
of China, the Chinese language
spoken throughout the whole of the
before the discovery of books.

The Chinese language of the Chinese
and the Chinese and the Chinese
and the Chinese with the Chinese

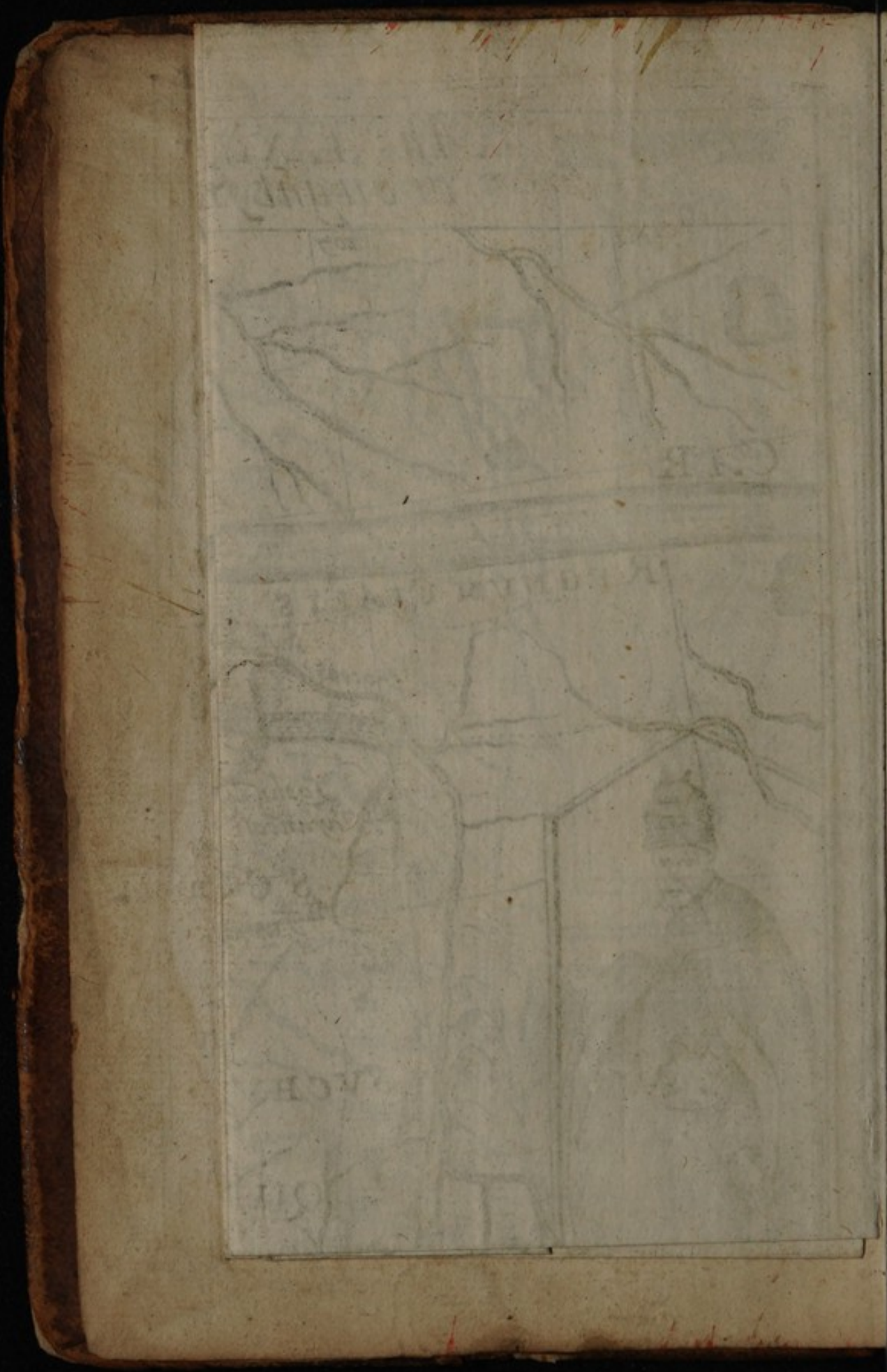


An Exact MAPP of CHINA, being faithfully Copied from one brought from Peking by a Father lately resident in that City.



D. D. EDMUNDO SQUIN Gen
hanc novam Regni Chartam
Tabulam D. D. S. S.

A China Woman



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Towards the

PRIMITIVE

Language.

BY what manner of Policy, the severall Nations and People of the world were governed before the Flood, no certain memory is remaining, nor any record to which we may give just credit, extant; either of the wars or peace, or other actions that were then performed. But that they had Kings, Rulers, and set Forms of Government, undertook noble Enterprises, made Invasions, subdued Countries, managed with great advice the affairs of war, and atchieved many things worthy of admiration, there is no cause to doubt. For, their exceeding long lives, having, to their strength of body, added the experience of eight hundred or nine hundred years, must necessarily increase their wise-

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done

An Essay towards the

dome and conduct, and render their undertakings (had they been communicated to posterity) far more excellent, than whatever can be related of after-times.

And though *Moses* passeth over this first Age in so short a narrative as seven brief chapters; and, writing an history of and for the Church, mentioneth no farther, the affairs and nations of the world, than was meet for the Church, that of the *Israelites* especially, to know, according as it was likely they should have then, or after, more or less to doe with them; much nevertheless may be collected from him in relation to the condition of that time. For, we find that the men of those days were mighty and famous; his words *Gen. 6. v. 4.* being, *They were mighty men, which were of old men of renown.* We may stile them *Hero's*, such as either through their valour brought almost impossible and admirable attempts to an unexpected and desired issue; or such as by their vertue were the Authors of profitable Arts and Sciences, and reduced Mankind to civil and sociable conversation.

*Gibbons in
Gen.*

But it is not to be denied, that then there were mighty men in regard of bodily stature also, whom the Scripture calleth from their greatness and terribleness *Rephaim* and *Emim*; from their pride *Anakim*; from their strength *Gibborim*; from their Tyranny *Nephilim*; from their naughtiness *Zamzummim*; such were *Og* and *Goliath* after the Flood. But howsoever the bodies of these men were composed, certain it is, that before the Deluge, they divided

(as

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(as we by the *Civil* Law are now wont to doe) their goods amongst their children; assigning their Real estates to the eldest of their sons, and their Personal to the younger. For, *Adam* gave unto *Cain* Lands to Till, unto *Abel* Sheep to Feed.

Posterity being multiplied, they fell immediately to the building of Cities, fortifying of Castles, driving of Cattle, committing of Slaughters, and whatever else the interest of their wilfulness perswaded them unto; These things being done by them as well for necessary habitation, as for strength and safety to secure themselves, and oppress others. That they did build Cities, no doubt is to be made; for if *Jabal* was the first that dwelt in Tents, Where should the rest dwell, saith *Heylin*, but in Citties, Towns, or Villages? And that the first of Cities was built by *Cain*, as also that he called it after the name of his Son *Enoch*, the Scripture teacheth *Gen* 4. v. 17. which was either erected by him, to cross that curse of his wandring to and fro; or to arme him against others, whom his guilty conscience caused him to feare; or to be a receptacle and storehouse of those spoiles, which by force and violence, *Josephus* tells us, *Jos. Antiq. Jud. lib. 1. c. 3.* he took from others, when the earth was barren to him, and would afford him nothing. Probable it is, that the City was called *Enoch*, because, the curse not suffering the Father to stay in any place, he was enforced to commit an hasty inheritance to his son, and leave him to finish and govern the same.

To this manner of life, in regard of general

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use, several Arts were invented ; One finds out the making of Tents, in which leading a wandering life, his robberies might be the more concealed, and his flocks and herds the better fed. Another the forging of iron usefull for the making of arms, and weapons of war ; and what else they could of that kind. Another, Musique: whereby the affections being enflamed, they were stirred up unto those things, in which they placed their greatest happiness. So that as this race of men, acted all things not by reason, but lust ; frequent contentions, private quarrels, and open war, could not but of necessity arise amongst them : and, though they might be well enough able from themselves to defend themselves ; the other party, the children of *Seth* nevertheless lived no more safely amongst them, than silly sheep amongst raging wolves.

Idem c. 4.

They were as great Idolaters, if not greater then those of the after-age to which they gave example ; for, degenerating, saith *Josephus*, from the ancient institutions of their fore-fathers, they neither observed the service of God, nor humane Laws. But were fierce and cruel, full of Injustice, Oppression, Murther, Rapine, Pride and Ambition, all concomitants of war, and presages of ruine to insue. Which Ambition and Pride had, as it seemeth, a very early influence upon the Leaders of the succeeding Age, otherwise they could not possibly have imagined that they should make themselves a name, by the building of such a work at *Babel*, as they enterprised to erect ; nor so soon have known

what

what war meant, as that, ere they were well warme in their new seats, to invade one another. For, the issues of *Affur*, and the issues of *Cham*, saith Sir *W. Raleigh*, fell instantly at contention for the Empire of the East.

Sir *Walt.*
R. a. Hist.
par. 1. pa.
144.

As for fruits of Peace, they had Theology, Prophecie, Astronomy, Astrology; had Weights and Measures; and *Cain*, as *Iosephus* relates, first assigned proprieties in possession of Land, before as common as the Ayre and Light: therefore *Meum* and *Tuum* was even in those times.

Concerning their manner of diet: many are of opinion, that they eat no flesh, but fed on vegetable aliments, those at the least of the race of *Seth*, who obeyed the command of God. And this may be collected from the very Text, *Behold, I have given you every hearb bearing seed, which is upon the face of all the earth; and every tree in thee which is the fruit of a tree yielding seed to you, it shall be for meat; Gen. 1. v. 29.* which plainly sheweth, they were utterly prohibited the eating of flesh. Neither doe we read, that this prohibition was taken off, till immediately after the descent of *Noah* from the Ark, when either, because the Deluge had impaired or infirmed the nature of vegetables, God giving him an augmentation of his words, said, *Every moving thing that liveth shall be meat for you; even as the green hearb have I given you all things, Gen. 9. v. 3.* And though it may be supposed, the first men would not keep sheep, except they made food of them; very learned expositors will tell us, that it was partly for their skins, with which they clothed themselves; partly for their milk

with which they sustained them, and partly for offerings which they sacrificed unto God. As Dr. T. Br. in *Pseud.* Dr. Brown in his *Pseudodoxia Epidemica* hath delivered.

441.

They enjoyed the use of Letters: for *Josephus* attesteth, that *Adam* having prophesied two universal Destructions, one by fire, another by water, his posterity erected two pillars, one of brick, another of stone, in both which they writ their inventions of Astronomy. But, notwithstanding he thus witnesseth, yet whether those of *Adams* posterity that erected the same pillars invented the Letters they engraved on them, he saith not: whereby we may conjecture, that, admitting the engravements were made be *Seth* or *Enoch*, the Characters nevertheless were more ancient, and by some other found out; of which haply we shall have somewhat more to say. However, of these Epigraphs the Scripture seemeth not to be altogether silent; for we read, *Judg.* 3. v. 26. *And Ehud escaped while they tarried, and passed beyond the Quarries, and escaped unto Seirath.* Now *Isa: Vossius* tells us, that this Translation receding from the true signification of the Hebrew word, puts Quarries for Sculptures. But the Seventy have rightly rendered it $\pi\acute{\alpha}\ \gamma\lambda\upsilon\pi\epsilon\varsigma$; for there, saith he, was that stony Pillar which the *Hebrews* believe *Seth* set up, as *Josephus* alleadgeth, who writes that even in his time the same Pillar remained in a place called *Syriada*.

*Is. Voss. de
Atat.
men. p. 37.*

Some ascribe the invention of Astronomy to *Seth*, as also the first naming of the seven Planets: Others to *Enoch*, who, they say, much furthered

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thered this Science, and who (saith *Empolemon*) was by the *Greeks* called *Atlas*, to whom they attribute the invention thereof.

Trades also they had and Occupations: *Cain* was a Plough-man, *Abel* a Shepherd. Arts and Sciences, as was said before, as well military as civil; for *Jubal* invented musical instruments, and *Tubal-Cain* the working in metals, and making of Armour, which some think to be *Vulcan* by the nearness of name and occupation. They lived in all manner of wealth, pleasures, delights, licentiousness, and sensuality; and *Naamah* is reputed the first inventress of linnen and woollen, and of vocal Musique, and seemeth to have been the *Venus*, or *Helena* rather, of those times; all the world wandring in love after her, if we may credit the *Hebrew Doctors*.

Heylin telleth us, the like may be supposed in *Heyl. Cosm* all other mysteries and Arts of living, though *p.4. Lond.* there be no expresse mention made of them in 1657; those early days. In regard therefore that Sciences were then in such manner multiplied, though *Moses* recordeth them not; divers are of opinion, notwithstanding we read not in *Genesis* of any kind of shipping before the building of the Ark, that the knowledge of Navigation was not wanting to them, it being so singular an Art; so necessary for the life of man, and by the natural and daily use of swimming, so easily to be found out. Which Conjecture hath some ground of likelihood, considering that *Adam* according to the very probable, though commonly received Opinion, was, by

An Essay towards the

his Creation learned in all manner of Arts. As also, that although in their removes for peopling of the world, they might either by swimming, or by bridges, or on rafts, pass conveniently over rivers; yet nevertheless over Seas out of one part of the world into another, or from Continents into Islands they could not possibly transport themselves without shipping, and some skill in Navigation. And if any should object, that, had they had shipping, others might have been saved in them, besides *Noah* and his family: it may be answered, that the Ark of *Noah* was covered; for the Text saith, *And Noah removed the covering of the Ark, &c. Gen. 8. v. 13.* that is (as we are to conceive) part thereof, and so much as served to look forth, from whence he might see round about, which by the window he could not doe, it opening one way only. Whereas the other shipping being open vessels, could not live during such continually violent rains, and downfalls of water, which like *Hyracanes*, or *Spouts*, *Cataractæ Celi* came tumbling from the clouds; but must inevitably perish. Besides, *They were eating and drinking, marrying and giving in marriage, untill the day that Noah entred into the Ark, Mat. 24. v. 38.* And therefore took no care, and could have no time to make any stores ready, or be victualled for so long a season as the flood lasted, or till provisions were sprung up and to be had again. Add especially hereunto, that God had passed his decree, that all Mankind, and all living Creatures, upon the face of the earth, *Noah* and his family, and those

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those with him in the Ark excepted, should be destroyed.

That the world was thoroughly peopled before the flood, that great and universal Deluge, which God, for the sins of men, was pleased to bring upon the whole world, doth cleerly manifest. For why, saith *Heylin*, *Heyl. Cosm.* should all the earth be buried in that sea of *p. 6.* waters, if all the Earth had not been peopled, and all the people of it guilty of oppression in the sight of God? And certainly, saith *Sir W. Raleigh*, seeing all the world was over-flowne, *Sir W. Raleigh, hist. par. 1. p. 136.* there were people in all the whole world which offended. But, that the whole world was peopled by *Adam* and his off-spring before the flood, that Scripture which commandeth *Adam* to be fruitful and multiply, and to replenish the Earth, *Gen. 1. v. 28.* doth, I conceive, as plainly and evidently manifest, as that by vertue of the like blessing conferred in the self same words on *Noah*, *Gen. 9. v. 1.* it was to be peopled by *Noah* and his issue after the flood. For if so many Millions of men, as we shall shortly hear, *Ninus*, *Zerobast*, *Semiramis*, and *Staubates*, led after them to the field (and they left not all their Kingdomes empty) were born within three hundred years after the Deluge: What numbers might they consist of, that one thousand six hundred fifty six years brought forth, preceding the same? If, in like manner, all *Asia* the greater, and the less, with *Greece*, and the Islands thereof, all *Aegypt*, with *Mauritania* and *Lybia*, were within the aforesaid time after the flood fully peopled: And if we believe *Berosus*

rosus, then not only those parts of the world, but (within one hundred and forty years after the flood) *Spain, Italy and France* were also planted; much more then may we think, that in one thousand six hundred fifty six yeares before the flood, the world was thoroughly replenished with people.

From the first promise made to *Abraham*, unto the departure of *Israel* out of *Ægypt*, being four hundred and thirty years, after the Apostles account, *Galat. 3. v. 17.* were born of *Abrahams* own body, comprehending men, women, and children, saith *Willet*, fifteen hundred thousand. And reason will grant, that, having the same blessing promised, as great increase should be given to the sons of *Adam*, as the sons of *Noah*. Consideriug withall that the sacred story doth not particularly recite all the progeny of all the men in those days, but that only which seemed cheifly necessary for understanding the succession of things and times. And it is absurd to think, that men during such long lives, and in such perfect health should not beget very many children, and have frequently two and three at a birth. When in this our Age we have known a woman, the wife of one *Edward Jones* by name, a *Walterman* yet living in *Westminster*, to have brought him forth eight children within the compasse of two years, at the first birth two, at the second as many, and at the last four. And when within this last Century from *Robert Honynwood* of *Charing* in the County of *Kent* Esquire, and *Mary* his wife, she, that is so famous for balancing

A. Will. in
Exod. 12.

lancing her salvation with the breaking of a glass, lawfully proceeded three hundred sixty seven persons within less than the space of eighty years. Taking notice also, that, long before the flood, *Polygamy* being universally contracted to strength of body and length of days, no degrees of kindred or consanguinity were observed. And when death forbearing the father, made no place for the son, till he had beheld living nations of his own body. Therefore we have cause to doubt, that the people wanted world, rather than the world people; or, as *Sir W. Raleigh*, the world could not contain them, rather than that they were not spread throughout the world. Insomuch that if God had not abridged the life of man after the Flood, and decreed his age to be ordinarily no more than seventy years, whereby women are become incapable to beare children above thirty years at most, and made them all subject likewise to infinity of diseases, there must either have ensued some other universal destruction to have extirpated them all again, or else they could not have had so much as room to have breathed in; their numbers would have been so infinite, many ages since.

For, supposing the women before the flood to have been generally fruitful, as no doubt they were, and that they continued child-bearing long, of which in regard of the length of their lives, as little question is to be made, setting aside how many children soever they might have at a birth, though in *Agypt* even since the flood, it hath been usual with them

to bring forth two, three, five, and, as *Trogus Pompeius* saith, sometimes Seven at a birth. It seems not impossible, considering the encrease of the *Honywoods*, but that, by ordinary means, in the revolution of one thousand six hundred fifty six years, such numbers might be multiplied, as would not only plant the whole world, but also many more worlds besides, if any such were. For, finding that from two persons in almost eighty years were produced three hundred sixty seven; if we admit from *Adam* and *Eve* in the interval of the two first Centuries after the Creation to have proceeded but four hundred, and allow one fourth part only of this number to be apt for generation; that is, one hundred, or fifty married couples: then if each of these couples have but every two years one, they wil bring forth in 50 years more than twelve hundred and fifty souls. And by thus proportioning one fourth part of the number begotten, to every fifty years of time, which, in regard of their long lives, and presumed strong constitutions, could not be any impediment to procreation; it is most cleare, most certain, that in the space of sixteen hundred years the last generation will amount unto two thousand, nine hundred, thirty three millions of millions; three hundred eighty four thousand, seven hundred sixty six millions; ninety six thousand and four hundred persons; the odd fifty six years, how advantageous soever in the last place, being wholly laid aside. For, if the product of those be added, it will encrease their numbers unto above ten millions of millions.

lions. So that either that first age was as much or more subject to Plagues, Pestilences, Famines, Wars, Losses, and Calamities, as after-times; or else, either the world could not contain such prodigious multitudes; or they must devour one another for want of food and habitations. For, granting the Terrestrial Globe to be all habitable Earth, no Seas intervening and dividing it into twelve equall parts; it will be found, allotting to each division two hundred and fifty millions of people, that three thousand millions will fully plant the same, and make it more wonderfully populous than this extream part of *Asia*, whereof we are to treat. But being, scarcely the one half of it only is habitable, and Sea possesseth the rest; fifteen hundred millions will more than enough suffice. Whereby it is demonstrable, that, if for settling of Plantations multitudes of people be requirable, the whole Earth was thoroughly planted before the Flood. But how innumerable soever their numbers appear to be, by the just judgement of God upon them for their manifold offences, they were, by the first of the universall destructions, *Water*, all destroyed.

The Scripture is very manifest and plain herein, *And behold, I, even I* (saith the Lord) *doe bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under Heaven, and every thing that is in the Earth shall die*, Gen. 6. v. 17. Againe, Gen. 7. v. 19. *And the waters prevailed exceedingly upon the Earth, and all the high hills that were under the*

the whole Heaven were covered. Now this drowning of the world, hath not been quite drown'd in the world; for, even by prophane Authors it is remembred. To omit others, *Lucian* in his *Dea Syria* relateth the opinion of the *Hierapolitans*, but a little corrupted from the narration of *Moses*; so plainly doth he attribute to his *Deucalion* the Ark, the resort and safeguard of the Lyons, bores, serpents, and beasts; the repairing of the world after this drowning thereof, which he ascribeth to the perjury, cruelty, and other abominations of the former people. *Berosus* not as in *Amnius* that brat of a Monk, but as in *Abydenus* that ancient Historian, cited by *Eusebius*, as I find in *Sir W. Raleigh*, affirmeth, that *Saturn* gave warning to *Sissithrus* of this Deluge, and willed him to prepare a great Vessel or ship, wherein to put convenient food, and to save himself with his kindred and acquaintance; which he builded, of length five furlongs, and of bredth two. After the retiring of the waters, he sent out a Bird which returned; after a few days he sent her forth again, which returned with her feet bemired; and being sent out the third time came no more. *Plutarch* also hath written of this Dove, sent by *Deucalion* out of the Ark, which returning was a sign of tempest; and flying forth, of faire weather.

Sir W. R. a.
hist. par. 1.
p. 88.

Plut: de a-
sim. com-
parat.

Simler.
Ortel.
Fracaſtor.
apud Mew:
Cent.

At *Berne* in *Switzerland* in the year 1460. in a Mine from whence they drew out Metal-Ore, at fifty fathom deep, a ship was digged up, in which were forty eight carcases of men, with Merchants goods: At *Shoresham* in *Norfolk* within the lands of *Sir William Doyle* Knight,

in digging of a Well, at a considerable distance from the Sea, at sixteen fathom, innumerable quantities of Oysters, Cockles, Perywinckles, and such other sorts of shell-fish, whole and unbroken, were found: and in *Cheshire* within the forrest of *Datimore*, in searching for Marle, at sixty fathome, at seventy say some, huge and mighty trees, as black and hard as Ebony, were taken forth. Now, What should these discoveries, and others of this kind whereof Histories are full, signifie? but to declare unto posterity, that not only the Continents of all the Earth, but Islands of the Sea also, and all the other parts of the world, as well as *Asia*, were drowned and overflowne: and that the inhabitants of them in like manner perished.

When then the world was wholly inhabited before the flood, it must consequently follow, that several dispersions and plantations were then made, as either the numbers of the people encreased, or the necessity of providing victuals for themselves and families enforced; as strong a motive, saith *Heylin*, to such dispersion as the *Confusion of Tongues* was afterwards. *Heyl. Cosm. pag. 7.*

The difference is, That, that which necessity would have done in long tract of time, the *Confusion of Tongues* did at an instant. And if any should imagine the unity of their Language did hinder their dispersion, we confess it some hinderance at first, but not much afterwards: for though it might restrain their dispersion, it could not their Populosity, which necessarily requireth transmigration, and emission of Colonies.

lonies. In regard therefore of such severall
dispersions, the different affections of the people
and general corruption of the Age; for, *The
whole earth was corrupted, Gen. 6. v. 11.* Heylin
makes no question, but that they might have
different Languages and forms of speech, at
least as to the Dialect and Pronunciation, al-
though the Radicals of the Language might
remain the same. But though, besides what
hath been already said, that expression of the
*Builders of Babel, Let us make us a name, lest
wee be scattered abroad upon the face of the whole
Earth, Gen. 11. v. 4.* seemeth to imply, that
there were dispersions preceding the flood; for
how else should they in such newness of time
apprehend, they might be scattered abroad, un-
less they had learned from their fathers by hear-
ing them relate, that the people had been dis-
persed into severall Plantations before; and
therefore would provide, that whatever be-
came of others, they might promise themselves
a name, and be remembered by the work they
made, into what part of the world soever they
should chance afterwards to be dispersed. Ne-
vertheless I cannot find, the least authority to
presume, that the language spoken by our first
Parents, admitted any whatever alteration
either in the Form or Dialect and pronounciati-
on thereof, before the *Confusion of Tongues at
Babel*; but that it was in this first Age before
the flood, and afterwards untill the time of
that *Confusion*, the common and general
speech, and therefore primitively called
(saith Caesline) *Lingua humana*, the *Humane
Tongue*.

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17

Tongue. Monsieur D'Espagne in his Essay of the 7. D'E-
wonders of God, tells us, That the Language of *pagne. p. 38*
Adam continued alone in the world, there be-
ing none other for the space of fourteen ge-
nerations; this Unity continued till the nativi-
ty of *Phaleg* the Son of *Heber*. And *Crinesius* *Chr. Crin.*
saith, All men living in the time before, and *de conf.*
at the *Confusion* it self, did not only agree in *Ling. p. 31*
unity of Words, but also in unity of Lip, that
is, in the manner of Pronunciation. Where-
fore we may certainly conclude, that *Noah* car-
ried the *Primitive Language* into the Ark with
him, and that it continued pure and uncorrupted
amongst his succeeding generations until the
Confusion of Tongues at *Babel*, till when, *The*
whole Earth was of one Language and one Lip, as
Gen. 11. v. 1. clearly manifesteth.

Now whether this Language may be yet re-
maining in any part of the Universal World, is
the main subject of our enquiry. In order to
which, we are to consider, in what part of the
World the Ark first rested; what Colonies were
planted either before *Nimrod* and his Troops
came into the Valley of *Shinar*, or the *Confusi-*
on of Tongues happened; And whether yea or
no, those Colonies so planted were liable to the
curse of Confounded Languages, being through
their absence, not guilty of the Crime commit-
ted at *Babel*.

Concerning then the place where the Ark
might rest after the Flood: All that the Scrip-
ture saith of it, is, that the Ark rested upon the
Mountains of *Ararat*, *Gen. 8. v. 4.* But in what
Country these Mountains are, that it saith not.

C

Josephus

Jes. Ant. Jud. l. i. c. 4. *Josephus* will have these Mountains of *Ararat* to be the hills of *Armenia*, borrowing his discovery from *Berosus*, cited by him in these words, *Fertur & navigij hujus pars in Armenia apud montem Cordieorum superesse, & quosdam Bitumen inde abrasum secum reportare, quo maxime vice amuleti loci hujus homines uti solent*; and it is reported saith he, that a part of this vessel is yet remaining in *Armenia* upon the *Cordiean* Mountains, and that divers doe scrape from it the Bitumen, and carrying it away with them, use it especially instead of an Amulet. *Nicholas Damascenus* calleth this Mountain of *Ararat*, *Baris*. But *Sir W. Raleigh* after having by several arguments fully proved, that the Ark of *Noah* did not rest in any part of *Armenia*, and that the Mountain of *Ararat* was not any one of the *Gordiean* Mountains, or *Baris*, there being no such hill in *Armenia*, or in *rerum natura*, as *Baris* concludeth. That *Ararat* is not any one hill so called, no more than any one hill among those Mountains which divide *Italy* from *France*, is called the *Alpes*; or any one of those which part *France* from *Spain*, the *Pyrenian*. But as these being continuations of many hills, keep one name in divers Countries, so all that long ledge of Mountains which beginning at the Coast of *Lycia* runs through *Armenia*, *Mesopotamia*, *Assyria*, *Media*, *Susiana*, *Parthia*, *Caramania*, *Aria*, *Margiana*, *Bactria*, *Sogdiana*, and *Paropamisus*, having all these Kingdoms on the North or South-side of them, are of one general name. And that as *Pliny* giveth to this ledg of high hills, even from *Cilicia* to *Paropamisus*,

misus, and *Caucasus*, the general name of *Taurus*, so was *Ararat* the general name which *Moses* gave them, the diversity of appellations no otherwise growing, than by their dividing and bordering divers Regions, and divers Countries. As in like manner we do call that, that doth generally go by the name of the *Mediterranean* Sea, sometimes the *Tyrrhene*, *Ionian*, *Adriatique*, and *Ægean*; sometimes the *Helle-spont*, *Pontus*, *Propontis*, and *Bosphorus*, according to the several Countries it passeth by, and the several Coasts it washeth. And therefore seeing that *Moses* teacheth us, that all those people, which under the conduct of *Nimrod* entred the Valley of *Shinaar*, came from the East, And as they went from the East, they found a plain in the land of *Shinaar*, and there they abode, *Gen. II. v. 2.* We may I suppose, saith he, without controversy resolve, that the Ark of *Noah* rested and took ground upon those Mountains of *Taurus*, or *Ararat*, as *Moses* calleth them, which lye Eastward from *Shinaar*, between *East-India* and *Scythia*; and not on those Mountains of the North-west, betwixt *Mesopotamia*, and *Armenia major*; as *Eerosus* first faigned, and most Writers following him have since mistaken.

Goropius Becanus in his *Indo-Scythia* maintains, that the Ark rested on the top of Mount *Gor. Bec.* *Caucasus*, in the confines of *Tartaria*, *Persia*, and *Indos. p.* *India*, using many arguments for his opinion; as ^{473.} amongst others the exceeding populousness of the Eastern Countries, but relying principally upon the afore said Text of Scripture. With him

Heyl. Cosm. Heylin joynes issue; saying, 'If then they came
Pag. 7. 'from the East to the land of *Shinaar*, as the
 'Text saith plainly that they did, it might well
 'be, that they came from those parts of *Asia*,
 'on the South of *Caucasus*, which lye East from
 ' *Shinaar*, though somewhat bending into the
 'North, impossible they should come from the
 ' *Gordiean* Mountains in the greater *Armenia*,
 'which lye not onely full North from *Shi-*
 ' *naar*, but many degrees unto the West.

The first thing mentioned in Scripture, that
Noah did after his coming forth of the Ark,
 having sacrificed and returned thanks to God
 for his deliverance, was, to Till the Ground and
 Plant. *And Noah began to be an Husbandman,*
and he planted a Vineyard, Gen. 9. v. 20. And ma-
 nifest it is, that he travailed not far to seek out
 the Vine, for the Plantation thereof is remem-
 bred, before he entred into any counsel, how to
 dispose of the World amongst his children. In
 regard whereof many are of opinion, that *Noah*
 seated himself in the East, in or near to the
 place, where he first went forth of the Ark, and
 that he never came to *Shinaar* at all. For he was
 too principall a person to be leither forgotten or
 neglected, had he removed with *Nimrod* thi-
 ther. And it is no where found, saith *Sir W.*
Sir Wal. *Ral. hist,* *Raleigh*, that *Noah* himself came with this Troop
Lar. 1. pag. to *Babylon*, no mention at all being made of him
158. (the years of his life excepted) in the succeeding
 story of the *Hebrews*, nor that *Sem*, or any
 of the Sons of *Noahs* own body, was in this
 disobedient company, or among the builders of
Id. 144. *Babel*. Therefore it is very probable that *Noah*
 taking

taking up his rest, not far from the place where the Ark grounded, first inhabited *India*, and had well peopled all those parts, which lay neereſt to him, before he ſent *Nimrod*, and his followers forth upon new discoveries. Hence the ſame Author telleth us alſo, that from the Eaſt came the firſt knowledge of all things, and that the Eaſt parts of the world were the firſt civilized, having *Noah* himſelf for an Inſtructor, where- by the farther Eaſt to this day, the more Civil, the farther Weſt the more Savage. *Id. p. 109.*

In confirmation hereof *Heylin* likewise de- *Heyl. Coſ. n. p. 16, 17.* clares, that *Sir W. Raleigh* pleads the point ex- ceeding ſtrongly, that it muſt needs be, that *Noah* was ſetled in the Eaſt, and had well peopled all thoſe parts which lay neareſt to him, before he ſent *Nimrod* and his Troop abroad to ſearch for other habitations. And after having very ſtudiouſly diſcourſed of the ſeveral generations, and diſperſions of the Sons of *Noah*, ſo far forth as their names are regiſtered in holy Scripture to be the Heads and Leaders of thoſe ſeveral Tribes, which joyned together in the deſign for the building of *Babel*, and afterwards diſperſed themſelves, he proceedeth, ſaying, But that no more than theſe (I mean, ſaith he, heads of Families) deſcended in ſo long a time from the loines of *Noah*, that they ſhould have towards the new peopling of the world in an hundred years (for ſo long time it muſt be at leaſt from the Flood, to the building of *Babel*,) no more than ſixteen Sons in all, and ten of thoſe ſixteen goe childleſs to the grave, is not a thing to be imagined. Nor is it to be thought,

that all the people which were born since the flood till then, could meet together at one place as by inspiration; or being met could joyne together in a work of so little profit; or that if *Noah* or *Sem* had been there amongst them, they would not have diswaded them from that foolish enterprize. And therefore I should rather be of their opinion which think, that *Noah* fixed himself in those parts, which lay neereſt to the place where the Ark took land, and having planted as far Eaſtward as he thought convenient, ſent out the ſurpluſage of his people; under the conduct of one or more of theſe Undertakers, directing them perhaps to the land of *Shinaar*, where himſelf had dwelt before the flood. For, in regard there is none of thoſe, though moſt diligent men, who have written of the Plantations of the world upon this diſperſion, that either ſpeak of any Nations planted by *Noah* himſelf, or *Sem* and *Japhet*, or of their ſetting in the Colonies of any one of their Deſcendents; it is to me ſaith *Heylin* again, a very ſtrong argument, that they came not with the reſt to the Plains of *Shinaar*, but tarried ſtill in thoſe habitations, wherein God had planted them.

Purchus thinks, that before the flood *Noah* lived in *Syria* (which probably his Author might miſtake for *Serica*) but whether there, or in the land of *Shinaar*, or whereſoever elſe; *Joſephus* affirms, that he forſook his native Country, and with his Wife and Family travailed into another Region, where he built the Ark. Now, though what became of him, or whither he removed

*Purch. Pil-
grimage,
lib. 1. p. 67.*

moved is uncertain. Nevertheless it is most sure, saith *Willet*, that he neither joyned with *Nimrod*, nor his company, nor ever ingaged with them; and although the Scripture maketh no mention of the rest of his Acts, yet no doubt is to be made, but that he exercised himself in Planting of Religion, and doing most excellent works for the benefit of Mankind, of which *Moses* omitteth to speak, as also of the proceedings of the Godly succeeding Fathers, because he hasteth to the story of *Abraham*.

That *Noah* staid behind and came not with the rest to the Valley of *Shinaar*, *Goropius* also is cleerly of opinion; who in like manner asserteth, that it is for certain, about *Ararat* first, afterwards in the Plains of *Shinaar*, men after the Deluge seated themselves, and from either of those places were dispersed into several parts of the world. And if any shall think the contrary, saith he, that none remained behind, but all went together to *Shinaar*, he will of great folly accuse the second Parent of Mankind, that he should have so little of the common sence of men in him, as to make them all leave assured habitations, for uncertain dwellings; secure houses, for open fields; free ways, for encumbered passages; and known Meadows, for unknown pastures. By the verses of *Sibylla* also, which not only *Iosephus*, but likewise *Eusebius*, *St. Hierome*, and others word for word remember, it appears that all came not together to *Shinaar*. Πάντων ὁμοφώνων ὄντων τῆς ἀνθρώπων πέρον ἀκοδάμυσαν τίνες, ὑψηλότατον αἶς ὅπῃ ἕκτον ἀναβυσόμενοι εἰ αὐτῶ. i. e. as *Goropius* renders the words,

*A. Willet in
Gen. 8. & 11*

*G. Bec. In-
dos. pag.
466.*

Ist. p. 132

Cum omnes homines ejusdem lingue usum haberent, quidam eorum turrim edificarunt altissimam, quasi per eam telum essent assensuri, when all men had the use of one same Tongue, some of them built a most high Tower, as if they had intended to have scaled Heaven thereby. When then *Sibylla*, as Sir *W. Raleigh* observes, making a limitation, saith, some of them [only some] built the Tower; and *Moses* witnesseth, that those that built it, came from the East into the West, it is plainly manifest, that all came not together with *Nimrod* unto *Shinaar*, but others remained behind in the Eastern parts. All therefore were not present at the building of the Tower, seeing that they went not All together; neither is it said in Scripture that they did, which as it doth positively say, They were All of one speech; so it doth not definitively say, They All went.

Moreover, the exceeding multitude of People, wherein the East parts of the world first abounded; and wherein none of those by whom the Earth was planted after the Confusion of Tongues, are yet reported to have settled any Colonies, doth likewise very much convince, that the East Countries were peopled before the remove to *Babel*. For, that they were not left desolate upon this remove, but sufficiently provided both of Men and Citties, appeareth by those vast Armies of *Zoroaster* and *Staurobates*; of whom *Zoroaster* out of his own Kingdom of *Bactria*, brought into the field against *Ninus* the Monarch of *Assyria*, an Army of four hundred thousand fighting men; which manifesteth, saith *Heylin*, that *Bactria* was as soon peopled,

as

as any Country since the general Deluge. For, it could not have possibly been, that *Zoroaster* should have raised so mighty an Army in the time of *Ninus*, who was in succession but the third Monarch from *Nimrod*, had *Baciria* been planted, but by a Colony sent out from *Shinaar*. The other *Staurobates* being King of *India* beyond *Indus*, was invaded by *Semiramis* with an army consisting of three Millions of footmen, one million of horsemen, beside other mighty Forces both for Land and Sea service; whercof, saith *Sir W. Raleigh*, if we believe but a third part, it shall suffice to prove, that *India* was the first Planted and Peopled Countrey after the Flood. *Sir W. Raleigh's hist. par. 1. p. 99.*

For *Staurobates* encountred her with an army exceeding her numbers, *Staurobates avitis majoribus, quam quæ erant Semiramidis copiis*, *Staurobates* drawing together of his own people greater forces then those of *Semiramis* (saith *Diodorus Siculus*) defeated her.

Now though considering the great Troops that *Nimrod* might bring with him to *Babel*, as by the building of the City and Tower may appear, the numbers which *Semiramis* levied might easily grow up, she being the Wife of *Ninus*, the Son of *Belus*, who was the Son of *Nimrod*; it was impossible nevertheless, that the army of *Staurobates* should exceed hers, had his numbers of *Indians* been encreased, but by Colonies sent into those parts, so late as the dispersion at *Babel* and Confusion of Tongues, unlesse God had raised his Army out of Stones, or by some such miracle. For, not any multiplication natural (to use *Sir W. Raleigh's* own words) could

could in such time produce so many bodies of Men, as were in the *Indian* Army victorious over *Semiramis*. When then *India* beyond *Indus* was in the time of *Staurobates* so fully peopled by those that remaining with *Noah* never came down to *Shinaar*; we need not doubt, but that they had then passed farther also; and as their numbers encreased, or desire of new seats invited them, made removes, and sent out Colonies to the more remote parts of *Asia*, till at length they settled in the remotest *CHINA*. Which Country that it was originally peopled by some of the posterity of *Noah* before the enterprize at

Heyl. Cosm.
pag. 870.

Babel, *Heylin* conceives may probably be concluded. But of this hereafter. In the mean time, I might add for a farther evidence, that those that have written the actions of *Alexander* of *Macedon*, assure us, that he found more Cities and Sumptuosities in that little Kingdom of *Perus*, which lay side by side with the River *Indus*, than in all his other Travailes and Undertakings.

Id. pa. 881.

But hereof we have as yet from *Heylin* somewhat more to say. He then in enumerating the old Inhabitants of *India*, relateth; that they were originally descended from the Sons of *Noah*, before they left these Eastern parts, to go towards the unfortunate Valley of *Shinaar*. We could not else have found this Country so full of people in the days of *Semiramis*, as that *Staurobates* to oppose her, could raise of natural *Indians* only, an army consisting of greater forces than that she led, and had compounded of several Nations to the number of four millions and upwards. A
matter

matter exceeding all credit, though neither
 could make up a fourth part of that number, if
 the *Indians* had been no other, than some one
 of those Colonies, which were sent from *Babel*,
 or rather a second or third swarme of those for-
 mer Colonies, which went thence under the
 command of the first Adventurers. For, that
 any of the first Adventurers, who were present
 at the building of the Tower of *Babel*, travailed
 so far East, is not affirmed by any, who have la-
 boured in the search of their Plantations. So
 that I take it for a matter undeniable, that *the*
Plantation of India preceded that of Babel, though
 by whom made, there is nothing to be said for
 certain. Yet, saith he, if I might have liberty
 to express my own conceptions, I am inclinable
 to believe, that all the Eastern parts of *Persia*,
 with *CHINA*, and both the *Indias*, were peopled
 by such of the Sons of *Sem*, as went not with the rest
 to the Valley of *Shinaar*. For, otherwise I can
 see no reason, that the posterity of *Japhet*, should
 plant the greatest part of the lesser *Asia*, and the
 whole Continent of *Europe* with the Isles there-
 of, and that the Sons of *Cham* should spread
 themselves over *Babylonia*, *Palestine*, the three
Arabia's, and the whole Continent of *Africa*;
 the posterity of *Sem* being shut up in a corner
 of the greater *Asia*, hardly so big as some of the
 Provinces taken up by the other Adventurers.
 And therefore that an equal latitude may be al-
 lowed to the Sons of *Sem*, I think it not impro-
 bable to fix them in these Eastern Countries,
 preading themselves this way, as they grew in
 numbers, before the rest of the Adventurers went to
 seek

seek out new fortunes at the Tower of Babel. Thus far Heylin. Who hath set no less than four considerable remarks, as to our present enquiry after the Plantations made before the dispersion at Babel, in this one and the same Paragraph.

But here I meet with an objection, that *Athanasius Kircherus* in his *China illustrata* asserts, *China* was peopled by the posterity of *Cham*, after he came out of *Aegypt*, and therefore could not be planted by any of the Sons of *Sem*, or before the *Confusion at Babel*. In answer whereunto, I must take leave to give you *Kircherus* his own words; by which you will find so slender authority for his Assertion, that you will admire rather, how it was possible so learned a man could ever fancy such a conceit. For, his principal, yea verily in manner his only argument is, that because the *Aegyptians*, who were descended from *Cham*, used Hieroglyphicks; therefore the *Chinnes* did descend from *Cham*, because they used Hieroglyphicks also. Whereby you may observe, that if the *Mexicans* want their Ancestors, they may repair to *Kircherus*, and he will presently inform them, that they came from some of the posterity of *Cham* because they in like manner as had the *Aegyptians*, have Hieroglyphicks in use. But why to confirm his opinion, did he not tell us, that the *Hebrews* were of the seed of *Cham*, because they likewise as well as the *Aegyptians* were circumcised? However

A. Kirch.
Ch. III. par.
6. pag. 226

Certe ut ad credendum inducar, magni momenti argumentum, sunt veteres isti sinensium characteres Hieroglyphicorum in omnibus amu'i

Certain-

Certainly, saith he, that I am induced to believe this, those ancient Characters of the *Chinoes* in all things imitating Hieroglyphicks, are an argument of great validity.

But Sir *W. Raleigh* will positively assure you, Sir *W. Raleigh*.
 that the *Chinoes* had Letters in use long before *bist. par. 1.*
 either the *Egyptians* or *Phenicians*: *Semud* will *pag. 98.*
 maintain, that they had the same Characters *A. Sem.*
 which they use at this day, and which were ab- *Rel. del*
 stracted from those Hieroglyphicks, divers years *Cin. par. 1.*
 before *Kircherus* brings *Cham's* Plantation into *6. 6.*
China: *Vossius* can assert, that they have had the *Is. Voss. de*
 use of Letters longer by far than any people that *Asiat.*
 ever were: And *Martinius* makes appear ere *mun. p. 44.*
 long, that for Antiquity in the use of Letters, *M. Mart.*
China excells all other parts of *Asia*; as also *As. Sin. p. 1.*
 that *veteres isti Sinensium characteres Hieroglyphico-* *Id. Sin. His*
rum in omnibus amuli, were invented by the *l. 1. p. 22.*
Chinois many ages before the flood. What is
 more to be said? *Kircherus* himself (allowing
 him his own computation) shall acknowledge *A. Kirch.*
 that *China* was both planted, and these their *Ch. Ill. par.*
 characters invented some Centuries of years *6. p. 225.*
 before the dispersion at *Babel*.

Now, though this is far more than sufficient to answer the objection, let us see nevertheless, how he conducts his Colony. He tells us then, *loco citato*, 'That *Cham* first out of *Aegypt* through
 ' *Persia*, and thence into *Bactria* conducted his
 ' Colonies, whom we conclude, saith he, to be
 ' the same with *Zoroaster* King of the *Bactrians*;
 ' but *Bactria* the farthest Region of *Persia*, is
 ' bounded by the Kingdom of the *Moger*, or *In-*
 ' *doftan*, and thereby so opportunely scited, that
 ' they

Sir W. Ral.
hist. par. 1. p.
197, 198.

Bocc. lib. 7.
pag. 126,
127.

they might easily from thence transferre their Colonies into *China*, the utmost Nation of the habitable world, together also with the first elements of Letters, which from their Father *Cham*, and *Mercurius Tresmegistus* Counsellor of his Son *Misraim*, and first inventor of Hieroglyphicks they had though rudely learned. Now *Cham* cannot be said to goe out of *Ægypt* into *Bactria*, for after his arrival in *Ægypt*, he never departed thence, but lived and died there in the three hundred fifty second yeare after the Deluge, as Sir W. Raleigh relates. Heylin hath told us lately, that *Bactria* was as soon peopled as any Country since the Universal Flood, otherwise it could not possibly have opposed *Ninus* with such numbers as it did, if the same had been planted but by a Colony, sent out from *Shinaar*; much less may we say, if it were but first peopled from *Ægypt*, so long time after: For, Sir W. Raleigh finds *Cham* to have but begun his Kingdom there one hundred ninety one years succeeding the inundation of the world. And as for *Mercurius Tres-Megistus*, whom the *Greeks* called *Hermes*, there were many of this name, and how to distinguish them is difficult. Two of them were famous in *Ægypt*, and there worshipped as Gods. The One (probably here meant) was the son of *Hylus*, whose name saith *Boccasc*, the *Ægyptians* feared to utter, as the *Jews* did their *Tetragrammaton*; the other was the son of this *Tres-Megistus*, and for his wisdom by his father called *Cath*; but which of these two it was that taught the *Ægyptians* the use of Letters, Writers much differ; and no less also about

about the Age in which they lived. For *Isaack-son* and others, place them about the time that *Abraham* was called out of *Haran* or *Charran* into the land of *Canaan*; others suppose the first and most ancient to have been *Joseph* the son of *Jacob*; others again, that he was *Moses* himself; and Sir *W. Raleigh* with some Historians find them not to have flourished until the days of *Moses*; when as the *Chinois* had enjoyed their *now* letters at least five hundred years before.

It was *Sem* that inhabited the Countrey of *Asia* beginning at *Euphrates*, and extending to the *Indian Ocean* sea, saith *Josephus*: To the posterity of *Sem* befall the parts of *Asia* from *Indea* Eastward, saith *Purchas*; the Eastern parts of *Asia*, together with some of the Southern, were peopled by the generations of *Sem*; saith *G. J. Vossius*. And with these *Raleigh*, *Heylin*, and *Aynsworth* agree, as you have heard. Whereas *Cham* and his off-spring possessed the South of *Asia* and *Africa*, as the same Authors assert.

Neither could *Cham* be *Zoroaster*, it is a fancy, Sir *W. Raleigh*, saith Sir *W. Raleigh*, of little probability. For *Cham* was the paternal Ancestor of *Ninus*, the father of *Chus*, the grandfather of *Nimrod*, whose son was *Belus*, the father of *Ninus*, which *Ninus* slew *Zoroaster* in *Bactria*, as Historiographers unanimously accord. Wherefore, and for that *Cham* never removed out of *Aegypt* after his settlement there, into *Bactria*; *Cham* could not be *Zoroaster* King of the *Bactrians*, nor from thence ever transferr Colonies into *China*, as *Kircherus* would persuade. But in all probability, *China* was after the Flood first planted either by *Noah* himself, or

Josep. Ant. Jud. lib. 1. cap. 7.
urch. Pilgrimage, lib. 1. p. 37.
G. J. Voss. Chron Sac. pa. 52.
Aynsworth. in Gen. 10.

Sir W. Raleigh. hist. par. 1. p. 169.

some

some of the sons of *Sem*, before the remove to *Shinaar*. For, such Principles of Theology, as amongst the *Chinois*, we shall shortly hear of, could not proceed from the wicked and idolatrous race of accursed *Cham*, but from those only that were, *de civitate Dei*, of the City of God.

The most remote parts then of the Eastern World, being planted before the dispersion at *Babel*; and until the *Confusion of Tongues*, the whole Earth being of one language and one lipp, it must indisputably succeed, that *Noah* and who-soever remained with him, which came not with the rest to the valley of *Shinaar*, and consequently by their absence thence, had no hand in that vain attempt, could not be concerned in the *Confusion* there, nor come within the curse of *confounded Languages*; but retained the **PRIMITIVE** Tongue, as having received it from *Noah*, and likewise carry the same with them to their several Plantations, in what part of the East soever they settled themselves, aswel as *Nimrod* and his Troops brought it with them to *Shinaar*. And hence it is, that *Goropius* saith, Because the *Cimmerians* were not at the *Confusion* of *Babel*, therefore there is no question to be made, but that their Language was the **PRIMITIVE**.

G. Becc.
Indof. pag.
534.

id. pag. 533

Hence the same Author, Because those that were left behind to plant *Margiana*, were not at the building of the Tower, it must be necessarily acknowledged, in regard the Language was not confined to any, but general to all, aswel unto those at *Shinaar*, as all people elsewhere, that the **A N C I E N T** Language, which before the *Confusion* was common to the universal World, remained

remained with those of *Margiana*. Hence Sir W. Raleigh, it is conjectured, that those of the race of *Sem* which came into *Chaldea*, were of Nimrod's Troop, and removed with him thither: yet, in regard they were no partners in the unbelieving work of the Tower, therefore they did retain the first and most antient Language, which the first Age had left to *Noah*, and *Noah* to *Sem* and his Issues Hence *Heylin* also, That some Plantations had no reference to the Confusion of Tongues, being made before it, on the sending out of such Colonies, as were nearest to the place, where the Ark did rest. But how general soever the consent is, what needeth prophane testimony; when sacred History plainly teacheth us, That the Language of *Those* only that were at *Babel* was confounded, and not of *Those* that were absent thence, and not guilty of that mis-believing work. The words of the holy Penman, *Gen. 11. v. 5, 6, 7, 8.* are. *And the Lord came down to see the City, and the Tower, which the Children of men builded. And the Lord said, Behold, the people is one, and they have all one Language, and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and THERE confound THEIR Language, that THEY may not understand one anothers Speech. So the Lord scattered THEM abroad from THENCE upon the face of all the Earth, and they left off to build the City.*

Which can admit no other construction, than that the Language of *Those*, that were *THERE*, that is, at that place in *Babylonia*, not in *India* or elsewhere was confounded: So in like manner

D

THEIR

Sir W. Raleigh
Histor. par.
1. pag. 158.

Heyl. Costly
p. 7.

THEIR Language, i.e. *Their* Language that were with *Nimrod*, and of this Western Colony; not the Language of *Noah*, and his Plantations in the East. Again also, That *THEY*, to wit, those *children of men*, that built the Tower; not those generations that had no hand in building of the same, might not understand one another's speech.

Furthermore, the Lord scattered *THEM* Sir W. Raleigh, abroad from *THENCE*, "Which, saith Sir *W. Raleigh*, hath no other sence, but that the par. 1. pag. 104.

"Lord scattered *THEM*, viz. those that built this Tower, for those were from *THENCE* (to wit, *Babel*)" dispersed into all the Regions of the North and South, and to the Westward. The East being inhabited before.

But let us consider the Context. The Scene was the valley of *Shinaar*; They found a plain in the land of *Shinaar*, and they dwelt there. v. 2. The Offenders were *Nimrod* and his Troops; And they said, Go to, let us build us a City and a Tower, whose top may reach unto Heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole Earth. ver. 4. The fear of a Judgment brought a Judgment upon them. And as the Offenders were those only at *Shinaar*, so the Language of those only at *Shinaar* was confounded. Go to, let us go down (saith the Lord) and there confound their Language, that they may not understand one another's speech. v. 7. The punishment being justly inflicted, where only the offence lay, and upon those solely that had offended. No man shall answer for another's fault: it is both the Law and Gospel. The soul that sinneth, it shall die. Ezech.

Ezech. 18. v. 20. For me must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; 2 Corinth. cap. 5. v. 10. And I must not omit that the marginal notes of our Bible; for the more clear exposition of the Text we are upon, refer us to the *Wisedome of Solomon*, cap. 10. v. 5. where it is written; Moreover, the Nations in their wicked conspiracy being confounded, Shee [*Wisedome*] found out the righteous, and preserved him blameless unto God, and kept him strong against the tender compassion of his son. Whereby, though it may be conceived, that in the particular, this alludes unto *Abraham* his sacrificing of *Isaac*; yet in the general, it is most evident, most certain thereby, that Those only that had offended in the conspiracy of the building of the Tower, had their Language confounded, and were convicted by that Judgment.

Thus from Scripture and approved History hath been made appear, That the Ark rested in the East; That *Noah* planted not far from the place, where it took ground; and from thence by himself, and his off-spring, that abode with him, peopled the Eastern parts of the World, together with *China*; and that these Plantations were undertaken and settled before the remove to *Shinaar*, and *Confusion* of Tongues, by those that never came at *Babel*; and could not therefore be engaged in that presumptuous work. But who they were of his off-spring that *Noah* kept with him, whether of the sons of *Jochan*, or of all the rest a certain number (*Cham* and his issue only excep-

Sir W. Raleigh
Hist. par. 1.
pag. 101.

ted)cannot, saith Sir W. Raleigh, be known. Nevertheless we are not to doubt, but that their numbers were so great, as not only sufficed to husband those Plantations that *Noah* had settled, but also to send forth Colonies elsewhere, as occasion required.

The Scripture also plainly declareth, That the curse of *Confounded Languages* fell upon those only that were present upon the place at *Babel*, and personally acted in that ungodly design there. And therefore we may warrantably conclude, That either the *PRIMITIVE* Language is to be found amongst those Plantations that were made before the *Babylonian* Enterprize, by those that were absent thence, and had not offended therein; or else it cannot be appropriated to any Nation now extant in the World, or at this day known. For, as the people at *Babel*, that had solely offended, were therefore from *Shinaar* scattered throughout all the other parts of the un-inhabited Earth; so only the Language which they brought with them thither, was there for their offence confounded; and, as is conceived, divided into several other Languages, passing at this day amongst us by the name of *MOTHER-Tongues*, which that they were seventy two in number, he that hath a mind to please himself with believing it, shall not displease me.

Heyl. Cosm.
pag. 17.

Now here, *Heylin* is so courteous, as to befriend me with an Objection. That admitting it for granted, that those who staid behind with *Noah*, spake the same Language which was common to the Fathers before the Flood (be it the *Hebrew* or what else soever it was) there seems no reason to
the

the contrary, but that it might in time be branched into several Languages or Dialects of the same one Language, by the Commerce and Intercourse which they had with Nations of a different speech. To which, is thus answered, That not only Commerce and Intercourse, but also Time and Conquest may possibly cause the alteration of a Language, yet in regard that Conquests are of divers kinds, and Intercourse and Commerce of different natures, such alteration cannot be effected by every manner of Commerce and Conquests.

For, on the one side, where an Invader enters a Country with a resolution wholly to dispossess and expel the Natives, it inevitably follows, that the speech of that Country, must, being subdued, receive such an absolute change, as that no other, than that which the Conqueror brings with him can remain. And thus we find, it succeeded at the conquest of the Land of *Canaan* by the *Israelites*; who generally, expelling the *Canaanites*, introduced their own Language (whatever it were) and extirpated the former. Where also an Invader hath made such a full Conquest, as that he can clear, or (as I may say) drive the Countrey, and carry away the whole body of the Natives into captivity, there, no doubt is to be made, but that the Language of the vanquished must undergo a manifest alteration. And thus we find that in so short a time as the captivity of *Babylon*, those of *Judah* had in such manner lost their speech, as at their return home, they could not understand the Book of their own Laws, but by an Interpreter. *Nehem. cap. 8. v. 7. 8.*

But on the other side, where the Invader enters, to possess new dwellings, and plant himself and people; when he neither carries the Natives elsewhere into captivity, nor utterly expels them, the old Language of that Countrey cannot be extirpated; but may be altered, and by the mixture with new commers after long tract of time, become generally a new kind of speech. Thus the invasions of the *Huns*, *Goths*, and *Longobards*, and their Conquests, brought a new Language into *Italy*. And thus the *Goths* and *Vandals*, *Saracens* and *Moors* into *Spain*. So likewise where a forein Enemy, out of an ambitious desire of Fame and Glory, and for eternizing his name invades a Countrey, and having obtained a victory, upon a certain tribute condescended unto by the Natives, for acknowledgment of subjection, acquitteth it again, there it is impossible, the speech of that Countrey should be changed. For, it cannot be imagined, that the Kingdom of *Perus*, into which *Alexander the Great* no sooner leaped, than leaped out of it again, could by such a conquest, have the Language thereof, either altered or corrupted. In like manner, the conquests of the *French* in *Italy*, no more altered the *Italian* Tongue, than our Invasions of *Scotland*, did the *Pictish*, or *Scottish* speech.

There is moreover another kind of Conquest, where the Victor takes up the Manners and Customs of the vanquished, and transporteth into his own Country the Language, Arts, and Sciences of those that he hath overcome. For the *Romans* together with their victory over *Greece*, brought home with them, Sculpture, Painting, and the Language

Language of that People also; which *Plutarch* in the life of *M. Cato* telleth us, most of the *Romans* studied. Yet we find not, that the *Latine* Tongue was corrupted, but rather refined thereby; and if it were refined, then it was altered, for every refining is changing. But, this some will perhaps say, is directly contrary to what is objected: for, here in this case, not the Language of the vanquished by the Conqueror, but the Language of the Conqueror by the vanquished comes to receive an alteration. After the same manner, by their conquests in *Asia*, the *Romans* learned luxury and riot, to wear silk, and live effeminately; the *Asiatiques* in the mean time composing themselves to the antient temperance, frugality and discipline of their Lords and Masters the *Romans*. Thus also we find, that the *Macedonians* long before, when they had conquered *Persia*, became not only in Language and Attire, but also in Discipline and Customes *Persians* rather, than the *Persians*, *Macedonians*. And this oftentimes happeneth, as all History informs, where the Conqueror is either barbarous, or not in such a degree civilized, as those that are subdued by him. Or else efflated by success, wholly gives himself over to licentiousness, disdaining the manners of his native Countrey.

As for *Time*, it may, having especially Commerce its attendant, prevail somewhat herein. For, we our selves can scarcely now understand the Language that was used in the days of *Chaucer*. And yet nevertheless we know, that the *Latine* Tongue, hath from *Cæsars* time, maugre all conquests and intercourse whatsoever, received

not the least alteration, but remaineth both in the Characters and reading the same, as then, and is as generally, if not better understood, in these days, than it was fifteen hundred years since.

Lastly, concerning *Intercourse* and *Commerce*, it is true, that in such a Nation, where a general Commerce is permitted, and free access granted to all Strangers to trade and inhabit, aswel in the Inland parts of the Countrey; as upon the Frontiers or Sea-coasts, there a change of Language may by degrees happen. And we need not go far for Example. For, with us our selves, by this means chiefly, the *Saxon* Tongue, since the time of the *Normans* is utterly lost. Insomuch that what by *Latinizing*, *Italianizing*, *Frenchizing*, and [as we must have it called forsooth,] *Refinizing*, or rather *Non-sensicizing*, our old Language is so corrupted and changed, that we are so far from *Saxonizing*, as we have scarcely one significant word of our MOTHER speech left.

But on the contrary, where *Commerce* is made, and *Intercourse* allowed, upon the Seacoasts and Frontiers only, there we find the Language of the Natives in the In-land parts, to remain without suffering any alteration. Hence *Cæsar* telleth us, that he found some footsteps of the *Gaulish* Language upon the coast of *Britain*, when within the land (though he advanced not far) the *British* Tongue was spoken purely. And hence in *Ise-land*, though about four hundred years since conquered by the *Norwegians*, in regard there is little access of strangers, but only as some part of the Maritime shores affordeth; as also because they

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they suffer not their unexperienced youth to tra-
vail abroad into other Countries, the old *Runique*
or *Gotbique* Tongue in manner yet continueth,
and is by divers of the Inhabitants understood,
when in all the Septentrional World besides, it is
utterly forgotten and extinct. But what shall we
say of the *Basquish* or antient Language of *Spain*?
which notwithstanding all the Invasions of the
Carthaginians, *Romans*, *Goths*, *Vandals*, *Moors* re-
maineth yet pure in *Biscay*, whatever *Commerce*
and Intercourse soever that Countrey hath in all
times enjoyed. Insomuch that the Inhabitants
upon one side of the River running from the
mountains of *Ordunia* to *Bilboa*, and which car-
ries the Iron-mills, speaking the MOTHER
Language, understand not one word, unless by
an Interpreter, what those on the other side of
the same River say. What of the *Irish* Tongue?
which Countrey, although we have kept under
subjection by lawful conquest, near five hundred
years, settled many Plantations therein, and per-
mitted continually free *Commerce*, yet neverthe-
less the natural Language of the Countrey conti-
nueth throughout most parts of that Kingdom
pure and untainted at this day. And which is re-
markable, if a child born of *English* Parents there,
and as curiously overseen as possibly a child can
be from hearing of the Native *Irish* speak, chance
to hear but one word of that Language, he will
sooner remember the same, and be apter to re-
peat it again, than he shall any one word of *En-
glish*, though twenty times spoken before him.
What of the old *British* Tongue? since that
through all the conquests of the *Romans*, *Saxons*,
Danes,

Danes, and *Normans*, and after unlimited conversation with most Nations of the World, it hath passed currant, and is yet remaining in *Wales*. In like manner, the *Arabique* continueth incorrupt in the hilly parts of *Granata*; and the antient *Epirotique* in the high, wooddy, and more mountainous parts of *Epirus*.

By all which it appeareth, That not any kind of *Conquest* can wholly alter or extirpate the natural Language of a people, except by generally expelling the Natives, or transplanting them elsewhere. And that *Commerce* and *Intercourse* where a mixture of several Nations is wholly permitted, may in long tract of *Time* produce an absolute alteration; but where tolerated on the Sea-coasts or confines of a Country only, can neither alter a Language, nor branch it into several Dialects of the same, but may possibly in those places corrupt it, whilst the Inland parts nevertheless enjoy purely their MOTHER Tongue.

When then it is reputed ridiculous to hear that *Adam* spake *Dutch* in *Paradise*: And when we consider, that the *Hebrews* have no surer foundation to erect their Language upon, than only a bare Tradition of their own, which we all know is so infamous an *Historian*; as Wisemen neither report after it, nor give credit to any thing they receive from it: As also that the *Samaritans* by their often removes were but a mungrel people, and in regard of their continual commerce with Nations of a different speech; and the many storms and tempests of Wars and Conquests, which they were always subject to, have but a mungrel Language; for though it hath, as is not

to be denied, some proper and peculiar words of its own, nevertheless it oftentimes useth the *Ara-
bique*, and in forming of Nouns and Verbs, some-
times follows the *Hebrew*, sometimes the *Chaldean*,
wherewith it is of great affinity. And though
they may have had, as they pretend, the *Pentateuch*
of *Moses* written in a strange Character, the
Samaritan, as they call it, yet their having had it in
their custody contributes not an *Iota* to the Anti-
quity of their speech, or that it should have ancient-
ly been the **PRIMITIVE** Tongue, in regard those
Characters not much differ from the modern *He-
braique*, unless where either by the negligence of
the Scribe, or variety of the Copies, some diver-
sity appears; as our famous Doctor *Brian Walton*,
late Bishop of *Chester* in his Introduction to the
reading of the Oriental Tongues hath very lear-
nedly observed: And when in like manner we
consider, that it cannot with any probability of
Truth be resolved, that the *Phœnicians*, who are
generally supposed to be the wicked off-spring of
accursed *Cham*, the principal Actors, and Offen-
dors in that daring conspiracy at *Babel*, should
enjoy so great a privilege, as to carry away with
them, and be enfranchised to that Sacred Lan-
guage, which even in the time of innocency was
spoken between God and Man: Why may we
not reflect upon the **CHINOIS**? For we shall
make appear, that *They* were primitively plant-
ed in **CHINA**, if not by *Noah* himself, by some
of the Issue of *Sem*, before the remove of *Nimrod*
to *Shinaar*, and the Confusion of Tongues at *Babel*;
Their Language to be the self same at this day, as
when they were first planted and began to be a
people;

*B. Walt.
Intr. ad
Ling. Or.
p. 18, 19.*

people; Their Country never subject to any such conquest, as could prejudice, but rather dilate their language; *Their* Laws in all times to have prohibited forein *Commerce* and *Inter-course*; and *Their* dominions ever shut up against strangers, never permitting any to set footing within *Their* Empire, unless by way of Embassy solely; nor suffering *Their* own Natives to travail abroad without especial licence from their Emperour: So jealous have they evermore been, lest *Their* Language and Customs should be corrupted. Considering which, together with their infinite multitudes of People, and perpetual flourishing in Peace, and all Arts and Sciences, whilst every Nation almost throughout the whole Universe besides, have more than once in time been over-run and conquered; it may with much probability be asserted, *That the Language of the Empire of CHINA, is, the PRIMITIVE Tongue, which was common to the whole World before the Flood*; and that it could never be branched into several Languages, or *Dialects* of the same one Language, by the *Commerce* and *Intercourse* which they had with Nations of a different speech; when they never had *Commerce* or *Intercourse* with any. Nor were ever known to these parts of the World (scarcely to their adjoining Neighbours) till about an hundred and fifty years since, by the *Portugals* and *Spaniards* they were discovered.

But I find St. *Hierome*, and others that follow him, object, That the *Hebrew* was the *PRIMITIVE* Language, in regard that all the proper names of men before the Deluge, and immedi-
ately

ately after the same appear to be naturally *Hebrew*. And that it was necessary the Sacred Scripture should be delivered in that Language, which *Adam* and the rest used before the Flood. To which the answer is obvious, that the Names might be first imposed in the **PRIMITIVE** Language, and that it was an easie matter for the succeeding Ages, understanding by Tradition what they meant, to transferr them into the *Hebrew* Tongue; whereby also the Names of men might equally answer to the Names of places, which otherwise they could not do; for throughout the whole course of the Books of *Moses* and *Joshuah* it is manifest, that the names of the Places and Cities of *Canaan*, the antient names, I mean, by which they were called before ever the *Israelites* came to dwell in them, were *Hebrew* names. Neither was there any more necessity, that the sacred Oracles of God should be written in the first and most perfect speech, than for **CHRIST** to be born of the most honorable and richest Parents, and live in the most splendid and delicious manner. For, that the World might know, man is not to attribute any thing to his own merits or greatness, but that God giveth all his *Grace gratis*, he hath ever chosen humble and lowly Ministers of his *Grace*. Thus of *Abraham* the son of an Idolater, and maker of Idols, he made choice, to be the first founder of Circumcision. And so ordained, that **CHRIST** himself, when he was to be born should scarcely have a roof to shelter him, when he newly came out of his Mothers womb, from the inclemency of the Air. And when **CHRIST** came to redeem us from
fin

sin and death, he elected not those, to preach his Gospel throughout the World, that were of the Schools of the Philosophers, or of *Demosthenes* or *Cicero*, but made choice of rude men, of a rude manner of life, Fishermen, and Boatmen to be the Heralds for proclaiming of his Victory. Neither was it any King or Monarch, but an *Abjeēt*, who was cast forth and exposed to the mercy of cruel waves, and cruelty of merciless Crocodiles, that delivered the *Israelites* from their slavery in *Ægypt*. And if we run throughout all, throughout all we shall find, those to have pleased God most, that are wont to displease men most. There is no reason therefore any should think that so contrary to the doctrine of God, either the *Typical Law* or the *fulfilling of the Law* should be given in that Language which all others excelled. But, as the *fulfilling of the Law*, which relateth chiefly to the *Gentiles*, was written in the *Græke Tongue*; because that Language being, as it were, then generally known, the Nations might by reading it, the sooner be converted, and brought within the sheepfold of CHRIST. So no doubt, the *Typical Law*, wherein the Church of the *Israelites* was solely concerned, was written, not in the *PRIMITIVE*, but for their better instruction, in the old *Hebrew Tongue*, which *Abraham* brought, not out of *Chaldea*, but learned in the land of *Canaan*, whereby it became the Language of his Posterity, and by them was vulgarly spoken, until, as some will have it, their Captivity. And this the Scripture doth in direct terms testify; when upon the calling of the *Ægyptians* it is said. *In that day shall five Cities in the land of Ægypt*

speake

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Speak the language of Canaan, and swear to the LORD of Hosts. *Isai. 19. v. 18.* By which we are taught, that the *Aegyptians* should not only be brought to offer the same sacrifices and oblations to the LORD, as the *Israelites* did, but speak the same speech with them also, which was the Language of the land of *Canaan*. From whence we will at present depart, to enter upon our travail into CHINA.

MARTINUS *Martinus* in his famous *Chi-* *M. Mart.*
nique Atlas, after his much celebrating of *Asia* in *Atl. Sin.*
general, for having been the place of our first Pa- *pag. 1.*
rents, and Paradise, and original of all things, proceedeth to the Antiquities of the Empire of CHINA, in particular, after this manner. But of *Asia* it self, saith he, there is no part (at least since the universal Deluge) more Noble, more Antient, or more fertile than this extreme part thereof, whether Politique Government, the use of Letters, or Industry be respected. For, the History of it by the *Chinois* themselves even from all Antiquity written, comprehendeth almost three thousand years before the birth of CHRIST, as more evidently by the Epitomy and Chronology collected out of their Annals appears. Ever since which time they are said to have had Letters, Moral Philosophy, and Mathematical Sciences especially; which both their more than Antique observations of the Stars, and those Laws of Government written in most antiently antient Volumes; and at these very times extant, more than sufficiently shew and declare. In the Epistle Dedicatory of his *Atlas* he premiseth thus, In these Mapps, I present unto your view the

the scituation and limits of the most vast Empire of the *Chinois*, equal almost unto all *Europe*. It hath ever since the Flood of *Noah*, been inhabited by a most industrious and civil people, but hitherto wholly inaccessible to Strangers, until now at last for the salvation of Souls, after great trouble and anxiety those of my Society, saith he, have gained entrance thereinto.

Is. Voss. de

Etat.

Mun. pag.

44.

Isaacus Vossius (of whom our famous Dr. *Usher* late Archbishop of *Armagh*, gives so clear a testimony, that we are obliged to acknowledge him a most learned man) in his dissertation of the true Age of the world, having discoursed of those Nations, that are the greatest pretenders to Antiquity, as the *Hebrews*, *Samaritans*, *Chaldeans*. and *Aegyptians*, brings up the *Chinois* in the rear, and of them delivers his testimony after these words. Let us now come to those, that not so much by their own, as the name of their neighbours are called *Chinois*. I mean, saith he, the *Serians*. A race of men by far the most skilled in letters of all the people that ever were. They preserve a continued History compiled from their monuments, and annual exploits of four thousand five hundred yeares. Writers they have more antient than even *Moses* himself. Ever since their beginning to be a Nation, they have never been corrupted by intercourse with strangers, nor ever known what wars and contentions meant; but addicted only to quietness, delight, and contemplation of Nature, have run through the space (*plusquam*) of more than four thousand years, unknown indeed to other Nations, but enjoying to themselves their own felicity at pleasure.

Now,

Now, in regard *Vossius* names them *Serians*, I *M. Marti*
am compelled before proceeding farther to cer- *Atl Sin*
tify, that this outmost Region of the known *pag. 16*
World, which *Martinius* calls the extreme part
of *Asia*, is by some called *Serica*, *Sina*, or *China*
by others, by the *Tartars Cathay* and *Mangin*,
and which every man wonders at, not any of all
these names, is at all known unto the *Chinois*
themselves, that of *Mangin* excepted, the *Tartars*
having ironically in derision put that upon
them, as scoffing at their being over arrogant
and proud of their civilities; for *Mangin* in the
Tartarian Tongue signifies barbarous people. But
the *Chinois* call their Empire *Chunghoa*, and
Chunghue, either name, saith *Martinius*, being
imposed for the excellency thereof. This expres-
sing the middle Kingdome (they supposing
themselves to be scited in the middle of the
World) That signifies the middle Garden or
Flower rather. But how much these mysterious
reasons of Names may import their Language to
be the *PRIMITIVE* Tongue, I shall leave
unto *Martinius*, *Goropius*, and others, ere our
discourse brings us to a period, to acquaint
you.

But seeing *Martinius* referred us to his Epito- *M. Marti*
my of the History of *China*, we are not to neglect *Sin. Hist.*
him therein. *Illud pro certo compertum, Sinemsem*
de diluvio Historiam non multum à Noetico abesse,
quippe quæ ter mille circiter annis vulgarem Christi
Epickam prægreditur. It is for certain, saith he,
That the *Chinique* History that mentioneth the
Deluge reacheth not far from the Flood of *Noah*,
for it precedeth the birth of *CHRIST* accor-

ding to the vulgar computation about three thousand years.

Now, for that we are to make great use of *Martinus* his Authority, I conceive it not impertinent to let you know, that he professeth, after his having lived many years amongst the *Chinois*, to have with great care and long study epitomized their History from their Original Annals, and innumerable their other Books, yet extant even at this day amongst them from their first beginning to be a Nation. And to have brought it down with all clearness and integrity to the incarnation of CHRIST, and since, to these times also, though that part thereof, we are not so happy, as to have yet made publique.

M. MART.
Sin. Hist.
Epist. ad
Leit.

In this their History from the time of the Flood, he very much enclineth to repose an assured confidence, telling us in his Epistle to the Reader, That the fidelity thereof is so much the more warrantable, as that the *Chinois* for themselves only writ the same; either contemning or not knowing forein Nations; so that, seeing they neither regarded to please Strangers, nor boast of their own actions, they had no occasion to deliver untruths or report Fables. So much the less because they have no Nobility either for Antiquity of birth or time to flatter. Every the poorest man amongst them, is deserving it by his learning, being capable of the highest preferment. Hence it proceeds, saith he, that about their History there are no controversies or disputes with them, no difference in the succession of their Emperors, nor genealogies of their Royal families,

of

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of which nevertheless amongst us so little care is taken, that every Chronologer almost differeth from another.

Now, though *Martinus* hath this opinion of the sincerity of their Annals since the time of the Flood; yet as to the Age preceding the same, the *Chinois* themselves give little or no credit to what is related in them, during their Government by the heads of Families, but from the time they began to be ruled by a Monarch, of which, opportunity serving, we shall take farther notice, and at present advise you only. That whereas by their History it appears *Fotrius* who was their first Monarch began his reign over them, about three thousand years before the birth of CHRIST, after the common Chronology, *Martinus* tells us, that the credit thereof must rest at their own doors, for a matter of such moment he will not take upon him to decide; in regard it consents not with the judgment of our Chronologers, that assign a much less space of time from the Flood of *Noah*. Yet nevertheless, *M. Martinus* saith he, the opinion of the *Chinois* seems not on every side to be rejected: Several of the Chronologers of Europe favour it; the *Seventy Interpreters* make for it, so also *Sam Satenus* and others, neither doth the *Roman Martyrologe*, or computation of the *Greeks* much dissent therefrom. *M. Martinus Sin. Hist. lib. 1. p. 13.*

But hearken unto *Vossius* (*Martinus* consenting with him) *Miranda artis & naturæ opera quæ ex hujus regni cognitione ad nos perlata sunt, non est hujus loci recensere. Ea saltem referemus quæ de annis & antiquitate gentis comperimus, Scilicet itaque tem-* *Jf. Vos. de At. n. Mun. p. 46. 47. M. Martin. At. Sin. pag. 36.*

pus historicum incipit annis ante natum Christum
 2847. The wonderful works both of Nature and Art, which, saith he, by the discovery of this Empire, are arrived at our knowledge, this is no place to mention. We shall relate at least what we find of the Age and Antiquity of the Nation. The Historical time therefore of the *Serians* begins two thousand and eight hundred forty seven years before CHRIST was born. This said, and having afterwards computed from the said time, the several reigns of their Emperors according to their several families, he thus concludes, *A principio itaque regni Serum, usque ad finem presentis anni, qui est 1658 post Christum natum, colliguntur in universum anni 4505.* From the beginning therefore of the *Serian* Empire unto the end of this present year one thousand six hundred fifty eight after the birth of CHRIST, are numbred in the total four thousand five hundred five years. Whereby appears, that according to the vulgar *Æra*, which *Martinus* follows, and which makes from the Creation to the Flood of *Noah* one thousand six hundred fifty six years; and from thence to the coming of CHRIST into the World two thousand two hundred ninety four years; the Historical time of the *Chinois* begins several Ages, to wit, five hundred fifty three years before the Universal Deluge, computing to the year one thousand six hundred fifty eight: as *Vossius* doth.

*Al. Sem.
 Rel. del.
 Cin. par. 1.
 cap. 22.*

Alvarez Sernedo, a diligent Author for his time, as writing his relation of *China* about thirty years since; discoursing of the first Emperours thereof, wholly omits *Fotinus*, with his five Successors

till

ill *Faus*, the better to dispense with their Chronology before the Flood, of which he seems to have no great opinion: the most favorable judgment he will allow thereof, being that their Emperor *Faus* might precede that destruction twelve years. And though he saith, there may be a mis-computation thereby in the History of this Emperour, and his Successors *Xunus*, and *Tnus*; he doth nevertheless assure us, that the matters related of them, are very coherent with their Successions. His words being; *Ad ogni modo, benchè via sia errore nel tempo, dall' historia di questo Imperatore e seguenti, è certo che le cose vanno coherenti con le loro successioni.* He tells us also, that these three Emperors are by the *Chinois* reputed Saints, of whom they relate many things, and that certainly there is no doubt to be made, but that they were great Philosophers, and much enclined to moral vertue.

But in regard *Martinius* in his *Tartarian War* premiseth, that he hath in his *Atlas* of *China* deduced and taken their History from their own antient Records ever since the time of *Noah*. We therefore beginning also at the Deluge, will now return to their Antiquity.

Of the Deluge their Writers make much mention, but of the original and cause thereof, as can yet be found, they give not any account. Which therefore whether it were that of *Noah*, or some other peculiar to the *Chinois*, as the *Ogygian* antiently in *Attica*, or the *Deucalionian* in *Thessaly* appears not. For which a manifest reason may be given, because they have always reputed themselves to be the only great people of

the World; and that it contained either few or no other Nations besides themselves, and those generally so contemptible, as that they held them scarcely worthy the conquering, much less enquiring after what successes or calamities befel them. And therefore with our Authors, I am very much resolved to believe, that, that flood which happened in *China* in the time of *Faus* their seventh Empeccor, was the universal flood. For our Chronologers of *Europe* referr the flood of *Noah* to the very reign of this Emperor, and the *Chinois* themselves in their Annals relate, that during his government great numbers of People flocked into their Countrey; and that at the same time it was drowned, and overflown with waters, which were brought in by the Deluge, *Eas Author Sinicus ait diluvio invectas*, saith *Martinus* in the life of *Faus*. Considering which together with the coherence of Time, this Deluge that thus drowned *China* could certainly be no other, than that, that drowned the whole World besides. And the flocking in of those people thither in such numbers, seemeth much to confirm the same. For thereby is evidently discovered as wel the great fears, that generally at last, possessed all Nations, as the hopes they had by their flying out of the low and champain Regions adjoyning, to avoid and escape the threatening danger, upon the great and high mountains, that run throughout, and as it were surround the *Chinique* World.

*M. Mart.
Sin. Hist.
Lib. 1. p. 39.*

But let us see how our Author proceedeth. And because that under this Emperor mention is made of the gathering together of waters, which

which the History of *China* calleth the Deluge; and that the *European* Chronologers from more certain grounds (from the computation of *Moses* he might as wel have said) reduce the flood of *Noah* to the time of this Emperor. I could, saith *Martinus*, easily grant that all the History of the *Chinois* to this very time, is either fabulous, or comprehends those things, which happened before the flood, whercof the memory might happily be preserved in the Ark. For that many other things, which appertain also to our faith, were vindicated from oblivion, and utter destruction even in the same place, is the opinion of learned men. He farther telleth us, That this extreme part of *Asia*, whereof we treat, was for certain inhabited before the flood. But by what means the memory of things could be preserved there, when all mankind was wholly destroyed, if we have not recourse to the family of *Noah*, is to me, saith the same Author unknown. Hear *Id. pag. 21.* him. *Hanc enim, qua describo, extremam Asiam, ante Diluvium habitatam fuisse pro certo habeo, verum quo pacto fuerit rerum servata memoria, humano genere omni, si à Noëtica familia discesseris, penitus deleta, mihi non liquet.* And if it should be objected, They might receive the memory of their actions more antient, than the flood by Tradition; that Tradition also must be acknowledged either from *Noah* himself, or some of his sons to have proceeded.

Of all the Provinces of *China*, *Xensi* for Antiquity hath the preheminance; in regard the first of Mortals, that ever set footing in *China* after the Deluge, planted, and took up their first

M. Mart.
 At. Sin.
 pag. 43.

seats within this Province. To which purpose *Martinus* in his Chorography thereof affirms; That by just right this most noble Province of *Xensi*, may with all others the chiefest of this extreme part of *Asia*, for greatness and Antiquity contend; for, from times of old, it hath been the seat of almost all the *Chinique* Emperors, even from the very original of the *Chinois*, until the exit of the family of *Hana*, which happened two hundred sixty four years after the nativity of CHRIST. And that this Province also, was the first, as by their most antient Annals appears, which was inhabited by the first Planters of *China*; and that from the West drawing more into the East, *They* came thither shortly after the general Deluge of the World; I am, saith he, from many and those most convincing arguments certainly perswaded.

F. Nieuh.
 B. Amb. Or.
 par. 1. pag.
 244.

Observe in like manner, what *Jean Nienhoff* in the late Embassage of the Oriental Company of the United Provinces of the *Netherlands* to the Emperor of *China* relateth. This Province of *Xensi*, saith *Nienhoff*, is so famous, that for grandeur and Antiquity, it may by just right dispute with all the Provinces of the Higher *Asia*; for the Emperors of *China*, have from all times since the Universal Flood, kept their Imperial residence therein, until the reign of the Family of *Hana*. If *Xensi* then be the most antient Country of the upper *Asia*, as *Nienhoff* positively asserts; and if of the upper *Asia*, *Babylon* be a Country, as all Geographers unanimously affirm, it follows indisputably, that *Xensi* is more antient than *Babylon*, and consequently received a Colony

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ny into it, before *Nimrod* and his Troops came into the valley of *Shinaar*.

Now if the credit of their Annals before the flood, should be suspected by us, as they are by the *Chinois* themselves before the reign of their Emperor *Folins*, we may probably conceive that *Puoncun* whom they report to be their first Governor, was the very Conductor of that Colony, that after the Deluge, and before the Confusion of Tongues first came and planted *Cbina*. Neither *M. Marti* is authority wanting for the same. *Indidem licet Sin. Hist. Lib. 1. p. 17.* *conjectere omissis argumentis aliis, Puoncunum & Socios a cessatione Diluvii, imo ante Turris Babylonice molitionem ad Sinas venisse;* From whence it may be lawful, saith *Martinius*, to conceive, setting other arguments aside, that *Puoncun* and his Associates from the cessation of the flood, yea, before the Enterprize of the *Babylonian* Tower, came into *Cbina*. When then *Cbina* was planted from the cessation of the flood, it could not but be much more peopled, ere the Tower was set in hand, and far more before the Confusion of Tongues. For Authors are of opinion, that in regard of the vast greatness of the Foundations, and inestimable quantities of materials requirable for the raising of such a prodigious work, in such a low and moorish a Countrey, as *Babylonia* could not but as then be, *Nimrod* and his Confederates consumed forty years, before the judgment of confounded Languages dissolved their work, and dispersed them. *Sir W. Ralegh. Hist. par. 1. pag. 100.*

But from these his reservations, it may be much suspected, that *Martinius* in his own thoughts, had an higher opinion of this people, than

*J. Voss. de
Aet.
Mun. pag.
45.*

than he deemed fitting to be vulgarly made known. And hence happily it is, that *Vossius* saith, *Chorographiae Sericae interpres, vir minime ineptus, multo moderatius de gentis hujus virtutibus scripsit, quam sensit*; The Interpreter of the Chinese Chorography, a man that very well understood himself, writ far more moderately of the perfections of this people, than he thought. And therefore had *Martinus*, having in manner from his cradle to his grave studied their Antiquities, written what he thought, and declaring his mind plainly, vouchsafed us those other Arguments he hath concealed, much more no doubt might have been discovered towards the clearing of what ensueth.

*Josep. Ant.
Jud. lib. 1.
cap. 4.*

For, whether *Puoncuus* was the Ringleader of this first Colony or not, it may be very much presumed, that *Noah* himself both before and after the Deluge lived in *China*. *Josephus* attesteth, that *Noah* having warning of the flood given him from God, seeing his perswasions to repentance and amendment of life, could work no effect upon the Corruption of the Age, and fearing by the violence of the times to perish for his zeal, departed from his native soil, and with his wife and children travelled into another Countrey. *Secedens cum suis in aliam regionem migravit*, saith *Josephus*. Now, why might not this other Region into which *Noah* retired be *China*? And that confluence of people (which you lately heard of) resort thither, out of desire upon the report of his piety to hear him preach, the better to be prepared against the approaching ruine? For it seems they repaired thither not only in regard of

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the flood, but also excited by the Fame of the
 vertues of *Jaus* and his uprightness, throwing
 themselves upon his protection as into their fa-
 thers bosome, in such numbers that the then *Chi-
 nique* Empire scarcely sufficed to contain them.
 From whence we may moreover observe, that
 the greater the thronging in of their numbers
 was, the greater probability there is, they throng-
 ed in thither, in hope to save themselves from
 the Deluge. Considering especially, that the
Chinique History recordeth, their Countrey was
 at that time destroyed by waters, and therefore
Martinus is clearly of opinion, that these were
 either the waters of *Noahs* flood, which for a
 long time after kept the plains and lower places
 of this extreme part of *Asia* overflown, or *China*
 was drowned by a peculiar inundation. Hear
 him. *Ego malim credere, à Noëtica inundatione su-
 perstites in extrema hujus Asiæ planitie, locisque de-
 pressioribus resedisse; aut peculiari eluvie Sinas inun-
 dados.* But that this Deluge in *China* was not a
 peculiar, but the universal Deluge, he himself
 hath verily perswaded. Hear with him *Semedo*
 also, maintaining, *Pensano alcuni che quell' acque*
erano reliquie del diluvio, That some believe these
 waters were those that remained of the Deluge,
 though of their original & encrease the *Chinique*
 History is silent. Hear *Vossius* likewise confidently
 affirming, *Secundum enim nostrum calculum dilu-
 vium Sericum exacte cum Noachico convenit,* for ac-
 cording to our calculation, saith he, the *Serian*
 Deluge agrees exactly with the flood of *Noah*.
 And it is not to be omitted, that *Jaus*, time being
 opportune, setting in hand to clear the Countrey
 of

*A. Sem.
 Rel. del
 Cin. par. I.
 pag. 22.*

*F. Vos. de
 Atat.
 Mun. p. 52.*

of the Incumbrances which the flood had made, caused the Channels and mouths of the Rivers choaked up, as *Martinius* conceiveth, by the mud and sand which the violence of the Rains of the *Noetique* inundation had brought down, to be opened, and with banks and trenches brought within bounds, about which either through the want of skill in those that he employed, or hands in that newness of the World to assist him, long time was consumed, and not until after many years. during the reigns of his two next ensuing Successors brought to perfection in the end. For the *Chinois* attribute extraordinary Merit unto *Yaus* for the *Adjusting* of these *Waters*, as they call it.

It being then thus, Why might not that other Region into which *Noah* withdrew, be *China*? And this *Jaus*, or *Yaus* (for I find the word both by *Martinius*, *Kircherus*, and others indifferently used) be that *Janus* (the middle Letter *N* added only, gives us the very name, and to cut off the middle Letter, yea, the middle Syllable oftentimes in the proper names of men is and ever hath been usually in the Eastern Languages done) be that *Janus*, I say, whom most Authors maintain was *Noah*? The History that relateth to him, is by *Nieuboff*, but *Martinius* chiefly, set down in the life of *Yaus*, and some circumstances attending it in the reign of his Predecessors; and which as in the most compendious manner, I have thought fitting to present unto you, by the way of Parallel, thus.

First, *Noah* had his name from the *Comfort* his father hoped to receive by him: and *Jaus* had his

J. Nieub.
l' Amb. Or.
par. 2. pag.
106.
M. Mart.
Sin. hist. lib.
1. p. 3.

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Primitive Language.

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his name of the *Happiness* his father hoped should proceed from him.

Secondly, *Noah* was so just and righteous a man, as that he surmounted all others of his Age: And *Jaus* so excelled in piety and vertue, as that he surpassed all others of his time.

Thirdly, *Noah* was a *Preacher*, and taught the ways of God. And *Jaus* was a *Divine*, and ordained sacred Rites, and prayers unto God.

Fourthly, *Noah* was an Husbandman; and *Jaus* prescribed rules of Husbandry to his people.

Fifthly, In the days of *Noah* the whole World was drowned, and in the days of *Jaus* the whole World was drowned.

Sixthly, Before the flood of *Noah*, was a Conjunction of all the Planets in one Sign; and before the flood of *Jaus* was the like Conjunction of all the Planets.

Seventhly, The son of *Noah*, *Cham*, was a reprobate, and therefore by *Noah* made a servant to his brethren; and the son of *Jaus*, *Chus*, was a reprobate, and therefore by *Jaus* excluded from succession in the Empire.

Eighthly and lastly, the Deluge of *Noah* happened in the year before CHRIST two thousand two hundred ninety four; and the Deluge that destroyed *China* in the time of *Jaus* agrees perfectly therewith; for he began his reign there, in the year before CHRIST two thousand three hundred fifty seven.

Before the time of *Moses* the name of *Jehonah*, or rather *Haiah*, as Bayly in his Practice of Piety observes, was never known unto the *Israelites*. And those are not wanting that suppose, that
name

*Purch. Pil-
grimage,
lib. 2. pag.
138.*

*Answer.
in Exod.*

name was derived from this *Jaus*. However the *Samaritans*, as I find in *Purchas*, begin their Chronicle after this manner. In the name of *Jab*, the God of *Israel*; there is none like to *Jab* our God, one *Jehova*, God of Gods, Lord of Lords, a great God strong and terrible. *Jab* is my strength and song, saith *Moses* in praying God for the preservation of *Israel* from the danger of *Pharaoh*, *Exod.* 15. v. 2. Wherefore it is not un-observable that the very first utterance that an Infant at his birth yeeldeth is, *ya, ya, ya*; as if the Lord had ordained, either that we should be born with his name *Jab* in our mouths, which name is generally ascribed to him, when some notable deliverance or benefit, according to his former promise comes to pass, because he is the beginning and Being of beings, and giveth to all, life, and breath, and all things, *Act.* 17. v. 25. or else, that in our swathing cloathes we should have something of the **P R I M I T I V E** Language, till afterwards confounded, as we are taught to speak. But by *ya* the *Chinois* intend *Excellens*.

And how long soever the *Chinois* lived undiscovered to other Nations, it seems, that of old, they were not to the *Israelites* unknown, as may be collected from those words of the Prophet *Isaiab*, *Ecce isti a longinquo venient . ecce quoque illi ab Aquilone, & ab Occasu, denique isti à terra Sinearum*; Behold, these shall come from far: and lo, these from the North and from the West, and these from the land of *Sina*. *Isai.* 49. v. 12. But when you shall find so many reciprocally mutual customes between them, whether Theology,

logy, or Morality, or what else be respected, as throughout our Essay shall be manifested, you will, without all peradventure, assure your selves, that the *Chinois* immediately proceeded from one and the same stem *Noah*, as the *Hebrews* originally did, rather than that they seem to have been antiently to one another known.

We may therefore conclude, That if either sympathy of Qualities; Affinity of names, Coherence of Times; Concurrence in events; or most memorable predictions be of validity in the case: we have at last, after such curious enquiry by all Writers upon this subject, and the Plantations of the World after the Deluge, found out; what became of *Noah* after he departed out of his native Countrey, and that he lived in *China*. Where after his descent out of the Ark, he might betake himself immediately to his husbandry and planting, in a rich, if not the richest soil of the whole Universe. And direct his Off-spring unto such parts of the Earth, as either himself formerly at first before the flood had lived in, or knew most agreeable to their inclinations, and for their best advantage. Without ever ranging over the World from *Armenia* to *Arabia Fælix*, thence into *Africa*; afterwards into *Spain*, and then into *Italy*, as *Annus* in his *Berosus*, and those that follow him, have feigned (*Noah* was an husbandman, no wanderer: saith our learned *Raleigh*.) Or without making him to be *Sabazius*, or *Zagreus*, *Prometheus*, *Hercules*, *Ogyges*, *Deucalion*, *Triton*, and I know not who? all men, in all places, at all times, as *Gorgopius* would have him.

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But we must not leave *Martinius* behind us, in regard especially that how resolved soever he may appear in other matters, we find him confidently positive in and concerning this. Observe him therefore, *Mihi vero religiosum non sit, Yaum hunc nostrum eundem cum Jano dicere; ita nominum & temporum affinitate suadente, qui Janus multis Noe fuisse creditur.* But I may, saith he, without fear assert, that this our *Yaus*, was the same with *Janus*, the affinity of names and times so perswading, which *Janus* is by many conceived to have been *Noah*. Yet how clear soever this Testimony is, let us moreover examine what Authors have said of *Janus*, and by what Character they have found him to be *Noah*; setting aside their general consent, to which our *Janus* so absolutely corresponds, that they call him *Bifrons*, as seeing and knowing the Ages both before and after the flood.

Sir W. Ral.
Histor. par.
1. pag. 91.

Of the Antiquity then of *Janus*, *Fabius Pistor* as I find him cited by Sir W. Raleigh giveth this testimony. *Fani etate nulla erat Monarchia, quia mortalibus peioribus nondum hæserat ulla regnandi cupiditas &c. vinum & far primus populos docuit Janus ad sacrificia: primus enim Aras & Pomæria & Sacra docuit;* 'In the time of *Janus*, saith he, 'there was no Monarchy, for the desire of rule 'had not then folded it self about the hearts of 'men. *Janus* first taught the people to sacrifice 'wine and meal: he first set up Altars, and instituted gardens and solitary groves, wherein 'they used to pray; with other holy rites and ceremonies.

Now let us consider how far our *Janus* may be

be concerned herein ; *Sane si res ab eo gestas recte expendas, omnes non modo Sinenses, sed orbis fere totius optimos quosque reges virtute pariter & gloria vel vicit, vel equavit.* Verily, saith *Martinus*, if his actions be truly weighed, as well in vertue, as glory, he either equalled or excelled, not only all those of *China*, but all whatever the best Kings, that almost ever were in the whole World. He lived in the zeal of Charity ; sowed the seeds of Prayer ; consulted frequently the highest Divinity ; trampled vanity under his feet, gave himself to Fastings and Prayers to free his Subjects from calamities ; and undertook all things with admirable prudence and conduct. But, as near as possible, we are to observe the *Chini* phrase, with a celestial piety, and singular wisdom he was endued, all welcomed him, as the approaching Sun ; and by all was expected with as much desire, as the thirsty fields expect clouds and rain : He was powerful, but acted just things only ; Noble and rich, but not proud ; moderate in habit ; temperate in diet ; loved simplicity in salutations and titles, Rich household-stuff he despised, Pearls and Diamonds contemned ; Venereal enticings not vouchsafe an ear unto ; adorned houses did not inhabit in ; but wearing woollen garments, with the skins of Deer defended himself from cold. But, is not this intended, may happily some say, by just *Noah*, whom *J. sephus* calls the Prince of the *Jews*, rather, than pious *Faus*, the Prince of *China* ? *De religioso potius viro, quam Ethnico Imperatore dicta putes*, of a man in holy Orders rather, than an Ethnick Emperour, you may think them to be spoken, saith *Martinus*.

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However

*M. Mart.
Sin. hist.
lib. 1. p. 356*

*J. Nicet.
l' Amb. Or.
par. 2. pag.
106.*

*M. Mart.
Sin. Hist.
lib. 1. p. 371*

However we have not ended yet, and scarcely can end, his merits are famed to be such. For, he was of surpassing diligence, easie of access to all, never offended with the importunity of any; much less with any incivility, which through ignorance was committed in his presence. He readily heard the differences between his people, and decided them himself; his patience was not to be overcome; his affections not to be moved in treating of Affairs, and in a cool temper with a compassionately moderate voice gave judgment on Malefactors.

And though it is true that Monarchy was then in use amongst the *Chinois*, (For *Fabius Pictor* could not know more, than was then known, and perhaps might think the Terrestrial Globe contained no other Countries, than what were arrived at the *Romans* knowledg) the desire nevertheless of rule, the World being an Infant and harmless, *had not then folded it self about the hearts of men*. For our *Janus* either weary thereof, or contemning it retired, and confining himself to a solitary grove, lived there in the contemplation of Heaven and Heavenly things; and from the motions of the Cœlestial bodies made such observations, as that his Subjects afterwards became fully instructed by him, not only in the Institution of *Gardens*, and *Groves* for their devotions, but also in planting and husbandry of whatever kind was requisite for the benefit of mankind.

Being returned from his solitude (and whether under this solitude may not lie concealed, his going into the Ark, Time is to reveal, it being

ing questionable enough. For, *Post hæc*, saith *Martinus*, i. e. after his having given us the relation of the abatement of the waters) our *Janus* brought the *Chinique* Empire into a better, yea, a new and another kind of form, than formerly it had, ordaining Sacred Rites, Temples, and Sacrifices; constituting Laws both civil and criminal, and appointing several Tribunals of Justice, for the greater ease as well of the Subjects, as their Governours in succeeding times, which continue in full force even at this day. In sum, he presented all things as vertue required, with such a natural aptness, as if goodness had been born with him, *omnia virtute atq; indole quadam sibi congenita exequebatur*, being my Authors words. Whereby he filled *China* with his just and pious deeds, and all Ages with his memory; for he lives a reputed Saint amongst them at this day.

He disinherited his son *Chus*, for being (mark I pray) *Loquax & contentiosus*, a Pratter and stubborn, saying one thing, acting another, seemingly vertuous, really vicious.

After this, he deliberated of his own accord voluntarily, to make, whilst living, a resignation of his Government, and would have surrendered the same to the care of one *Sungous*, who though of high esteem for his abilities, pretending nevertheless that the charge was too weighty for him, rejected the same. And thereupon our *Janus* resigned his Dominion to *Xunus*, a right pious, but poor Countryman; who like *Numa* being invited to the Scepter from the plough, lives as yet no less famous for his vertues amongst

the *Chinois*, than *Numa* amongst the *Romans*, but for his valour much more. I cannot forbear to remember two principles of his; first, no father could be so wicked to whom his son owed not obedience; nor any man so impious, but by instruction and benefits might be induced to lead an honest and virtuous life.

Now *Martinus* and *Nieuhoff* by their late search find *Faus* to have entred upon his Government over *China* about sixty three years before the flood, though *Semedo* in his time will scarcely allow him twelve. But whether twelve or five times twelve, they compute, that he lived both before and after the Deluge, from which that *Noah* only with his wife, and his sons, and his sons wives escaped, nothing is more certain. And therefore who this *Yaus*, *Faus*, or *Famus* could be, *Noah* excepted, is not to be understood by me, unless happily any shall say, that the general Deluge happened long before the year of the World one thousand six hundred fifty six, which I conceive no sober man, if he be not *Samaritanized* will presume to think. For the *Samaritans* indeed by diminishing the generations of *Fared*, *Methusalah*, and *Lamech* come short of the *Hebrew* computation before the flood, and exceed it much more in the Genealogies of the Patriarchs after the flood.

We are here to observe likewise, that on such a subject as we now treat of, where the actions of an Antient people, before these days unto the *Europeans*, or more truly, saith *Martinus*, unto the universal World unknown, are to be enquired into, the more modern Authors are the most

warrant-

*M. Marti-
sin. hist. in
Epist. Dedic*

warrantable. For heretofore their Histories were reputed meer Fables, even by men of judgment, insomuch as *Lodovicus Vives* (living about the time of their first discovery) writes, that he wonders how any man could spend his time about such trifles.

Although their Histories be true, Historia illorum, licet sint vera, saith *Vossius*. For, since the Tartarian War, as if Divine Power had decreed, they should be conquered to this end; Their discovery is generally compleated; Their Antiquity certainly known; Their Language plainly understood, so far in present at least, as conduceth to our enquiry; Time being to make known the rest. For, now free conversation is permitted, and full liberty granted to study in any of Their Libraries at pleasure, and to buy and imprint any of Their Books; which when at first the Jesuites began to collect, was by publique Edict prohibited. Insomuch, that if we diligently make use, of what is Providentially cast upon us, we shall not only not need much longer to be inquisitive wherein Their Learning consisteth, but also find their Language to be, as the most antient, so the most delightful and harmless, of all others at this day known throughout the World. *Hoc demum ævo Serum calamitas, Serum nobis dedit notitiam,* now at last in this our Age, the calamity of the *Chinois*, hath given us knowledg of the *Chinois*. As the same *Vossius* hath it.

In what part of the World *Noah* built the Ark, the Scriptures are altogether silent; nor hath any approved Author, *Geropius Becanus* set aside, written thereof. Only this we are assured

of, that the Ark was built, not in the North, or Northwest, but in that part of the World which lay East from *Shinar*: And to my understanding, saith Sir *W. Raleigh*, not far from the place, where it rested after the flood; for *Noah* did not use either Mast or Sail (as in other Ships) and therefore did the Ark no otherwise move, than the hulk or body of a Ship doth in a calm Sea. Also because it is not probable, that during those continual and downright rains there were any winds at all; therefore was the Ark little moved from the place, where it was fashioned, and set together. For it is written, *God made a wind to pass upon the Earth, and the waters ceased.* Gen. 8. v. 1. From whence it may be gathered, that during the fall of the waters, there was not any storm or forceable wind at all, which could drive the Ark any great distance from the place, where it was first by the waters lifted up. Thus far that Noble Gentleman.

Goropius Becanus in his *Indo-Scythia* doth in maintenance of his opinion, that the Ark took ground upon the mountains of *Caucasus*, suppose, that *Noah* built the Ark near those mountains, because on those hills are goodly Cedars; and that to this place *Noah* repaired both to separate himself from the reprobate Giants, who rebelled against God and Nature, as also because he would not be interrupted in building of the Ark; to which also he addeth conveniency of Rivers to transport the Timber, which he used without troubling any other carriages. Whereby *Goropius* appears you see very careful to supply *Noah* with necessaries for so great a work; and

and considering his giving so near a conjecture, as he doth, at the place where the Ark might rest, he had great reason to fortifie the same, with as many circumstances, as the quality of that Clime would admit.

But having discovered such manifest footsteps of the Residence of *Noah* in *China*; after he withdrew from the corruption of the World, as that they far outweigh whatever supposal to the contrary; we must now wave *Caucasus*, and confidently affirm, that no Countrey in the habitable Earth could better furnish *Noah*, with all manner of conveniences, and every sort of materials proper for the building of such a Machine than *China*. For, if the Ark were made of Pine-trees, as the *Geneva* translation renders the word *Gopher*, then *Kircherus* will assure you, such Pine-trees are in *China*, that eight men can scarcely fathom them, and that thirty eight men may stand within the body of them. If according to the Rabbins of Cedar, then *Purchas* will tell you, that their store is such, as the *Chinois* use Cedar for funeral coffins and Tombs. If as the *Septuagint* of square timber, or as the *Latine* of smooth timber, then *Nienhoff* affirms, that of all kind of trees for Carpenters work, such plenty, and of such several sorts is to be found within that Empire, that the number is beyond admiration incredible.

And as for conveniency of Rivers to transport the Timber, though without the use of other carriages, it could never be brought to be put in work, either by *Noah* or his Assistants; *Caucasus* must with *Goropius* his good favour give place

Id. par. 1.
pag. 32.

A. Kirch.
Ch. Ill. par.
A. p. 165.
M. Mart.
Atl. Sin.
p. 6.

Heyl. Cosm.
pag. 796.

A. Kirch.
Chi. Ill.
par. 2 p. 49

Sir W. Ral.
hist. par. 1.
p. 94.

to *China*; for therein may be numbred no less, than an hundred and eleven Rivers, some of them resembling Seas rather, than navigable streams; so that, saith *Kircherus*, there is scarcely a field but is watered by them; whereby the whole Empire is almost every where passable by boat, saith *Martinius*. Whereas *Caucasus* can boast of the spring-heads only of three, those nevertheless very famous ones, *Indus*, *Hydassus*, and *Zircus*; and though *Oxus* is said to have his spring on the North-side of *Caucasus*, as those other on the South; the mountains notwithstanding are so inaccessible, as no timber could any way by whatever humane help be transported from that part. But *Kircherus* by a late discovery finds *Indus*, together with *Ganges*, *Ravi*, and *Albec* the greatest Rivers of all *India* to have their first beginnings in the mountains of the Kingdom of *Ikebeth*, above one hundred leagues from *Caucasus*, whereby *Goropius* for confirmation of his opinion, comes to be utterly deprived of the conveniency of the chiefest of all his Rivers.

Besides, as careful as he was, he hath wholly forgotten to furnish *Noah* at Mount *Caucasus* with pitch; for according to the peremptory command, *He was to make the Ark, and pitch it within and without, with pitch. Gen. 6. v. 14.*

Whereof *Sir W. Raleigh* taking good notice, and well knowing the command being so positive, was not to be neglected, saith, "That the pitch which *Noah* used, is by some supposed to have been a kind of *Bitumen*, whereof there is great quantity about the valley of *Sodome*, and *Gomorrah*, now the dead Sea or *Asphalties*, and in the Region

" Region of *Babylon*; and in the West *India*. But I must with all respect nevertheless to so celebrated an Author, say, that the nearest of these places from the *Caucasian* mountains of *Ararat* is distant about seven hundred leagues, and therefore somewhat too far; as I conceive at least, for *Noah* to transport such quantities of *Bitumen*, as he was of necessity to use upon so important an occasion. Now, of the great store of pitch that *China* affordeth, no more assured testimony can be given, than *Their* multitudes of Shipping, and infinite number of Pine-trees; but that kind of pitch which these trees produceth, and which is to us so welcome; the *Chinois* have in little esteem; But use and ever did, a bituminous or pitchy substance found in great abundance every where throughout *Their* Countrey, which they make up, as we do mortar with the oyl of a certain fish, and therewith calk and dress their Ships. This pitch of *Theirs*, as *Gonsalez Mendoza* in his History of *China* relates, is not only more tenacious than ours, but also breedeth few worms (a matter of no small importance in those Seas) and makes the timber endure like stone. So that one Ship of *Theirs* will out-last two of ours, and did they not build them thin, would last much longer.

Neither doth *Goropius* acquaint us, how *Noah* in those barbarous and desolate upland Countries confining *Caucasus*, came by workmen to assist him; for himself and family, without the help of Angels, or the like miracle, could never of themselves have accomplished such a Fabrick. Whereas the natural ingenuity of the *Chinois* might

*G. Mend.
hist. del Chi.
lib. 3. pag.*

167, 169.

might not only give him assistance, but advise also, in what manner to put in work the directions that God had given him for building of the Ark; which if it were made in that part of the World which lay East from *Shinaar*, as most certainly it was, then no Countrey under the Sun can be found more Eastward from thence than *China*.

*A. Sem.
Rel. del
Cin. par. i.
c. 1.
M. Mart.
Atl. Sin.
pag. 39, 41.*

*J. Nieuw.
l' Amb. Or.
par. 2. p. 88.*

The Vines which grow about Mount *Caucasus*, are much celebrated both by Sir *W. Raleigh* and *Goropius*, they using them as a principal argument, for the resting of the Ark there. But if ever in any part of the habitable Earth the Vine grew naturally, it is in *China* in the Province of *Xensi* especially; but in *Xansi*, saith *Martinus*, are the most delicious grapes of all others in *China*; where in the City of *Pingyang* their never enough by them extolled Emperour *Faus* resided. So that, as Sir *W. Raleigh* observes of *Noah*, he needed not to travail far to seek out the Vine when it grew at his very door. But though they have Vines in all abundance, and such as yeeld most delicious fruit, the *Chinois* nevertheless despise the wine thereof, and drying up the grapes for *Rayfins* make a wine of Rice, no less generous and noble than ours, sieping therein the flesh of Kidde, I know not, saith *Martinus*, with what Art prepared. It is highly esteemed by the *Chinois*, hath an excellent body, is very strong, and grateful to the tast and pleasant. They make it not of ordinary Rice; but a certain kind of it peculiar to their Countrey, which serveth only to make this liquor.

And as for that, that *Goropius* saith, the Ark rested

rested upon the mountains of *Caucasus*, because of all others it is the highest mountain in the World, it is no argument at all; unless it could be made appear, that, as it is feigned of the *Argos*, the Ark had sence to direct it self, or *Noah* a rudder to steer it thither. It may as well be said, that it took ground on the Pike of *Tenariff*, which is conceived neither to yeeld to *Caucasus*, or any other whatever hill in the Universe for height. This we are certain of, that the Ark rested on the Mountains, and reason granteth it was such a Mountain, as, were it more or less high, after the abatement of the waters, the Ark first touched upon; and settling afterwards as they declined, firmed on the same. And therefore nor Scripture nor reason will allow, it should be the highest of all others.

However, if need require, *China* will afford us mountains of inaccessible altitude; for *Kircher* A. Kir. Ch. Ill. par. 4. p. 169, 170 tells us, That this Empire is adorned with innumerable hills; some of them being in regard of their immense height cloathed with perpetual serenity, others again covered with a continual obscurity of hovering clouds. The greatest and highest especially, the *Chinois* have in so great veneration, as that they are transported with no study more, than a vain observation of them, supposing all their felicity and fortune to consist in them. And why? because the Dragon, whom they make the Lord of felicity inhabites them. But in regard many things are now done whereof the original cause is hardly to be conjectured, I should, were it lawful for me to interpose herein, conceive rather, that this their impu-
ting

ting all their happiness and prosperity to their mountains, might at first proceed from the felicity and good fortune they attained, by their Ancestors being at the time of the flood preserved in the Ark upon such mountains; great deliverances having in all times, amongst all Nations, by several ways, with reference nevertheless to the occasion been commemorated. Thus the *Israelites* observed the Passover, in remembrance that their forefathers were passed over, and saved, when all the first-born of *Ægypt* were slain. And I forget not to have read, That some are of opinion, the *Nemean* Games were by the *Græcians* solemnized, because *Hercules* slew the *Nemean* Lion, though others with more authority assert, they were solemnized in regard of the preservation of *Adrastus* and his Army, that in their march towards *Thebes* had all perished in the forest of *Nemæa*, if they had no been preserved by *Hypsiphile* who directed them to a fountain of water there. And those also are not wanting, that suppose the *Lupercalia* were instituted by the *Romans* in honour of *Pan*, when more probably they were instituted in memory that their Founders *Romulus* and *Remus* were saved by being suckled and brought up by *Lupa* the wife of *Faustulus*. And that, from the preservation of their Ancestors, as we said, this superstition of the *Chinois* may proceed, is not altogether unwarrantable, but attended with a most remarkable circumstance. For by their History it appears, that at the time when *China* was drowned, some people were saved upon the mountain *Fen* near the City of *Kaocken* in the Province

of *Quantung*. Which from *Martinius* you may receive thus. *Feu mons ad ortum urbis tantæ altitudinis, ut hunc eluvionis Sinicæ tempore, vertice super aquas eminuisse velint, in eoque homines aliquot salvos perstitisse & incolumes.* Hear the same confirmed by *Nienhoff* also, *Si nous voulions croire le Chinois, nous dirions que Kaochen, septième ville de Quantung, avoisine une montagne, nommée de Feu, par sa hauteur incomparable servit d'Asyle, & le port à plusieurs hommes durant le deluge; If we may credit the Chinois, they will tell us, faithfully, that Kaochen the seventh City of Quantung, hath adjoyning to it a Mountain called Feu, which being of incomparable height served for an Asylum and Port to several men during the Deluge. Now, why might not these, thus saved, be Noah and his family, though no mention of the Ark be made, or its taking Port there? Considering, that They only escaped the Deluge; that the Chinese Deluge was the same with Noah's; and that by what means the memory of things, both before and at the flood, should be preserved amongst the Chinois, when all mankind was wholly destroyed, without having recourse to Noah and his family, is unknown. But my conjecture is scarcely delivered, when an objection is cast in any way.*

For it is now said, That if Noah lived in China before the flood, how could the Ark rest upon the mountains of *Ararat*, as the Scripture saith positively, it did; when *Caucasus* being a mountain of *Ararat* is distant from *China* at least four hundred leagues, and when the Ark having either Sails to carry it, Oars to row it, nor current

*M. Mart.
At. Sin.
pag. 139.*

*J. Nieuh.
l' Amb. Or.
par. 1. p. 89.*

rent to drive it, could, as hath been said, hull up and down only, as on a standing pool? And therefore it may be much more probable, that *Noah* both lived and built the Ark not far from the Mountains of *Caucasus*, where it took ground, as *Sir W. Raleigh*, and *Goropius* have supposed. To this is answered, That in the Province of *Lycia*, a Region of *Asia minor* near the *Mediterranean* Sea, that ledge of Hills begins, which *Moses* calleth *Ararat*, now known by the name of *Taurus*, and which running through the lesser and greater *Asia*, not far from *Caucasus* meets with the Mount *Imaus*. Now, though the Antient Writers could trace the course of this Mountain no farther, yet later observations follow it to the wall of *China*; and find, that the main body of it, having held on an even course from West to East, and there dividing, one ridge bounds *China* on the West, and the other continueth on the North thereof, even through *Corea* until it encounters with the East Sea there. And this not only all the modern, and therefore perfect Geographical Descriptions of this extreme part of *Asia* will testify, but hereof *Heylin* also, who hath been as diligent in the search thereof, as any, shall assure you: his words being; "*China* is bounded on the North with *Altay*, and the Eastern *Tartars*, from which separated by a continued chain of Hills, part of those (mark I pray) of *Ararat*. Whereby it appears, that as *Ararat* had its *Caucasus*, so *China* had her *Ararat*, upon which the Ark might rest, as upon the mountains of *Ararat*, the Scripture saith positively it did. And it is not un-observable, the

Scripture

Heyl. Cosm.

pag. 796.

A. Kirc. Ch.

Ill. par. 1.

pag. 46.

M. Mart.

Atl. Sin. p. 1.

J. Nieuh.

l' Amb. Or.

par. 1. p. 11.

Ort. p. 106.

Heyl. Cosm.

p. 864.

Scripture teacheth us, that the Ark rested, not on the mountain in the singular, but on the mountains of *Ararat* in the plural. A manifest argument that *Ararat* was a general name, and had reference to the whole ledge of Hills, not to any particular mountain so called. As we even at this day both in discourse and writing use in the same sence to say, not the mountain, but mountains of *Taurus*; not the *Pyænian* hills, but hills; not the *Alp*, but *Alps*. Neither must we forget, that if according to the *Hebrew* mode you cast your eye from the right to the left, and admit *Taura* in the *Fæminine*, you shall find it will produce *Aruat*. And had *Goropius* G. Bec. Ind. p. 476. lived to have perused our late discoveries, he would never so contrary to reason, have raised, I now not how changeable and violent winds to drive the Ark from the south of *Paropamisus* into the north to the beginning of *Caucasus*, and then back to the southward again, until at last upon the highest tops of *Caucasus*, by great good fortune, he makes it rest. Nor he, or our *Raleigh* troubled themselves and Readers, with so many tedious Arguments about this Mountain as they have done, but without doubt, have concluded, that the Ark rested on the mountains of *Ararat* confining *China*. In which Region *Noah* having lived before the flood, the Ark needed neither winds, nor Sails, nor Oars, nor Current to transport it; but being born up by the waters, might in five moneths time, going upon them, waisted by the weight of them only, let the Ark be as standing as you please, out of the plain countrey of *China* below, to the adjoining mountain-

mountains of *Ararat* above, And thereby both sacred Scripture fulfilled, and prophane History certainly reconciled.

For, thus with the Scripture, *Nimrod* and his Troops might go from the East to the valley of *Shinaar*, as the very letter of the Text saith they did; whereas *Caucasus* bendeth into the North. And as they journeyed from the East, they found a plain in the land of *Shinaar*, and they dwelt there. As if the Providence of God had decreed, that the World should begin to be planted, even from the utmost extremity thereof, thereby to prescribe a rule to all after Ages; in what manner they ought to conduct and carry on their Plantations by degrees. Hence as it was with our forefathers, so by us in the settling of Colonies, it is still observed, to follow always the Sun, wheresoever it is free, and may without danger be done, lest otherwise the conduct of Nature should seem without cause to be resisted by us.

Thus with *Raleigh*, *Noah*, at first when he came down out of the Ark after returning thanks to God for his deliverance, might become an husbandman, no wanderer; *Nimrod* be six years in travailing from the place, where the Ark rested to *Shinaar*; and *India* the sooner inhabited by the way thither, whereby the vast numbers of the army of *Staurobates*, with which he encountered *Semiramis*, might have sufficient time to be propagated, and consequently exceed hers. Thus, with the same Author, *Goropius* and *Heylin*, the Ark might rest not far from the place where *Noah* lived,, without calling sometimes the North,

North, sometimes the South winds to help, as *Goropius* doth; and *Noah* be settled in the East, and have well peopled all those parts, which lay nearest to him, before he sent *Nimrod* and his Troop abroad to search for other habitations. Thus with *Raleigh* also, might the sons of *Jochan* left behind with *Noah*, orderly and quietly be planted in the several Regions of *India* beyond *Ganges*. Whereas otherwise, being, as is conceived, they were not born, till after the *Confusion* of *Tongues*, they could not possibly pass from *Babel* with their families, flocks, and herds of cattle into such remote parts, through the interjacent Kingdoms, fully peopled, and after the dispersion long before they could be of Age to wander, all full of wars and tumults. Thus with *Heylin* might *China* be planted before the rest of the Adventurers went to seek new fortunes at the Tower of *Babel*. Thus, with *Martinius* might *Jaus* without scruple be *Noah*; this extreme part of *Asia* wherof we write, be for certain inhabited before the flood; the History of *China* preserved in the Ark; and the people thereof arrive to the perfection of Arts and Sciences, so early as they did. Thus, with *Willett* might *Noah* without dispute be exercised in planting of Religion, and doing most excellent works for the benefit of Mankind; Thus, with *Nienhoff* might *Xerxi* be of just right the most antient Province of *Asia*, and in memory thereof the Emperours of *China* keep their Imperial residence therein, ever since the universal Flood, till the reign of the family of *Hana*. Thus, with *Heylin* and *Martinius* both, might *China* unquestionably be peopled from

the cessation of the Deluge, before the Enterprize of *Babel*, and *Confusion of Tongues*. And thus may the Language of the Empire of *China* be preferred to all others.

And hereby we find, that Sir *W. Raleigh* had great reason to assert, That these Eastern parts of the World were the first peopled Countries after the flood, and planted before *Noah* sent *Nimrod* and his followers abroad upon new discoveries. And that *Heylin* might upon good grounds conceive, that *China* was primitively planted by some of the Posterity of *Sem* before the Undertaking at *Babel* Which may probably be concluded, saith he, from the extreme populousness of the Countrey, the many magnificent Cities, their Industry and Ingenuity in all Arts and Sciences, not to be taught them by their neighbours more ignorant in those things than themselves. *Et sane totius Indiae populos Sinis circumjacentes mere barbaros incultosque dixeris, si cum Sinis comparentur*: And verily, saith *Martinius*, you may say, that all the people of *India* confining *China* are meerly rude and barbarous, in comparison of the *Chinois*. And the reason, wherefore the farther East should be the more civil; Sir *W. Raleigh* hath long since told us, is, because it had *Noah* himself for an Instructor. But unto those Excellencies of the *Chinois*, we shall add their Antient Theology also.

A Kirch.

Ch. III. par.

1. pag. 3.

CHINA of all Kingdoms the most vast and greatest, is, according to the late Geography environed on the East with the Oriental Sea, on the North separated from *Tartaria antiqua*, the Realms of *Ninche*, *Ninlhan*, and part of *Tangia*

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by a vast wall, of which had the Antients had knowledg, they would without doubt have celebrated amongst their other Wonders of the World. On the West it is surrounded part'y with a ridg of most high hills, partly with the sandy desert of *Zamo*, and several Kingdoms; and on the South the Meridional Ocean with the Kingdoms of *Tunching*, *Cochin-China*, *Lio*, and others bound it. *Semedo* saith, it is as big as *Spain*, *France*, *Italy*, *Germany*, the *Low-Countries*, *Great Britain*, and all the Islands belonging to it. According to *Martinius*, it extends in Longitude about thirty degrees, from the Head or Ptomon- tory of the City of *Ningpo* (called by the *Portu- gals Liampo*) as far as to the *Amusean* or *Dam- sian* mountains. The greatest Latitude is from the eighteenth degree to the fortieth second of the North Hemisphere. Whereby, the figure of it, as *Nienhoff* hath it, tendeth to a square form, being four hundred and fifty German Leagues length, and three hundred and thirty in bredth. But in all this mighty Continent are no such waste grounds or un-habitable Desarts as in other Countries, but full of goodly Towns and Cities.

The Provinces of this Empire are fifteen, and in almost every one of them, more men fit for War to be found, than in all *England* and *Scot- land*. Insomuch, that if the first blessing conferred on Mankind both before and after the flood of *Encrease and multiply*, Gen. i. v. 28. Gen. 9. v. 1. was ever to this day conspicuous in any Nation under Heaven, it is manifestly v. lib' e in this. For, by the Rolls in which the number of

*A. Semis
Rel. del
Cin. par. 1. is
pag. 20.*

*M. Marti
Atl. Sin.
pag. 2.*

*J. Nieush
l. Amb. Or.
par. 1. pag.
41.*

People is registred, appears, that there are there-
in ten Millions, two hundred eight thousand
five hundred sixteen families; and fifty eight
Millions, nine hundred fourteen thousand, two
hundred eighty four fighting men; besides, the
Royal family, Magistrates, Eunuch's, Garrison-
Souldiers, Priests, women and children, which
are not numbred in the Registers of the Provin-
ces. Thus *Nieuhoff* casteth up the account, from
whom *Martinius* and *Kircherus* do not much va-
ry. And therefore we need not wonder, that the
Portugals at their first arrival in *China*, beholding
such swarms of people in every place, demanded,
if their women there brought forth nine or ten
children at a birth.

A. Kir.
Ch. Ill. par.
A. pag. 167,
168.

And least such multitudes should be destitute
of habitations, there are within the Empire one
hundred and fifty Metropolitane Cities, surpas-
sing all others in magnificence and reputation;
and of a lesser degree, twelve hundred twenty
six, all fortified with walls and ditches; besides
Castles, Fortresses, Burgoises, Towns, Hamlets,
Villages, of which there is no number. So that
at the end of every mile at least, new and new
habitations appear. All the Cities nevertheless
are built after one form, viz. of a square figure,
and he that hath seen one of them, may easily
comprehend the manner of all the rest. The hou-
ses are for the most part of Timber, and gene-
rally of one story high, whereby as they avoid
the wearying of themselves in ascending by
stairs, so they take up much ground, what they
want in height being fully recompenced by the
the length. They are, without rude, but within
adorned

adorned with all manner of splendour and magnificence. Thus *Kircherus*.

But our *Heylin* more particularly proceedeth, *Heyl. Cosm.*
finding *China* to be provided with five hundred *pag. 864.*
ninety one Cities, fifteen hundred ninety three
walled Towns, eleven hundred fifty four Castles,
four thousand two hundred Towns unwalled,
and such a number of Villages, that the whole
Countrey seemeth to be but one City. Besides,
their dwellings on Shipboard, wherein
whole families reside, and where they buy, sell,
are born, live and die. In such numbers, as that
the question may well be, saith *Kircherus*, whe-
ther more people live aboard their Ships, or in *A. Kirch.*
the Countries and Cities, those especially that *Ch. Ill. par.*
are on the Sea-coasts. And of Shipping such *5. p. 216.*
multitudes they have, that the Rivers seem to be
no otherwise covered with them, than the land
with houses; whence the *Chinois* use, by way of
Proverb to say, that their Emperour is able to
make a Bridge of Ships from *China* to *Malaca*,
which are five hundred Leagues asunder. And
least any that tow the Vessels in course of Trade,
should be obstructed or retarded in their passage,
neither any Tree is suffered to grow, or other
impediment permitted within five foot of the
water-side. And the same order is observed for
the better commoding of the highways to the
use of Travellers.

But I cannot moreover desist from *Kircherus* *Id. in Epist.*
his farther description thereof. It is, saith he, of *Ded.*
such greatness of Power, that in the circumference
of the Earthly Globe, a more mighty Monarchy,
and more populous cannot comparable there-

unto be found. The Kingdom of *China* alone, we may see so adorned with innumerable, and those most flourishing Cities, that if we should say, it were one entire Province, we should hardly say amiss. It is so furnished with frequent Towns, Castles, Villages, and places dedicated to their superstition; that if that wall of three hundred leagues in length, memorable in all Ages, were extended from Sea to Sea, all *China* throughout how great, how large soever, might not undeservedly be said to be one City, in which is found such infinite plenty of whatever is necessary for the life of mankind; as that, that which the wise industry of Nature hath here and there amongst other Kingdoms of the World dispersed, may all be summarily seen to be contained within this one only.

I could acquaint you also, that the revenue of their Emperour amounteth yearly unto one hundred and fifty millions of Crowns, and how it is raised, and disposed of; but I forbear, more important matters as to our present disquisition, calling on me to proceed unto their *Theology* of old, before they became infected with Idolatry.

F. Nienh.
8. Amb. Or.
par. 2. pag.
54.

Amongst all the Nations of the Universe, the *Chinois* have most avoided to be guided by the light of Nature, & least erred in the rules of their Religion; For, we know with what prodigious follies, the Descendents of *Cham* and *Japhet*, the *Greeks*, *Romans*, and *Egyptians* heretofore stuffed their Divine Worship. When the *Chinois* on the contrary, have, from immemorable times ever acknowledged one only God, whom they name the Monarch of Heaven. And we may find, saith

Nienhoff,

Nienhoff, by their Annals for more than four thousand years, that in this particular, there were never Pagans that less offended. Whereby the rest of their Actions are the more conformable to that which right reason requires. And here with *Nicholaus Trigantius* in his Christian Expedition into *China* fully consents.

N. Trig. in

Chi. Exp.

apud Sin.

lib. 1. p. 104

M. Mart.

Sin. Hist.

Lib. 1. p. 11.

But let us see what *Martinus* will afford us. Of the Great and first Author of things, saith he, there is amongst all the *Chinois* a wonderful silence, for, in so copious a Language God hath not so much as a name; oftentimes nevertheless they use the word *Xangti*, by which they signify the Supreme Governour of Heaven and Earth.

This *Numen*, we may say, was the *Tetragrammaton* of the *Chinois*; *Deus Optimus Maximus* being, as is generally conceived, professed and adored by them of old under the name of *Xangti*.

Id. lib. 4.

pag. 149.

Huic enim ut supremo numini sacra faciebant, fundebantque preces, nullis ad religionem exciendam simulacris aut statuis usi; quippe qui numen ubique præsens venerantes, illud extra sensus omnes positum, nulla crederent imagine posse mortalium oculis representari. For unto him as to the supreme God they offered sacrifices and poured forth their prayers, using neither Statues nor Images for stirring up their devotion; for in regard adoring an Omnipotent and Incomprehensible Deity, they believed he was not by the resemblance of any thing to be represented to the eyes of Mortals. Now by whom could this people be instructed in such divine principles as these, but by *Noah* or *Sem*? For certain we are that the *Hebrews* who descended from *Noah* and *Sem* held it unlawful

to use the name *Jehovah*, except within the Sanctuary, when the Priest blessed the People, according to the Law, in *Num. 6.v. 23*. And that they were not to make unto Him any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; we find in *Exod. 20.v. 4*.

But *Martinus* will conduct us farther yet. In these our days they worship a certain *Numen*, which what it is, they verily know not. As, the *Athenians*, I may add, had an Altar dedicated unto the unknown God, which as the Apostle instructeth us, was God that made Heaven and Earth. *Act. 17.v. 24*. But that of old, saith *Martinus*, the *Chinois* professed the true God, from the Doctrine delivered them by *Noah*, there is no doubt to be made. *Olim vero quin verum Deum agnoverint, ex doctrina Noë tradita dubium nobis nullum est*; Being his words.

*At Mart.
Sin. hist. lib.
3. p. 333.*

They have an opinion, that many go erring in the mountains that never die, and fly like Spirits ascending up to Heaven, when they please; which *Martinus* inclines to conceive is grounded on the History of *Enoch* and *Elijah*.

*Id. lib. 4.
p. 149.*

They were not without some knowledge of *CHRIST*, as the Books written by their Philosopher *Confutius*, filed the *Plato* of the *Chinois* is manifest; he being an Author of as sublime and profound Authority with them, as either *Plato* or *Aristotle* with us; and indeed more ancient. *Confutium prævidisse VERBUM carnem futurum, idque non dubia sse præcepisse, quin & annum in Cyclo Sinico, quo futurum esset cognovisse; Confutius,*

Confutius, saith our Author, foresaw that the
 W O R D should become flesh, and not only con-
 fidently taught it, but knew in what year of the
Chinique Cycle it should come to pass. (The Cy-
 cle of *China* to remember it by the way, con-
 taineth sixty years, as the Olympiad of the
Greeks did four.) And it is memorable, that their
 Emperour that reigned at the birth of CHRIST *Id. lib. 10.*
 would not be called *Ngayus*, as his name was, *pag. 413.*
 but *Pingus*, which signifies *Pacificus*; by a won-
 derful Providence of God, that at the time that
 CHRIST the true *Pacificus* King came upon
 the Earth, the Emperour of *China* should be
 called *Pacificus* also.

I find in *Purchas*, that *Nicolao di Conti* relateth, *Pur. Pil-*
 that when the *Chinois* rise in the morning, they *grimago,*
 turn their faces to the East, and with their hands *lib. 4. pag.*
 joyned, say, *God in Trinity keeps us in his Law.* But *460. Nic.*
 in regard it doth not fully appear that from An- *di Conti &*
 tiquity they have used the same, and that *pud Ra-*
Martini is silent therein, we shall not insist upon
 it.

To return therefore to *Confutius*, his usual
 saying, and wherein he concluded, the highest
 perfection to consist, was, *Ne facias ulli, quod pati*
uolis, which is the Law and the Prophets. And
 as you would that men should do to you, do ye also to
 them likewise. *Luk. 6. v. 31. Mat. 7. v. 12.* And
 though he flourished before CHRIST above *M. Mart.*
 five hundred years, many of his off-spring never- *Sin. Hist.*
 theless, are yet remaining and live in great ho- *lib. 4. p. 137*
 nour, at this day; which is worthy observation
 it being not to be said again of any family in any
 place under Heaven except in *China*; where in-
 deed

deed many more like instances may be found, that especially of the now Princes of *Corea*, they being lineally descended from *Kicius*, who in the year one thousand one hundred twenty two before the Incarnation of CHRIST, had for his eminent learning, that Kingdom given him in reward by *Faus* the first Emperour of *China*, of the family of *Cheva*. Whereby it appears that the Posterity of *Kicius*, have in a continued succession enjoyed the Kingdom of *Corea*, two thousand seven hundred and ninety years.

*Id Lib. i.
p. 13, 14.*

The most learned Philosophers amongst the *Chinois*, make the *Chaos* the beginning and original of all things; out of which the highest *Immaterial* or spiritual *Being* created that, that is material. They hold also, that the World was created in the winter Solstice; the Heavens first, the Earth next, then living Creatures, lastly, Man. After the same manner, as *Moses* hath delivered. *Gen. i.*

That the World shall be dissolved into the *Chaos*, from whence it came, and that before the dissolution thereof, there shall be great perturbation of all orders, and all things; with mighty Wars, insurrections of Kingdoms, and from thence publique calamities shall arise throughout the universal Globe, they are clearly of opinion. Now, how fully they accord with the words of our Saviour herein. *Matth. 24. v. 6, 7.* declares.

*M. Mart.
Sin. hist.
lib. 1. p. 11.*

Add unto these, that in their Books they frequently assert, rewards to be decreed for vertue, and punishments for vice. But this seems only to relate unto the condition of our present life; for that they have any knowledge of the Judgment

ment hereafter, from *Martinus* appears not. The Antiquity of their *Theology* not conducting them so far. Yet nevertheless I find in *Trigantius*, that *N. Trig. in*
 from all times they have made no question of the *Christ. Exp.*
 immortality of the Soul, speaking often of the *apud Sin.*
 dead, as living in Heaven, but of the punishments *lib. 1. p. 109.*
 of wicked men in Hell, not a word.

The name of *Justice* they confine not to that *M. Mart.*
 virtue which is a constant and perpetual will of *Sin. Hist.*
 giving every man his due. But allow it such a lati- *lib. 3. p. 96.*
 tude that every action, consentaneous to reason is
 thereby signified. A true Maxime; for whatever
 is agreeable to reason, we may justly say to be
 just. And by the name of *Piety* they understand
 not the love only of God, their Parents, or them-
 selves, but of all men universally. For, as they
 define *Justice* to be the law and conveniency of
 doing well; so *Piety*, the means and rule of lo-
 ving well. A Divine Principle, for we are to
 love our neighbours as our selves; according to
 that in *Matth. 22. v. 39.*

Now, this high Divinity of *Theirs* admits a
 particular reflexion. *H. Grotius* in his discourses
 of God and his Providence, as I find him En-
 glished by *Barksdale*, pag. 18, and 19. tells us,
 That *Moses* his Books, wherein those Miracles are
 recorded, which at the *Israelites* coming out of *Æ-*
gypt, and in the wilderness, and in their entrance
 into the land of *Canaan* had happened, are of
 certain credit; not only because the present
Jews from their Parents, as they from theirs, and
 so forward until we arrive at those who lived in
Moses and *Joshua* his time, by certain and con-
 stant Tradition have received those miracles, but
 also

also, because there hath been a perpetual fame among the *Hebrews*, that *Moses* was commended by the Oracle of God, and made a Leader of his People; and because it is sure enough, that he was neither studious of his own glory, nor partial to his own Posterity. All which declares, saith *Grotius*, he had no reason to deceive us. Now, finding this *Theology* of the *Chinois*, not by tradition, and a perpetual fame, but in Books successively written from Age to Age, ever since the universal Deluge, above seven hundred years before *Moses* was born, to be equally agreeable and consonant to what *CHRIST* himself and *Moses* hath taught us, and what we profess. And that in writing of these Books, the *Chinois* were neither studious of their own glory, nor partial to their own posterity, which declares they had no reason to deceive us. I see no cause to doubt, but that they received this *Their Theology*, *ex doctrina à Nœe tradita*, from the doctrine taught them by *Noah*, as *Martinus* from their Books hath positively affirmed. Considering withal, that *Noah* was a just man, and perfect in his generations, and *Noah* walked with God. Gen. 6.v.9.

A. Kirch.
Chi. Ill.
par. 2. p. 15

As for Their policy in government, I shall chiefly observe what *Kircherus* delivers. That if ever any Monarchy in the world was constituted according to political principles, and dictates of right reason, it may be boldly said that of the *Chinois* is. For therein every thing is found disposed in so great order; as that whereas all matters are under the rule and power of their *Literati*, or wisemen; so also hardly any thing is transacted throughout the whole Empire which

depends

depends not upon them; neither can any man attain to any degree of Honour, that is not very richly learned in their Letters and Sciences. In a word, their Kings may be said to be Philosophers, and their Philosophers, Kings; and they order every thing, saith *Semedo*, in such manner, as may most conduce to good government, concord, peace, and quietness in families, and to the exercise of vertue: Infomuch he tels us, that so great an Empire seemeth to be but, as it were, one well governed Convent.

Their first form of Government, until the time of their Emperours was paternal, as is written of *Abraham* and *Lot*. But no credit is given to whatever their History relates, during this form of rule. For the *Chinois* themselves, as hath been said, suspect the credit of their Annals before the reign of their Emperour *Folmis*, as containing those things, that are for the most part ridiculous and false.

Their first Emperours were elective, but about the year before CHRIST two thousand, two hundred, and seven, which according to the Hebrew or vulgar computation, and which with our *Chinique* Authors we follow, was forty four yeares before the Confusion of Tongues, they began to rule by hereditary right; and for numerous successions after the flood were not Idolaters, but Adorers of the true God of Heaven and Earth; and were Priests also, and offered sacrifices to him; as no question from the Example of *Noah* they had learned; and as the Patriarchs *Abraham*, *Isaac*, and *Jacob* were afterwards accustomed to do. For, it was not lawful, saith

Martinus

*Purch. Pil-
grimage,
lib. I. pag.
67.*

Martinus, for any to officiate in *sacris* but the Emperour; nor for any to be invested with the sacerdotal dignity, but he that swayed the scepter, so highly have they ever revered their sacred matters. Neither was Idolatry known unto them, till after the birth of CHRIST, when for many Ages preceding, the whole World had followed Idols; for, the Offspring of *Cham* derive their Idolatry even from the time of *Noah*; and the *Israelites* themselves had deserted God above one thousand years before. But *Corruptio optimi pessima*, for after the *Chinois* fell into Idolatry, neither *Babylonians*, *Aegyptians*, or *Greeks* were ever more superstitious, nor ever had more Deities, than they.

*M. Mart.
Sin. Hist.
lib. I. p. 11.*

Casting off their antient Theology, they entertained that error of the Eternity of the World; with which, as *Martinus* informeth us, together with the worship of Idols, they were, in the sixty fifth year after CHRIST, infected by an *Indian* Philosopher that crept into *China*, as *Xaverius* the Jesuit to propagate the Gospel among them, did of late times. But as the *Jews*

*Bayl. Pr. of
piety. p. 19,
20.*

at this day hold it a sin to pronounce *Jehovah*; so, their present Idolatry notwithstanding, the *Chinois* at this day hold it hainous for any, but their Emperour to sacrifice to *Xangti*; insomuch that they put those to death that attempt the same. But this their antient knowledg of, and constant perseverance in the worship of the true God requires as yet, a more serious consideration; For we find in *Josephus* that *Noah* at his coming forth of the Ark offered a sacrifice of Thanksgiving unto God for his deliverance, but

*M. Mart.
Sin. Hist.
lib. I. p. 48.*

*Jos. Ant.
Jud. lib. 1.
cap. 4.*

read

read nothing more of any such worship, till the dayes of *Abraham*; who we are taught, was by God himself peculiarly chosen, and called thereunto; *Gen.* 12. And who, saith the same *Iosephus*, first of all did most manifestly preach and prove, that there was but one God, Governour and Maker of all things. When as in *China* one God, by whom all things are governed and preserved, was not only adored, during all that time from *Noah* unto *Abraham*; but also hath continually from *Abraham* to this very day, been adored amongst them; their *Literati* especially. So that had this extreme part of *Asia* been discovered in the time of *St. Augustine*, he might have assigned far larger bounds to his City of God, and the *Tents of Sem*, than otherwise he hath done. *Id. cap. 8.*

That which *Aristotle* hath delivered of the People of *Asia*, is verified in the nature of the *Chinois*: We *Europeans* exceed them in point of valour, They us in subtlety of invention. They are wise, politique, and upon suddain emergencies most acute and resolute. Laborious also they are and industrious, and suffer not any one thing that is useful to be lost. For notwithstanding their great abundance of all precious commodities, they collect and keep together the most vilest and basest rags whatsoever, the bones of Dogs, Hens feathers, Hogs hairs, yea all sorts of most filthy and stinking excrements, and make good merchandize of them. Their fineness of ingenuity is oftentimes perverted; for, they take great pleasure to outwit, and craftily cozen others. But they are professed enemies to sloth and idleness, and where the least hope of gain appears, *M. Mart. Atl. Sin. p. 5.*

Id. pag. 7.

pears, they think no pains too great to obtain it. They are healthful and strong, very agile, nimble, and of a lively spirit, and in some places contend with *Europeans* for whiteness of complexion, and are much conformable to them, if the flat nose, thin beard, prominent and long eyes, and broad face be excepted. All both men and women delight in long and black hair on the head. The women generally are low of stature, but in countenance both generous and elegant. The chief grace and beauty of a woman they attribute to the smallness of her feet. Wherefore, as soon as they are born, they swaddle and bind them with fillets so streightly, that they can never after grow. Insomuch that some of them in bigness scarcely exceed Goats or Calves-feet. A ridiculous verily and strange folly in such a polite people, to whom if an *Helena* were brought, they would arraign her of deformity if her feet were greater. So that their women endure willingly that kind of torment, that they may appear the more amiably pleasing to the men.

The first Arts of the *Chinois* were the Mathematicques, Astrology, and Astronomy, of which that they might receive the Elements from *Noah*, I conceive none will suspect, the progeny of *Seth* before the flood having made such progress therein, as that by writing they communicated to posterity what they had found out concerning them. *Inde constat scientiam primam apud Sinas Mathematicam fuisse, atque a Noe ad posteros quasi per manus propagatam*; whereby it appears, faith *Martinius*, that the first science amongst the *Chinois* was the Mathematical, and from *Noah*

M. Mart.

Sin. hist.]

lib. 1. p. 17.

to their Posterity delivered as it were by
hand.

They delight in no Art more, than Agricul- *id. lib. 8. 1*
ture and Planting, nor ever from all Antiquity *pag. 330.*
lid; and are to admiration expert therein. Inso-
much that without prejudice to other Nations it
may be affirmed truly, they exceed all people in
the World, and are so indefatigably diligent, la-
borious and expert therein, that throughout all
the *Chinique* Empire, there is scarcely one hands
redth of ground to be found unmanured or
barren, that either by Nature is; or by Art can
be made fertile. And therefore no wonder that
such multitudes of people are fully supplied with
all manner of Provisions: Nor that they should
be so expert, since that *Noah* was an husband-
man and taught them. The ninth part of the
land is the Emperour's; for, upon settling any
new Colony they always made an equal division,
plotting to every family alike proportion, which
they subdivided again into nine parts, whereof
that in the middle was the Emperours. Where-
by as the safety of the Emperour lay in the hearts
of his Subjects, so his lands also lay in the heart
of theirs.

Their Physick consists in the knowledg of
plants and Herbs, of all other undoubtedly the
most safe and secure, and most agreeable to the
constitutions and complexions of Mankind. And
they are so learned and expert herein, that they *M. Mart.*
by one of their Emperours having in the space *Sin. hist. lib.*
of one day found out sixty several sorts of poy- *1. p. 24.*
sonous simples, in the same day likewise found
out as many other Herbs, as were Antidotes

H

against

*A. Kir. Ch.
Ill. par. 4.
p. 169.*

*A. Sem.
Rel. de la
Cin. par. 1.
c. 11.*

*M. Mart.
Sin. hist.
lib. 4. p. 111.*

against them, whom therefore they call the Prince and Author of Physicians at this day. But our *Europeans* find their profit too easie by consulting *Galen*, to trouble themselves with so great study, as this kind of practice requires. *Ours* talk, *Theirs* cure, saith *Martinus*. Their Physicians, saith *Kircherus* also, being learned by Tradition (traditional practice, are his Authors, *Martinus* words) are famously skilful in the knowledg of Pulses, whereby the causes, effects, and symptoms of Diseases are admirably discovered by them, and agreeable remedies accordingly applied. They never write any receipt, but give the Medicine themselves unto the Patient whom they visit, and whom at their coming they never ask where his pain lieth, whether in his head, stomack, or belly, but feel his pulse only with both their hands leaning on a pillow, or some such other thing; and so observe the motion of it, for a good while, and from thence declare what the Patient aileth; the learned Physicians seldom failing therein.

Poetry is of high Antiquity amongst them. But it is far different from that, that is in use with us; For, they stuff not their works with Fables, Fictions, and Allegorical conceits, such as when the Authors Poetical rapture is over, himself understands not. But in *Heroick* verse chant forth instructions for their Princes to govern justly, their Ministers of State to rule under them uprightly, and their Subjects to obey them loyally: and in such manner composed withal; that they infuse terrour into the bad, and are a spur to the good to live vertuously and well. Other Poems they

have

have which are the subject of Natural Philosophy; and others again, which treat of Love, not with so much levity nevertheless, as ours, but in such chaste Language, as not an undecent and offensive word to the most chaste ear is to be found in them. And which is more, they have no Letters whereby to express the *Privy parts*, nor are they to be found written in any part of all their Books; which cannot be said of any Language under the concave of Heaven, besides. Now, why may not this more than remarkable silence proceed, out of the detestation of that shame, which *Noah* received by the discovery of his nakedness, as a reproach throughout *Their* generations to be for ever buried in oblivion? And be the cause also, why Wine made of grapes should be odious to them? So that heretofore the Jesuites were enforced to have the wine which they used in their Ceremony of the Mass from *Macao* at exceeding charge, labour, and no less peril; lest, as it were, it should be discovered. But, now they procure it from *Xanfi*, to administer in such Provinces, where otherwise it is not to be had: It is observable likewise, that he, who during the reign of *Yauis*, found out the way to make wine of Rice, was banished for his industry; and though severe punishments were by publick edict decreed against all those that either made or drank it, nevertheless from this kind of liquor they could never be induced to refrain, superstition might perswade them to despise the *One*; no Policy could compel them to forbear the *Other*.

As for Moral Philosophy, their Ancestors had these five Cardinal Vertues, *Piety, Justice, Policy,*

A. Sem. Rel. de la Cin. par. 1. cap. 11.

M. Marc. Sin. hist. lib. 1. p. 54.

A. Sem. Rel. de la Cin. par. 3. cap. 29.

Prudence, Fidelity in such high esteem, as that all their most antient and fundamental Laws were framed out of them, neither are they in less account amongst them at this day, than in times of old. We will take leave to repeat them, as they in their own Idiom express them, thus, *Gin, Y, Li, Chi, Sin.*

Gin, they say, signifies *Piety, Humanity, Charity, Reverence, Love, Compassion*, which after this manner they explain, *To* esteem ones self less than others; *To* be affable; *To* succour those that are afflicted; *To* help those that are in necessity; *To* have a tender and compassionate heart; *To* bear good will towards all men; *To* use all this more particularly towards their Parents.

Y, according to their doctrine is *Justice, Equality, Integrity, Condescension* in all things reasonable and just; hereby the Judge is, *To* give every man his own. The rich man, *To* take heed he presume not on his wealth; and *To* give some part of it to the Poor; *To* adore, as *Martinus* hath it, the Supreme Emperour of Heaven and Earth; *Not* to be contentious; *Not* to be obstinate; *Not* to oppose what is just, and conformable to reason.

Li, as they expound it, is *Policy, Courtesie*, to honour and reverence others as is fitting, which they say, consisteth, *In* the mutual respect one man is to bear another; *In* the mature consideration and circumspection which is to be used in managing of affairs; *In* the modesty of outward deportment; *In* obedience to Magistrates; *In* being gentle to young men, and respectful to old.

Chi, after their Philosophy, denoteth *Prudence,*

dence, *Wisedom* ; the which they place, *In* reading of Books, *In* studying of Sciences , *In* being perfect in the liberal Arts ; *In* the knowledg of matters of Antiquity ; *In* the good intelligence of modern affairs ; *In* observing well what is past, thereby the better to regulate the present and future occasions ; *In* discerning right from wrong.

Sin, they say, is *Fidelity*, *Verity*, it consisteth in a sincere heart , and real intention ; *To* do only that which is good ; *To* imitate what is just ; *To* make their words and works, and that which is hidden within, to that which appeareth outwardly, agree.

As they have these five Cardinal qualities, so they reckon up five principal degrees of Humane Society, The *King* and *Subjeēt* ; the *Husband* and *Wife* ; *Father* and *Son* ; *Elder* and *Younger Brothers* ; and one *Friend* to *Another*. The *King* is to observe towards his *Subjeēts*, *Love*, *Vigilancy*, and *Clemency* : and the *Subjeēts* towards the *King*, *Loyalty*, *Reverence*, and *Obedience*. The *Husband* towards his *Wife*, *Love*, *kind usage*, and *unim* : *She* towards her *Husband*, *Fidelity*, *Respect*, and *Complacency*. The *Father* towards his *Children*, *Love* and *Compassion* ; They toward their *Father*, *Obedience* and *Piety*. The *Elder Brother* towards the *Younger*, *Love*, and *Instruētion* ; The *Younger* towards the *Elder* , (that is, to all their *Brothers* that are *Elder* than they) *Observance* and *Respect*. *Friends* towards one *Another* , *Love* , *Faithfulness*, and *Sincerity*. And as for degrees of lesser rank *M. Mart.* appertaining to visits , entertainment of guests, *Sin. Hist.* civil and modest behaviour, and what belongeth *lib. 4. p. 148*

to the decent compofure of the body, they enumerate no lefs, than three thousand, of all which in their Books, they treat moft largely.

And for better propagation of Learning their Emperours erected *Publique Schools*, and *Academies*, that their Subjects might be instructed, in whatever Arts and Moral Vertues; whereby from their childhood growing up to the elegance of moft excellent abilities; they were indued with obfervance to their Elders, and duty towards their Parents; who with all the moft fubmiffive reverence, were ever; and ftill are honoured by them; not only during their lives, but after death likewise; fo that no People under the Sun with more regret, and greater ceremony condole the lofs of their Parents, than the *Chinois*; Never for three years together after their deaths, ftirring out of their doors, never fitting in a chair, but on a little ftool; never lying on a bed-ftead, but the floor; never drinking any of their wine, eating flefh, uſing any baths; or, if you will believe them, lying with their wives; nor ever, during that time tranſacting any publique Affairs, whatever Office of State they are entrufed with, even from the Emperour to the meanef degree of Magiftrates. This being done by them, ſaith *Martinus*, that from the reſpect which the living give unto the dead, their children may learn in what manner living Parents are to be reſpected. As if their firſt Founder had taught them, *Honour thy father and thy mother, that thy days may be long upon the land, which thy Lord thy God giveth thee.* *Exod. 20. v. 12.* And certain it is, that throughout their whole Empire, they are generally

*A. Sem.
Rel. de la
Cin. par. 1.
cap. 16.*

*M. Mart.
biſ. Sin.
lib. 9. pag.
378.*

generally known to live a long and happy life. *A. Sem. Rel. de la Cin. par. 1. cap. 1.*
 We read, that there have been those amongst them, whose bones were twelve or thirteen Cubits long, and that they lived one thousand years and more; which if so, it must be before the flood. But in regard this seems to spring from Tradition only, if according to *Nieuhoff* it be looked upon as a vapour of the *Chinois*, and that with him we admit it into the rank of Fables, *J. Nieuh. Amb. Or. par. 1. pag. 122.*
 yet the reason that he gives for its untruth, doth not hold good against it. For, he saith, the Holy Scripture tells us, that not one of the men of the first Age of the World lived unto a thousand years. Now that there were Giants both before and after the flood is manifest, *Gen. 6. v. 4. Dent. 3. v. 11.* And though we find *Methuselah* to have lived nine hundred sixty nine years; nevertheless, that he was the longest liver of all the men of the first Age of the World, we need not grant, neither is he by *Moses* precisely so recorded to be. Indeed as to those ten generations, that from the Creation to the Deluge proceeded from *Adam*, by the line of *Seth*, with their several Ages, we must acknowledge it to be true, but whether those seven of the line of *Cain*, or any of their Progeny outlived any of those of the other ten, is not expressed in Sacred story. And it will seem more probable, saith *Dr. Brown*, "That of the line of *Cain*, some were longer liv'd than any of *Seth*, if we concede that seven generations of the one, lived as long as nine of the other." *Dr. Bro. Pseudod. Epid. lib. 3. pag. 255.*
 That *Adam*, who never was so young as any, was older than all, is conceived by learned men. And if the usual compute will hold, that men

"are of the same Age which are born within
"the same year, *Eve* was as old as her husband
"and Parent *Adam*, and *Cain* their son coeta-
"neous to both. However, certain it is, that the
Chinois, in vigour and perfect health, live com-
monly unto seventy, eighty or an hundred years
of Age.

*N. Trig. in
Christ. Exp.
apud Sin.
lib. 1. p. 83.*

The loss of Parents amongst them is not so
much condoled by their children, but that chil-
dren are as dear unto their Parents, from whence
it proceeds, that their Nobility are so aver-
sely disposed that the Emperour should marry any of
their daughters, because when once setting foot
within his Palace, they are eternally deprived of
their sight. Hence, if beautiful, they conceal them
from publique view, lest more than ordinary no-
tice should be taken of them, and information
given accordingly to the Court. And hence, the
Emperours wife comes generally to be of the
meanest of the people; not her extract, but
beauty being respected. And it is a Maxime with
their *Literati*, that to deprive a father of his child,
is to take away a beam from the Sun, the source
from the Fountain, the member from the body,
and the branch from the tree. Thus, for father-
ly affection and filial piety, *China* may give ex-
ample to all Nations of the World. The union
is reciprocal; the Parents indulge their chil-
dren, and the children esteem no time more un-
fortunate, than that same hour, which gives be-
ginning to the fatal period of their Parents
lives.

In their Marriages they seem to have much
Analogy with the *Hebreus*. For as in the Law

of *Moses*, Levit. 18. *These* were prohibited to marry within certain degrees of consanguinity; so, by the Laws of their Forefathers, our *Chinois* were not to wed any of the same name, which to this day they observe: Again, as the *Chinois* have been accustomed to have two sorts of wives, a matrimonially wedded wife, and a Concubine, both of them accounted lawful; so, the *Hebrews* had two sorts of wives, a wife married with nuptial ceremonies, and a Concubine, both of them reputed lawful. As the wife of *These* was as Mistress, and the Concubine as an hand-maid or servant; so, the Concubine of *These* was in subjection to the true wife, and as a servant upon several occasions served her. Also the children by both wives were held legitimate in either Nation. As likewise when the Concubine had brought forth a son, the wife might, if she pleased send her away, as *Sarah* did *Hagar*, Gen. 21. v. 10. But in *China*, where all these rituals are still observed, the Child stays behind, acknowledging only for his mother, his fathers lawful wife.

The Widows of the *Chinique* Gentry are generally inaccessible to a second marriage. And their Virgins that by an untimely death have lost their Lovers, forsaking all worldly pleasures retire commonly into the desert mountains, leading in them a most deplorable and lamentable life, never by any allurements of their Parents or Friends to be reclaimed, until either Lions or Tigers intomb them in their bowels. But although as well their Virgins, as Widows are thus chafely resolved. Barrenness in wedlock nevertheless,

*A.Sem.
Rel.de la
Cin.par.1.
cap.15.
T.Godwin
Ant.Jud.
lib.6.cap.4*

nevertheless, is, by them as with the *Hebrews* placed in the number of their chiefest calamities, not only by their Kings and Rulers, but also by the meanest of the people. And to be enforced to depart, with the inheritance belonging to their Ancestors, is, they conceive the greatest misery that can befall them.

We read of *Solomon*, that he prayed to God, to give him an understanding heart. 1 *Reg.* 3. v. 9. How nearly the First and Antient Emperours of *China* may example this, let their History declare; For, being now upon their marriages, I shall only instance the prayer of a *Chinois* imploring a blessing upon his. In the Province of *Honan*, saith *Martinius*, one called *Tetriang* being to be married, is thus reported to have invoked Heaven; *I require not Riches, nor Pleasures, neither therefore would I take a wife, but pray for good children only.* And by his wife he had three sons, which all proved most learned Philosophers, and just Governours. His memory remaineth not only in their Annals, but by a stately monument erected to his honour.

*M. Mart.
Atl. Sin.
p. 62.*

*A. Sem.
Rel. de la
Cin. par. 1.
cap. 16.*

As for interment of their dead, the *Chinois* have always used to bury every one in the place of the sepulture of his Progenitors, be it never so remote from that Territory where he dies: which happeneth oftentimes to their Rulers: who being not to be advanced to the Government of any place, within that Province where they were born, are sent to command in several other parts of the Empire; and thereby many times departing this life out of their own Countrey are upon that occasion brought home, and buried

ried

ied therein. As the body of *Jacob* was translated out of *Ægypt* upon the same account, *Gen.* 50. v. 7. and buried in the same sepulcher, wherein these five *Abraham*, *Isaac*, *Sarah*, *Rebekah*, and *Leah* were laid, himself making the sixth; the first Letters of all their names being contained in that one name of *I S R A E L*. so likewise were the bones of *Joseph* carried up out of *Ægypt*, and buried in *Sychem* in the land of *Canaan*, *Exo.* 13. v. 19. where in like manner the other Patriarchs were buried; *Act.* 7. v. 16. And even by the modern *Jews* this custome is observed at this day from a conceited opinion; ; " That if an *Israelite* be buried in any strange Countrey out of the promised land, he shall not be partaker so much as of the Resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, through which his body by a continual volutation and rolling may be brought into the land of *Canaan*. Wherefore from *Italy*, and other places where they are tolerated, I have heard, that oftentimes they freight whole Ships with coffins of dead bodies, which are transported to the Ports of *Syria*, and thence conveyed into *Judea*, and there interred.

Furthermore, the *Chinois* observe the New and Full Moon-days with great ceremony, and reckon the year by the Moon like the *Hebrews*; nearly relating to whom, they have many more observances and institutions customary with them. Amongst others the like Commandments, which they print, and set up on the posts of their doors towards the street; *As not to kill; not to steal; not to lie; to honour Father and Mother, &c.* *Semedo*

indeed

*T. Godwin
Ant. Jud.
lib. 6. c. 5.*

*A. Sem.
Rel. de la
Cin. par. 1.
cap. 29.*

indeed thinks these not antient, but that from all Antiquity, till their falling into Idolatry, they were not to make the resemblance of any thing in point of adoration, *Martinus* hath fully assured us. And how antient soever the rest be, upon every day of the New and Full Moon, a little before Sun-rising, at one and the same hour they make solemn publication of them, in all the Cities, and all the streets throughout their whole Empire.

*M. Mart.
At. Sin.
P. 71.*

In the Province of *Suchuen* the same *Martinus* relates a memorable thing to have hapned. For they write, saith he, that a certain woman, walking by the side of the river *Chocung*, which runneth by the City of *Kiating*, perceived a reed in the water, from whence a voice proceeded, and taking it up found an infant lying therein (for the reeds or Canes in *China* are about the bigness of little vessels) which she carried home and brought up, and which not long after was called *Yelang* and in those parts that tend into the West, gave beginning to the Kingdom of *Yelang*. And was not *Moses* found after the same manner in an Ark of bulrushes, taken up and educated by the daughter of *Pharaoh*? And what an high Prince should be afterwards attained, we all know.

What should I say of the conversation of the *Chinois*? It enchants their familiars rather, than delights them. What of their Entertainments? They are stately and magnificent, and performed so silently, and in such goodly order, as is not by any pen to be expressed. What of the education of their Children? It makes all those admire that see them, being not brought up to wanton-

ness

ess of speech, ostentation in habits, alluring en-
 icements, to liberty and pleasures; but unto
 duties befitting their sex and condition; not
 knowing what either arrogancy or impudency
 means. So that their daughters not bring porti-
 ons to their husbands; but their Husbands pro-
 vide all things whatsoever that are needful for
 them. What of their servants? When every one,
 even the meanest, with due respect and awful
 silence, knows how to do, and doth it. What of
 the disposition of their Natures generally? Since,
 enjoying all kind of the most wealthy commodi-
 ties, by which they might infinitely enrich them-
 selves, they sell them at inconsiderable prizes,
 desiring food and raiment only, as *Jacob* did,
 Gen. 28. v. 20.

We might acquiesce here, and now insist no
 longer on particulars, these being sufficient to
 declare, that *China* is the most antient, and in all
 probability, was, the first planted Countrey of
 the World after the flood. But in regard it is
 much to be presumed that as wel *Asia* as *Europe* is
 extremely indebted to this industrious Nation;
 from which as from the fountain they have
 gained all their chiefest Arts and Manufactures,
 somewhat more of their ingenuity is yet remaining
 to be said. For the *Chinois* invented and have had
 in use amongst them, the Loadstone and compass
 for Navigation, above eleven hundred years
 before the birth of CHRIST. An undoubted
 argument that the use thereof being so long time
 since found out by the *Chinois*, hath from them
 in mine opinion, saith *Martinus*, been brought
 into other Countreys.

The

M. Mart.
Sin. Hist.
lib. 4. p. 106

Id. lib. 8.

Pag. 334.

A. Sem.
Rel. de la
Cin. pa. 1.
cap. 6.M. Mart.
Atl. Sin.
p. 107.

The making of paper the best undoubtedly of the World, was invented by them, above an hundred and eighty yeares preceding CHRIST, before which time they used the barques and leaves of trees; and until they had invented ink, with a bodkin or stile of iron dextrously formed their Letters. They writ also many things on Latins or plates of mettall, and also on vessels of molten mettall, of which there are some yet remaining, which are held in no small esteem by the owners, and all that see them. But now they use paper, which is of so many sorts, and in so great abundance, that I am perswaded, saith *Se-medo, China* in this exceedeth the whole universe; and is exceeded by none in the goodness thereof.

The making of Ink is amongst their *Literati* a liberal Art, as all things else that appertain to learning; and it is made by them of the smoke of oyle, after the same manner possibly, as we do washing colour of the smoke of wood; and being not liquid but solid, they prepare it much after the like way, as our Painters do colours; for they grind it on a smooth stone, dissolve it in water, and then use it, not with a pen but pensil made of the flocks of an Hare, so that whereas antiently, (as was remembred) they writ with a stile of iron, they may now in regard of their pensil be said to paint rather, than write their Characters. This Ink is usually brought into Europe, and the Letters, which we see, formed thereon, (for it is cast out of an oblong or parallelogram mould,) are verses in praise thereof, the workmans name being added.

The Art of Printing which had its original among

Primitive Language.

III

among them about the fiftieth yeare after
CHRIST, we owe unto their studies also.
Their manner is thus, they cut their Letters
with an instrument of iron, as we do woodprints,
upon a piece of Pear-tree, or some such other
smooth wood, lightly gluing the written copy
hereon, whereby their books are free from all
Errata's. They are very dextrous at it, and will
cut an whole sheet, as soon as a Composer with
his can set one, and one man will print off fifteen
hundred in a day. This commodity they have
also, that they may be laid by for as many impres-
sions as they please, and in the meantime print
off, no more copies, than they find sale for, both
which advantages are wanting in our manner
of Printing.

One of their Emperours by the means of Chy-
nistry, found out that thrifty and frugal way of
killing of men, by the invention of Guns and
Gunpowder. But the time when, I find not in
any Author. Their store of Powder is very great;
in the use of their Guns they have little skill and
less delight; but in making Fire-works are most
variously artificial, representing Trees, Fruits,
Battles, with what not other rarities. About
which at the solemnity of the New year, we
have seen, saith Trigantius, at Hanking more
Powder spent in one moneth, than for two years
would serve for continual War.

The Manufacture also, of making and dying
of Silk was invented and taught unto women
by the wife of their Emperour *Jans*. And it is
in honour to the *Chinois*, and worthy their repu-
tation; saith *Martinus*, that, that kind of Manu-
facture,

M. Mart.

Sin. Hist.

lib. 8. p.

353.

J. Nish.

Amb. Or.

par. 2. pag.

30.

N. Trig. in

Chi. Exp.

apud Sin.

lib. 1. p. 18.

M. Mart. sin. Hist. Lib. 1. p. 38 facture, as from the original spring, was, into *Asia* and *Europe* derived and brought from *China*.

I had almost forgotten their Potters mystery, the manner of their making of *Porcelain* dishes, cups, vases, and the like utensils; which the richest Cabinets of the greatest Princes not of *Europe* and *Asia* only, but throughout the whole World also, glory to enjoy; and for which the *Chinois* are most singularly famous. It is indeed, saith *Semedo*, the sole vessel in the Universe for neat and delightful cleanliness; and therefore the *Chinois* reject to be served in plate, there being scarcely to be found amongst them, no not so much as in the Emperours Palace, a vessel of silver of any considerable bigness, but generally all they use are *Porcelain*.

A. Sem. Rel. de la Cin. par. 1. cap. 4.

It hath been commonly reported, that they make their *Porcelain* of Egg-shells, or the shells of Sea-fish beaten to powder, which they cast up in an heap within the bowels of the Earth, and therein let it lie an hundred years at least, before the matter will be ripe for making of those utensils. Which many ages even to this present have vulgarly received for a truth, hath nevertheless by learned men been much suspected alwayes, and now, the same may be worthily laughed at.

J. Nieuh. l. Amb. Or. par. 1. pag. 117.

The *Porcelain* then of the best sort is made at a place called *Sinktesim* in the Province of *Kiangsi*, and in other Towns thereof likewise but not so good; the principal Magazine or Mart of it, and from whence it is dispersed throughout all *China*, is the Town of *Vrienien* within the same Province,

Province, being distant from *Sinklesimo* about forty leagues. It seems very strange, that in all the precincts of *Kiangsi* there cannot any earth be found proper to make the same, but they are enforced to fetch it from the Province of *Nanking*, not far from the City of *Hoeichen*, where neither can they make it, which seems no less strange, though there the material abounds. Some attribute the cause thereof to the quality of the water; others to the quality of the wood, or temperature of the fire. But whatsoever it be, certain it is, that the Earth, whereof they make their *Porcelain*, is taken out of the mountains of *Hoang*, that environ the said City of *Hoeichen*, where they form it into square lumps, of the weight of three *Cattens* [which make about four pounds of our weight, allowing sixteen ounces to the pound] and in value half a *Condren* [or fifteen pence sterling] which are transported to *Sinklesimo*, and those other places they make it at, by ordinary Mariners, who for avoiding all such deceits, as are commonly incident to the carriage and selling of Commodities and Merchandize, are obliged to take an Oath not to imbezil any, at least those, that are marked with the Emperours Arms. As to the nature of the Earth it is very meager or lean, but fine and shining like Sables, which they temper in water to reduce it into the fashion of those little square lumps. When likewise at any time the *Porcelain* breaks, they stamp and pound the broken pieces, and again make other utensils thereof, which nevertheless have nothing of the lustre, brightness and beauty of the former. They prepare the earth

and fashion it almost after the same manner, as the *Italians* do, for making of their dishes at *Faenza*, or, as the *Hollanders* for their white Pot-
 ters-work. The *Chinois* are extremely quick and agile in giving perfection to these vessels, and very expert in enriching them with glorious colours, diaphanous and transparent. They represent upon them all sorts of Animals, Flowers, and Plants, with an inimitable grace and propriety. They are so jealous also of this their Science, that one may sooner draw Oyl out of an Anvile, than the least secret of it from their mouths. Infomuch, that he passeth amongst them for one of the greatest Criminals, that reveals this Art to any, but his own children. They make use of *Indigo* or *Woad* (which groweth abundantly in the Southern Provinces of the Empire) when with blew they would paint their work. They are said likewise, to prepare their earth different ways ; and that some make vessels of it, as they receive the same, and as it comes first to hand ; and that some again quite contrary dry it, until it be as hard as a flint, then beat and pound it in mortars or mills, which done they searce it, and with water knead it like like dough, and thereof form their vessels, into what figure they please ; which for a long time they expose to the winds and Sun, before they bring them to the Fire. Now, when they are thoroughly dried they put them into * furnaces of timber well stopped, whereto for fifteen days together they keep continual fire, which expired, they also let them stand therein as many days more, to the end they may cool gently, and

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be less apt to break ; for experience hath taught them, that when they take them hot out of the fire, they break like glass. The fire must be made of very dry and light wood , otherwise the smoke blackens, and renders them cloudy, and dulls the nobleness of their gloss , which is not made or proceeds but from a strong , equal and proportionable heat. The thirty days being past, the Superintendent of this mystery comes to open the furnaces, and after having viewed those that are made ; takes by way of Tribute the fifth part for the Emperour , according to the Law established in the Country.

But whatsoever else in relation to their industry, we have remembred, or omitted their ingenuity in making of floating Islands , is not in silence to be buried. The structure of which is so graceful and natural , as that one would imagine them to be Islands indeed. These moving Machines are made of those reeds, which the *Portugals* call *Bamboes* , and which are bound together unto little joysts with cords, but so artificially and neatly, that no moisture can ever offend the inhabitants, who dwell in Cabbins built and raised upon the same. All which are made of planks, matts, and such other light materials, and their streets are so well ordred , that one would conceive them to be little Villages, and some are so great, that they contain two hundred families. Upon these they commodiously transport their Wares and Merchandizes, and sell them to those which live upon the banks of the River *Crocons*. And for removing of them, they use no Sails , but either by strength of arm tow them,

*J. Nieuh:
P. Amb. O. 4.
p. 1.
pag. 154.*

them, or let them drive with the water, to the place where they intend to traffique; where when arrived, they fix great stakes into the River, to which they fasten their Islands, during the time of their riding there,

Much might be said of their Architecture; for Palaces and Publique works especially, which are stupendious and prodigious rather, than magnificent and great. But being a particular discourse is more requisite for this, we shall forbear, and at present, from giving any other account thereof, desist.

That the Descendents of *Cham* were great Masters in the knowledg of Arts and Sciences, is not to be denied. For we read, That *Mosès* was learned in all the wisdom of the *Ægyptians*. *Act. 7. v. 22*. Which being spoken for his praise, and by way of *Emphasis*, argueth the learning of that People to be very great. Now, though much cannot be said in what particulars their wisdom did really consist; yet what manner of Learning the *Chinois* certainly had, as much at least as conduceth to our purpose, you have briefly heard; That their knowledg in Divine matters, of the true God especially, was taught them by *Noah*, *Martinus* hath positively assured us, there is no doubt to be made. And we may almost boldly say, that the circumstances are so many, and of such weight, for *Noah's* living both before and after the flood in *China*; that more, and more valid cannot be produced to make good, *si sacra excipias*, any assertion of whatever kind. But how great soever the consequence thereof is, to make our Essay probable; Argu-

ment.

ments of no less validity, together with the consent of Authors have made appear; that *China* was peopled ere *Nimrod* and his Troops undertook the work for building of the Tower of *Babel*, and before the *Confusion of Tongues* hapned. Wherefore having thereby, according to the Scripture fixed the PRIMITIVE Language in *China*, let us in the next place enquire, whether this Language may, by the *Commerce* and *Intercourse*, which the *Chinois* have had with other Nations, be altered; or by the *Conquests* they have undergone, forgotten utterly and extirpated.

BUT first it will not be impertinent, to let you know, the manner observed by their Ancestors of old, for the peopling and enlarging of their Dominions, whereby what ensueth will be more clearly be understood; and whereby they will be found not as the Off-springs of *Cham* and *Japhet*, through the greedy thirst of prey, cruel desire of revenge, and sacred ambition of rule, to have usually invaded their confining neighbours. But by just and peaceable plantations, to have settled themselves throughout the now *China*. For, as *Martinus* saith, It is not to be imagined, that in those times their Empire extended over all *China*, as now, for it scarcely comprehended as then, an indifferent part of the present Magnitude. For, as the first Planters hereof coming from the West, began to inhabit the Province of *Xenfi*, in that part which lieth most towards the West, so the heads of their several families by degrees sought out new seats from thence. For, after the Province of *Xenfi*,

*M. Mart.
Sin. Hist.
lib. 4. p.
134.*

the next *Hanan*, *Peking*, *Xantung* began to be inhabited. Which Provinces Imperial Dominion being thence forward established among the *Chinois*, were all governed by a single person. The form of the Government was just all the Provinces which lay alongst the great river of *Kiang* towards the North, acknowledging one Emperour, and to his Authority and rule of their own voluntary accord subjecting themselves.

But under *Yus*, who was the third in succession from *Fau*, and who brought the Empire to an hereditary Dominion; all those Countries also, that lie on the South of that River were surveyed, and Geographical descriptions made of them. The people of them nevertheless were as yet but few, and submitted not to the settled Monarchy of *China*. But afterwards when the Emperours had oftentimes many sons, excepting him that was Heir apparent, and to succeed; the rest were either created Royallets of some particular Territory, or else, by now and then leading forth of Colonies, sought out new habitations, and planted those Southern parts. After this manner then setting up new Kingdoms, the people being delighted with the vertue of their Princes, their inventing, instituting, and encouraging humane Arts, Husbandry especially, and others of the like kind, readily obeyed. Thus by degrees all *China*, farr and wide, in every part, as now, became to be inhabited; and as it was out of one body and one Off-spring peopled, so at length it grew into one body and form of Empire.

Having throughly settled themselves at home.
their

their numbers multiplying, they began to look abroad, and after their usual custome by sending forth of Colonies planted the Peninsula of *Corea*, with the Island of *Japan*, which glories of her descent from them; so *Java*, *Ceilan*, or, as *Martinius* observes, *Sinlan* rather, because first peopled by the *Chinois*. As also the Island of *St. Laurence*, of which there can be no more assured testimony, than that it is still possessed by the *Chinois*, especially in the road of *St. Clara*; where the Inhabitants are white people, and at this very day speak the *Chinique* Tongue; as to the Sea-men putting in to that harbour is well known. And not only these, but likewise most of the Oriental Islands are of their Plantation. For, having Shipping, and the use of the Compass, whither might they not transport themselves?

*M. Martinius
Sin. hist.
lib. 6. pag.
236.*

In the Continent likewise, that *Siam*, *Camboya*, and the adjacent Regions drew their original from the *Chinois* is evident. From whence it proceeds that they use the *Chinique* Letters, yea, and express the denominations of numbers, not by Figures but Characters, as the *Chinois* do.

And I could almost be apt no longer to admire at the stately Structures of *Mexico*; or how *Cusco* came to be such a regular City; nor wonder at the ingenuity, magnificence and government of those people, seeing *Martinius* is disposed to conceive, that from *China* they had their beginning also. I could be of opinion, saith he, that beyond *Corea* having with their Ships penetrated the Straits of *Anian* likewise, the *Chinois* frequented *America*, that part especially which

*Id. lib. 8.
pag. 358.*

lieth towards the West. And that, that people happily had their original from them. For their complexion, the manner of wearing their hair, and the Air of their faces, maketh it very probable to me, of certainty nevertheless I can say nothing thereof.

But G. *Hondius* in his original of the *Americans* is confident of it, and by many rational arguments very probably proves the same. For, as he saith, it must of necessity be, that such well ordered manner of living, Arts, Buildings, Policy, Writing, Books, great industry and inclination to all kind of learning, as amongst those of *Peru* and *Mexico* may be observed was derived from a more polite people than those, by whom the rest of *America* was planted. Which polite people are asserted by him to be the *Chinois*. Now, in regard my discourse tends to another end, I shall unto what *Hondius* hath learnedly pleaded for them, in relation to those of *Mexico*, add only, that their publique minds, manner of Oratory, with their grave, succinct, and wise sayings, do in great likelihood confirm them to be originally extracted from *China*. The Architecture of the *Mexicans*, as also of the *Peruvians*, is by him much insisted upon; because for the stupendousness and vast dimensions of the stones it equally corresponds with the works of *China*, whereunto I shall likewise say, that whereas the ornaments of the Temple at *Mexico*, than which a more stately was scarcely ever seen, consisted chiefly of Dragons and Serpents, variously and with much ingenuity composed; it is manifest, that the Pagods and Regal Palaces in *China*, are

all

all with the same sort of enrichments, and in the same order generally adorned; the Dragon being the Standard Royal of the *Chinique* Empire. That such like ornaments in buildings were used by other people, either in the East or elsewhere, I have not read in any Author, which hath oftentimes made me very solicitous from whence the *Mexicans* should have them, they being graceful, great and noble, but I could never find it out, until the late histories of the *Chinois* came to my perusal, which have clearly satisfied me, that the manner of them is peculiarly proper to *China*, was brought from thence, and in memory and for the honour of that Monarchy continued by the *Mexicans*.

As for *Peru*, whereas *Hondius* will have it to be peopled by the *Chinois*, transported thither under the conduct of *Mango* the first of the *Inzas* about four hundred years since, I conceive, they had discovered it, and therein settled themselves divers Ages before. For, although *Mango* with his followers might at that time to avoid the fury of a prevailing Enemy forsake his native Countrey, and landing in *Peru*, erect that Empire; nevertheless considering, that the *Spaniards* at their entrance, found the massive monuments here, to bear such a decayed *Aspect*, as that they demonstrated a far higher Antiquity, than the late assigned; and that it was ever customary with the *Chinois*, to send forth the surplusage of their numbers to shift for themselves, and seek out new habitations; such castlings might in their waudring throughout the South Sea (most of the Oriental Islands being formerly inhabited by

by their Off-spring) fall with the coast of *Pernu* and finding it rich and delightful , possess themselves thereof, and settle there. until *Mango* with his company arrived, & united them all under his own Sovereignty, as *Hondius* hath delivered. The rather, in regard that after their native Country was cleared of that prevailing Enemy , which most Writers, though erroneously call the *Cathayans*, of whom, ere long , the *Chinois* voluntarily freed all the Islands, and all their forein Plantations from obedience to them, and rested contented with those bounds, which God and Nature had primitively bestowed on them. And herein their contempt of vain glory is very observable, for how powerful soever they are , were, or might have been, if thirst of Dominion had provoked

N. Trig. de them, I never yet heard any of them all boast of
Christ. Exp. the extent or greatness of their Empire, saith *Tri-*
apud Sin. *gantius*. And this now brings us to their War.

M. Mart.

Sin. hist.

lib. 1. p. 25.

The first War ever read of in the World was made in *China*, happening in the Province of *Pe king*, where, on the mountain *Fan*, near the City now called *Yenking*, their Emperour *Xinnungu* the Successor of *Fohius*, was, they say, slain about the year before the birth of CHRIST two thousand, six hundred, ninety seven; which according to the Vulgar computation makes it before the flood about four hundred years. It was civil, and of this kind I find many, and more bloody contests to have been amongst them; but managed with such Heroick valour, and strategemical policy, as far surmounts all *Macedonian*, *Punique*, or any other known conduct in the World. These Wars proceeded principally from

the aspiring minds of the Royalets in the Southern Plantations, who were oftentimes many in one and the same Province, and ruled absolutely under the Sovereign, as so many petty Kings; though they paid Homage and Fealty to him, much according to the same manner, as Dukes and Earls do, for the estates they hold of the Emperours and Kings in Europe.

But after they were by little & little encreased in power, *sumptis in affines armis* taking up arms against their own kinred and affinity, they troubled the whole Empire; out of Ambition chiefly to reduce the Province in which they governed, and were at first settled, under the immediate command of themselves, and their own issue without dependance upon a superiour. And sometimes moreover attempting to usurp upon the Monarchy it self; when either they found their Sovereign was but weak in Council, or had dis-obliged his people; till in the end they were all brought under absolute subjection to the Monarch, and their Countries annexed to the Imperial Crown, as they are at this day.

But such civil disputes, you will happily say, could cause no change of Language, no more than the like contests did between *Judah* and *Israel*, being they were intestine, and made amongst the Natives themselves of one Linage, and the same speech. For, it is not to be found that ever foreign forces, were by any the most ambitious of all Royalets called in, or when worsted invited to assist them with their Aides. And thus the *Irish* Tongue notwithstanding the Domestique wars, that almost perpetually succeeded

*M. Mart.
Sin. hist.
lib. 6. pag.
243.*

ceeded between the several Kings of that Island, in the times of old, and notwithstanding *Danes*, *Norwegians*, and *Scots* were frequently waged by them to oppose the prevailing party, remained uncorrupted, and so continueth at this present time. Now, though these examples, and several others of the like kind, may dictate to our reason, hat by such wars, as these, their speech could not be altered; nevertheless I must say, that you will find, what through their long continuance, sometimes without intermission for three hundred years together, what through the living of the people without restraint in the mean while, and becoming by Degrees thereby as rude and barbarous, as the Regions they inhabited were rough and mountainous, these civil discords in *China*, did produce some difference in the Language of these Provinces, where the greatest fury of the war fell. But what this difference is, and in what Provinces it doth differ, and in which without change or alteration it remains pure and perfect, we shall in its proper place, not forget, particularly to remember.

Heyl. Cosm.
Pag. 886.

Heylin affirmeth, that it is not lawful for the King of *China* to make any war but meerly Defensive; and so, saith he, they enjoy a perpetual peace. For, in regard war is equally destructive to the victors and vanquished, Princes, People, Treasure being alwayes consumed thereby; the *Chinois* are of opinion, That nothing is more unworthy their Emperour, than to enter into armes unconstrained; nothing more inglorious, than to seek for glory in the slaughter of his subjects; nor more inhumane, than men by men

to be cut in pieces. And hence without doubt it is, *Trigantius* tells us, that although he searched diligently into their Annals, from four thousand years unto his time to inform himself what foreign conquests had been made by them, yet he could never find mention made of any: and that though oftentimes also, he seriously discoursed with divers of their *Literati* about them, they all resolved him, that they never made, nor ever had been inclined to make any such. And therefore we are not to wonder, that we hear so little of their invasions; For, the wars excepted, which *Martinus* by a more full and free liberty of study, hath of late found out to have been undertaken by their Emperours *Chingus* and *Hiarounus* their History, as to such expeditions, appears to be very silent.

*N. Trig. de
Christ. Exp.
apud Sin.
lib. 1. p. 59.*

Chingus surnamed *Xius* was the first that by general consent was declared supreme Monarch of all *China*; and the first Emperour of the Family of *Cina*; from whence *Martinus* conceives the name *China* originally proceeded. This Prince having compelled several *Royalets* of the southern Provinces to submit wholly to his obedience, and thereby wonderfully enlarged the *Chinique* Empire; extended his arms into remote parts, and both by sea and land over-ran all *India*, as far as *Bengala*, *Scori*, and *Camboya*. At which time being about two hundred and forty years before CHRIST the name and name of the *Chinois* first became known unto foreign Nations, to their adjoining neighbours the *Indians* especially; among whom it afterwards stuck, and from them the *Portugals* at their

their achievements in *India* gained intelligence of *China*. He made war upon the *Tartars* like wise, and by his victories in a short time enforced them to abandon their habitations, and fly into the more remote Regions of the North for safety.

Id. pag. 238

A. Kirch.

Ch. Ill. par. 5. pag. 217. And this *Chingus* it was, that to secure his Empire from the eruptions of that people; erected that stupendious and wonderful work of the wall touched on before. This wall beginning at the sea-coast in *Leotung*, extendeth through *China* unto *Lyncao* a City of *Xensi*, scited on the banks of the river *Groceus*; and except where opposed by the horrid and inaccessible mountains encloseth not one, but four entire Provinces, or Kingdoms rather, within its circuit. The whole length of it, the windings according to the different scituation of the places considered for on this side of *China* in regard of the mountains level ground appears very rarely, is three hundred German Leagues, or twelve hundred English miles (accounting as *Martinus* doth fifteen German Leagues to a degree) being fortified with Castles and Towers in convenient places, with Ports near them to issue forth a necessity requires. The heighth of it is thirty Cubits, the bredth twelve and sometimes fifteen (the *Chinique* cubit being less than our foot by one only eighth part of an inch) having a Parapet on each side, for the greater security of those that pass thereon. In the building thereof three of ten of the people throughout the whole Empire were continually employed in course for five years together, and whosoever made an

part of it, that a wedg of iron might be thrust into the joynts of the stones, was for his negligence immediately put to death. The foundation of that end of it, which runs into the Sea at *Leotung* was made by sinking of Ships two furlongs deep into the waves, loaden not with stone, but massive iron, as it was digged out of the Mine. It is built of great squared Asteler on the outside, the Core being filled up with flints; was erected in the two hundred and fifteenth year before the birth of CHRIST; and at this very day contemning all injuries of Time, remains in a manner without any fissure or settling. For the defence of it the Emperours of *China* do almost alwayes keep ten hundred thousand men in continual pay. Thus *Martinius* in his *Atlas* of *China*, as I find him truly cited by *Kircherus*.

The other *Hiavonur*, the sixth Emperour of the Family of *Hana*, is no less famous for his Love to learning, and learned men, than for his Magnanimity and valour; and being of a great and excelsse mind, as if the fame of *Alexander* of *Macedon* had arrived at his Court, designed to bring the whole World under his subjection. But fearing lest some of the Royales might, during the absence of himself and forces, attempt to raise new stirs, as since his family began to reign they had; he devised several Laws to restrain them. Ordaining, that for the future the Lands granted them in right of favour by the former Imperial Decrees, should at their deaths be equally divided, as in *Gavel-kind*, amongst their children lawfully begotten; whereby in time they became reduced to such penury, as utterly disabled them, either

*M. Mart.
Sin. hist.
lib. 8. p. 345*

either to maintain the dignity of their Ancestors or practise against their Sovereigns, as antiently they had done. He ordained also, that upon the Decease of any of them without lawful Issue, their lands should escheat unto the Crown from whence they had originally been alienated.

Having then by these and the like constitutions provided for the safety of his Empire at home, he resolved upon Wars abroad, and by his Lieutenants subdued many Kingdoms of *India*, to the *Chinique* Empire, in that part especially which lyeth towards the South from *Gange* inclusive to the Kingdom of *Bengala*. But taking afterwards the field in his own person, he brought under his Dominion *Pegu*, the Kingdom of the *Laios*, with *Camboya*, *Cochin-China*, and many other Countries and Islands. And to vindicate himself and Subjects upon the *Tartars* that were their antient and natural Enemies, and ever ready upon all advantages to infest their borders, as the *Scots* sometimes did ours in hope of spoile; invaded their Countries with three mighty Armies conducted by his Generals; and having put them almost all to the sword, and made about the year before CHRIST one hundred and twenty an absolute Conquest of them even to the North-sea, divided *Cathaya* amongst his Captains and souldiers in recompence of their valour.

But these by little and little in long tract of time forgetting the manners and customs of *China*, by perpetual commerce and conversation with the *Tartars* degenerated, and took up the customes; so that in the end, though neverthele

after

After many Centuries of years, they began to invade their native Countrey. For about the year of our Redemption twelve hundred and six, till when (such ordinary commotions excepted as usually attend great Monarchies) the *Chinois* had lived in continual peace and tranquillity these *Cathaians* conquered *China*. But how? they spent almost, saith *Heylin*, as much time in the conquest thereof, as they did in the possession of it. For after they had reigned therein ninety years only (seventy saith *Martinus*) they were totally expelled again, and were no losers thereby. For, instead of compelling the *Chinois* whilst they had them under obedience to submit to their Laws and Customs, they themselves submitted to the Rites and Manners of those, whom they had for that time subjected; applying diligently themselves to understand and learn, the Language, Conditions, Arts, and Manufactures of the *Chinois*, which at their expulsion they carried into *Cathay* with them, as the *Romans* did the *Greek* tongue into *Italy*, after the Conquest of *Greece*; and as by their victories in *Asia* (the difference alwaies between civility and riot considered) they brought to some Effiminacy, Luxury, Prodigality, which were in use chiefly in that Countrey.

This was the most severe misfortune, that ever till that time befel the *Chinois*, after the description of so many hundreds of Ages to an undisturbed felicity, considering nevertheless that the *Cathayans* had a desire by their industrious discovery of them, to maintain the Arts and Sciences of their Progenitors, it could not produce

duce any great alteration in the manners of the *Chinois*, much less in their MOTHER Tongue.

Here again we may observe; that as the *Israelites* from their first coming into the land of *Canaan*, lived in the height of all prosperity saving some civil contentions hapning between those of *Judah* and her fellow Tribes, never knew what the fury of a Conquerour meant, till after they had overwhelmed themselves in Idolatry: So the *Chinois* from their first beginning to be a people, having lived in all worldly happiness, the like intestine broiles between their families excepted, never understood what the rage of a forein victor imported, till they also had drowned themselves in the worship of Idols. Both famous Examples, that innovations in Religion are alwaies attended with dreadful judgments.

*M. Mart.
Bell. Tart.
pag. 1. fol.*

But let us not omit the accompt, which *Martinus* gives concerning this Invasion. In this tract of time the Western *Tartars* forgetting their antient vigour of mind, and warlike spirits, which the pleasures and delights of *China* had mollified, being also weakned by so long peace, became of a sweeter temper, and received a deep tincture of the Nature and disposition of the Natives of that Countrey. But though we find him thus rendred into *English*, hearken to him nevertheless in his own words. *Interca Sinici deliciis fracti, Sinicos induerunt mores, & paulatim fortitudinem Tartaricam dediscetes, nimia debilitati pace, Sine evaserunt;* So that you see the *Tartars* became *Chinois*, not the *Chinois*, *Tartars*

whereb

Primitive Language.

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whereby it is most manifest, that neither their Language nor Customs could be prejudiced by this Conquest.

Now you cannot but take notice, that *Martinus* calls those People the Western *Tartars*, which our Writers. and divers others call *Cathayans*; and though they have extremely erred thereby; yet nevertheless rather, than on the suddain I should seem to contradict so general an opinion, I have thus far followed them therein; For *Cathay* is no other Countrey, than the six Northern Provinces of *China*, as *Mangin* the nine Southern; which were so named by these *Tartars*, upon this invasion of *Theirs*; and which *Paulus Venetus* being personally present in this War accordingly so calleth. And no wonder saith *Martinus*, for by the *Tartars* and *Moors* that use to bring tribute every three years to the *Chinique* Emperour, they are called *Mangin* and *Cathay* at this day.

*M. Mart.
Atl. Sin.
pag. 28.*

Add hereunto that *Jacobus Golius* in his treatise of *Cathay* tells us, the *Cathayans* and *Chinois* are all one people, and their customs & Language have been one and the same throughout all ages.

*J. Gol.
Additam.
de Regno
Cath. pag.
1. in fol.*

Heylin telleth us, that not long after they had freed themselves from this Enemy, *Tamerlane* with an army of *Tartars* entred *China*, and having won a battle, and taken the King prisoner, upon some acknowledgment of Tribute released him, and quitted the Countrey again, as on the like success *Alexander the Great* did the Kingdom of *Perus*. But *Martinus* positively maintaineth, that *Tamerlane* never invaded, nor ever was in *China*, much less conquered or brought

*Id. Bel.
Tart. pag. 16.*

it under tribute, *ut perperam quidam scripserunt*, as some, saith he, have falsly written; for he flourished about the year one thousand four hundred and six; at which time *Taichangus* Emperour of *China*, and the second of the *Taimingian* race (the *Tartars* being before beaten out of his Kingdom) governed peaceably all the Provinces included within the compass of that vast Wall formerly mentioned.

*A. Sem.
Rel. de la
Cin. par. 1.
cap. 22.*

Until the time the *Chinois* were in such manner subdued by the *Tartars*, divers of the *Royalets* had enjoyed their Principalities, but their victorious Emperour *Humvè* having wholly expelled the enemy, totally suppressed them likewise; and about four hundred years since united all *China*, as now it is, to the absolute obedience of one sole Monarch; and not only re-established in the territories of those *Royalets* the antient manner of the *Chinique* Policy; but also adding thereunto many new Laws, brought thereby the whole Empire into that form of government, wherein it standeth at this present.

*J. Nieuh.
l' Amb. Or.
par. 2. pag.
115.*

By this union the *Chinois* enjoyed the like *Halcyon* dayes, yea generally, far more the *Royalets* being extirpated, than their Fore-fathers had done, for many generations together; until the people after an incursion of the *Tartars* of *Ninche* about the year one thousand six hundred thirty six falling into rebellion, and not many years afterwards taking *Peking*, where their Emperour *Zunchinius*, having first with his own hand killed his wife and daughter, in despair hanged himself in a garden of his Palace; *Usanguenius*

his

his surviving General called in the *Nienchean Tartars* to his assistance; who shortly after setting up for themselves, crowned Emperour of *China*, *Xunchius* a child of about six years of Age, the son of *Zungteus* King of *Ninche*; which *Zungteus* from his infancy had secretly and unknown been brought up in *China*; where together with their weakneses, he had learned the manners, sciences, doctrine, Letters and Language of the inhabitants; wherefore he much loved, and was no less beloved again by all the *Chinois*. Whose miseries endured in this War, from their own Countrymen the Rebels especially, as in all places it evermore happens where Rebellion once gets the upperhand, are almost inexpressible.

But how calamitous soever their condition was, manifest it is, that they received no prejudice in their MOTHER Tongue or Learning of old. For the *Tartars* upon subjecting and settling the *China* Empire under their own dominion, neither altered the Policy, nor ancient form of government; but permitted their *Literati* to govern the Towns and Provinces as before, and left unto them the promotions, and examinations of their Characters, as formerly they were accustomed to enjoy. At which examinations, as the Doctors of the Chaire in the Universities with us, with much more diligence and rigour nevertheless, and indeed with great severity; they appose and make trial what Proficients those that stand Candidates for preferment are become in their Literature and Characters of their Language, in the study of which

A. Sem.
Rel. de la
Cin. pag. 1.
c. 8.

by their books written, not only their Learning, but also the Elegancy of their Speech consisteth. So that, if in making their compositions upon such Theams as the Examinator gives them, they write not the Character most exactly true, (being not so phantastical as the Europeans, to be weary of their old words, but using all possible means to preserve them in their antient purity) they are dismissed without taking their degrees, how excellent soever otherwise their compositions be; with liberty nevertheless to return again for their promotion at the next examinations, which are commonly held at every three years end.

J. Nieuh.
i. Amb. Or.
pag. 2.
pag. 123.

But of the ratification of these proceedings, and likewise of their antient manner of government by the Tartars, Nieuhoff in his own words shall more fully satisfy you. *Il ne changent ni la politique Chinoise, ni la ancienne forme du gouvernement; mais permirent aux Philosophes de l'Empire de gouverner les Villes, & les Provinces comme auparavant, et laisserent les promotions et examens des lettres à l'accoutumée.* The same is by Martinus confirmed, saying, they changed nothing in their politique government; nay, they permitted the usual customs of the Philosophers of China, to govern the Towns and Provinces; they left also the same examens as were used for the approbation of learned men.

M. Mart.
Bell. Tart.
pag. 15.

His own words being. *Stylum Politices Sinicae modumque gubernationis omnino non mutarunt; imo Sinicis Philosophis, ut antea, regendas Urbes ac Provincias concesserunt; examina Literatorum, ut antea, reliquerunt.* And so far, it seems, the

Chinois

Chinois are from having their antient constitutions altered by this Conquest, that he telleth us likewise, they have already induced the *Tartars* to forsake some of their barbarous customs, which for many ages together they had used.

Id. pag. 3.

NOW therefore as their *Conquests* will not, to the Commerce and Intercourse, which they have had with Nations of a different speech, and which is the main part of *Heylins* objection, cannot, give change unto their Language, much less branch it into several languages, or *Dialects* of the same one Language. For by their Fundamental Laws, the *Chinois* are neither permitted to go into the Countries of strangers, nor admit any strangers into their own. *Inter ceteras leges, ista caput obtineat, quâ omnis exterorum in China aditus intercluditur*; Among their other laws, the chiefest, saith *Kircherus*, is that, by which all access of strangers is prohibited into *China*. And such strict care is taken for the execution of this law, that it is almost impossible for any stranger to remain concealed amongst them, because his very speech, if nothing else, will betray him to be a foreigner; and when detected, he is immediately apprehended, put to torments, and if he escape with life, never suffered to return out of the Countrey again.

A. Kir. Ch.

Ill. par. 2.

p. 116.

Over the door of every house, saith the same *Kircherus*, is affixed a Table, or Escutcheon, wherein the number of men living therein, together with their condition is set down; to the end that the *Lau-ye* (the *Portugals* stile them *Mandarines*, we may call them Prefects or their

Id. par. 4.

pag. 1. 2.

169.

Magistrates) to whose office the knowledge thereof belongs, may, by a memorable politique way, understand how many men every City containeth, aswell for avoiding seditions, as collecting of Tributes. Therefore, it ought not to seem a wonder to any, as the same Author observeth, if that strangers by what means soever at length getting into *China*, are immediately detected, their hosts being under grievous punishments obliged to discover them.

And though the Jesuites have of late times obtained permission to reside therein, whensoever nevertheless their supreme Moderator intends to send any Novice thither, he is in the Island of *Macao* first diligently instructed, both to speak and write the *Chinique* Language, least being discovered for want thereof, he should before arriving at their Residency, be imprisoned, and the Society thereby put to infinite trouble and expence to procure his liberty, as oftentimes even since toleration granted them they have been. By which toleration they have so far prevailed upon the Natives, that were it not for Poligamy, that vast Empire might long ere this time have been converted to Christianity.

Id. par. 2.
pag. 117.

Heyl. Cosm.
pag. 866.

A. Sem. Re.
de la Cin.
par. 1. c. 29.

Nor is it only thus criminal, for strangers to come into *China*; but also, saith *Heylin*, for any *Chinois* to go out of the same, all politique means being endeavoured by them to prevent innovation in their manners, by which the old being neglected, and laid aside, their antient way of government might be disturbed, and the safety of their state endangered. And we read that

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this in part at least the *Hebrews* were commanded to observe, for the same reason also. For whensoever any Nation or People, by introducing new, alter their antient customs, the destruction of that People or Nation not far off approacheth. Thus the Commonwealth of *Rome* by taking up prodigality and voluptuousness, instead of her antient temperance and sobriety, lost her liberty. And thus the *Chinois* themselves, as you shall shortly hear, became subject to the *Tartars*.

Howbeit it seemeth, that the extreme jealousy of their customs is not the sole cause of these restraints, but least by permitting liberty of Intercourse the wealth and weakness of their Empire should be discovered; for though their conquests and civil broiles renders them *effere stata gente bellicosa, e di valore*, (to use *Semedo's* words) to have been antiently a valiant and warlike Nation; now nevertheless, by their surfeiting on continual peace, and long enjoyment of all variety of pleasures, no people under heaven the like, they are become generally effeminate; and in regard no preferment is to be hoped for, but by becoming excellent in their learning, they all unanimously, as it were, apply themselves to the study thereof. So that the soldiery are no otherwise accompted of with them, than the basest sort of people are with us.

But in regard whatever is prohibited, is commonly most desired; strangers, their Laws notwithstanding, found out a way to creep in amongst them. For considering that upon an Embassy made by the *Tartars* about the year forty

*Id. part. i.
cap. 20,*

*M. Mart.
Sin. Hist.
lib. 2. p.
65.*

*J. Nieuh.
l' Amb. Or.
par. 2. p. 8.*

*M. Mart.
Sin. Hist.
in Epist.
ad Lect.*

forty eight before CHRIST, in tender of their perpetual submission to the *Chinique* Empire, Embassadors might be received; several people under the pretence of the like addressees have oftentimes since gained admittance into the Countrey, and made some trading therein, privately nevertheless, and not otherwise, as *Martinus* informs us. For whereas *China*, saith he, is so shut up against strangers, that no access is easily allowed to any, saving Embassadors; *Turks*, *Laios*, *Samarchandians*, and those of *Tibeth* by land, and the *Siamites* with *Camboyans* by sea, come into *China*; where, under colour of Embassy, they negotiate private commerce. Observe herewith what *Nieuhoff* relateth; No man can enter *China* except Embassadors, unless with resolution to end his dayes therein, so strong is the opinion of this people, who for many Ages have been perswaded, that they shall be betrayed and sold to some forein Prince. They cannot traffique with their neighbours without licence from their Emperours; and if they be necessitated to send Embassadors into other Kingdoms, they hardly find any that will undertake the charge; and whosoever accepts the same, is no more or less lamented or bewailed by his Relations, than if he were going to his grave. So hateful is the knowledg of strange countries and conversation with strangers to them. Either they know not forein Nations, or contemn them, Saith *Martinus*.

But the *Chinois* considering, that these Embassies are but feigned, and that to espy and corrupt them rather, than for any submission

for amities sake such addressees are made, give them reception accordingly (as from *Martinus*, *Semedo*, *Trigautius*, and several missives of their Society we have collected) after this manner. So soon as the Embassador either by land enters upon their confines, or from sea puts in to any of their ports, a guard is set immediatly upon him, by which (some few being allowed for his splendour and ostentation sake to accompany him) he is brought unto the next *Mandarine*; who, the place from whence he came known, assigns him to the Pallace for him, and his Retinue to reside in, placing good guards upon them, least any should enter or come forth without his licence, all manner of necessities, as well for provisions as carriages, how long soever they stay within the Countrey, being provided for them at the publique charge. The *Mandarine* makes a memorial also of their goods, which with incredible expedition by a Currier (for at very ten furlongs *Chinois*, which make somewhat less than three of our *English* miles, they continually place one) is sent to the Emperour at his Court, with the name of the Embassadour, from what Countrey and Prince he comes, what number of followers attends him, and what presents and other things he brings; signifying likewise the great desire that the Embassadour hath to make his address unto the Imperial Court. If by the precise day, according to the imitation in their laws, no answer appeareth from the Emperour, then the Embassadour is presently sent away again *re infecta*. But if the Emperour granteth his access, then the *Mandarine*

rine takes great care, that not any of them be suffered to pass into the inner parts of the Empire, but directly to the place where the Emperour resideth; and therefore sends him and his Attendants unto the next *Mandarine*, under guards nevertheless like Captives, though time out of mind they have been their Friends and Allies, not permitting them to see any thing much less converse with any man throughout their whole journey; and at nights, like brute beasts in stables, they are, under I know not how many locks and keys, shut up in the Palaces appointed for them to lodg in. And thus they are conducted from *Mandarine* to *Mandarine* after the same manner (as we pass beggars in *England* from one Constable to another) until they arrive where the Emperour resides. Where commonly after some short attendance, the Embassadour is led, not before the Emperour, for he neither seeth, nor speaketh with him; but to the Council of *Rites*: who by the Royal order treat with him, and receiving his Presents give him his dispatch; and of the rest of his Merchandize which he brought, if the Emperour desireth any thing, he sendeth to see and buy it. At his departure the Embassadour is rewarded with much more in value by far than he presented. This done, and returning to his Palace, power is given him to vend the remainders of his goods, which either himself or those with him, brought with them to the Court; or left behind at the place where the rest of their company, or Caravan rather, as may be said, were kept at their first coming to the Countrey. For,

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in regard they come but rarely, their numbers are usually very great; but these are not permitted to enter within the Empire, but for their abode have some Villages assigned them without the Wall; where having sold their own wares, they may buy others likewise, so that they do it in presence of their guards. And when at length they have made sale of their commodities, and ended their whole Trade, the Embassadour and his company being conveyed to them, in the like manner as they went from them at first, they all return very richly laden to their own Countries again, though by their Commerce not any thing the wiser for intelligence, nor the *Chinois* one *Jota* the worse either in their form of Government or Language.

But it may be now demanded, what needeth all this Policy, this circumspection, or why such peremptory Laws against the admission of strangers? When Nature her self seemeth to have so provided for them, as if she had decreed they should never have been so much as known, or discovered to the rest of the World, or seen by them rather, much less molested with invasions, or corrupted with the access of foreigners.

For, from *Trigantius*, *Kircherus* telleth us, That nature least any entrance should be permitted into any to come within *China*, hath, to the North, and North-west (besides the Wall of three hundred *German* Leagues) enclosed it with a vast and endless desert of sand; on the East and South so munitied it with the most dangerous and yet unknown currents of the East and South Ocean, with obscure rocks and unfaithful

A. Kirch.
Ch. II. par.
4. p. 164.

unfaithful harbours, as that without manifest shipwrack, what through the violence and cruelty of the winds, what through the most impetuous ebbings and flowings of the sea, the shores are scarcely approachable. And least from the West any should obtain entrance, behold Nature hath obstructed the passes and avenues that way into it, with an unapproachable, inaccessible, and to this day impenetrable enclosure of mountain harbouring so many, & such cruelly wild Beasts and deadly stinging Serpents, as that, with certain body as it were of garrison souldier she hath so armed it, as from this part no mortal man can ever hope for passage.

But through all these obstructions of Nature and Policy; both Policy and Nature have contributed the means, whereby not in learned Greece or pleasant Italy, but in the remote and hitherto unknown China, are now at last found out, the true *Indigenes*, that ever since the flood of Noah, being born and bred within their own Countrey, never permitted or admitted conversation with foreign people. But living contentedly at home, in all abundant prosperity, under their own vines, and under their own fig-tree, their swords being turned into ploughshares and their spears into pruning hooks, have continued at least four thousand years without commixture or commerce with other Nations.

Heyl. Cosm.
pag. 858.

From their demeanor towards strangers Heyl calls them an unsociable people; but whether they were unsociable thereby or not, certain it is that their peace and safety consisted therein. *Quamdiu ignoti ceteris vixere mortalibus, tam a*

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fuere felices; as long as they lived unknown to the rest of mankind, so long they lived happy, *saith Vossius*. For by once only infringing these Laws, and granting liberty of Trade to the *Tartars* of *Ninche*, though but in *Leotung* a Province in the very utmost North-East corner of their Empire, that war by degrees, and that rebellion took rise, which by afterwards calling in those *Tartars*, as was said, is likely to prove their fatal and final ruin. So dangerous and destructive it is, to alter the antient and fundamental constitutions of a Kingdom.

Thus hath been fully manifested, that *Commerce* and *Conquest*, the two principal Agents in all sublunary mutations, have had no influence to extirpate, alter, or change either the Laws, Customs, or Language of *China*. Neither hath *Time* it self, which challengeth so great a *Prerogative* in the vicissitude of things, had, through the revolution of all *Ages*, since the general *Deluge*, power sufficient to supplant them. But least this may seem to be suspected, *Martinus* forgets not positively to affirm, That the same customs both at home and abroad; the same Letters; and the same fashion of habit, as of old, they all use throughout their universal Empire, now far soever it extends even at this day, Hear *M. Mart.* in his own words, *Omnes enim domi forisque Sin. Hist. lib. 1. p. 35.*
moribus, omnes iisdem literis, & eodem corporis cultu in universo, quâ patet, imperio etiam hodie utuntur. Unde conjectari potest, quanta sit animorum in iis conjunctio, qui adeo nulla in re sunt inter se diversi; Whereby may be conjectured, saith he, how great a conjunction of minds there is amongst them,

them, that not so much as in any one thing they differ among themselves.

THE objection made by Doctor *Heylin* being now thus fully answered, our subject requires, to give you some accompt of the Language and Letters of the *Chinois*; which (even that little, that hitherto is arrived at our knowledge) in regard of their great Antiquity, & unalterable usage will be found sufficiently enough, to make our Essay probable at least. And about this I shall no longer detain you, than that I may therewith bring my discourse conveniently to a period. Not that language I mean of the Southern and other Colonies, which by nursing up the people in barbarity, through the ambitious negligence of the *Royalets*, is differently pronounced, and from whence it comes to be said, that many Provinces in *China* have a different speech. But their true MOTHER and NATURAL Tongue, which from all Ages hath been used by them in their first plantations, and antient Demeasns of the Crown, and which by their Characters originally composed to the same, is spoken genuinely perfect unto this day. *Trigautius* and *Semedo* call it *Quonhoa*, or the language of the *Mandarines* in regard of the Elegancy, and commodiousness thereof; *Martinus* the language of the *Literati*, not so much because the pronunciation of it is learned by the Natives from their Cradles, as is by some conceived; but for that it is spoken purely and elegantly over all *China* by their learned men, according to their written Characters.

Now considering, it appears from Bishop

Walton,

Walton, that nothing is more exposed to mutation than Languages, which are in perpetual floting, as all the commonly known languages of the East cleerly demonstrate; and that the life of language dependeth upon Letters and Inscriptions: for not any thing can more assure us of the alteration and change of the *Hetrurian* and *Latine* Tongues, and that they differ at this day, from what they were in times of old, then their antient Epigraphs, as is thus delivered by him, *Quantum Hetrusca & Latina hodierna ab antiqua recesserunt, ex inscriptionibus & tabulis Eugubinis Hetruscis literis antiquis exaratis, & ex columnis rostratis, quas nemo adhuc explicavit, cuius constat.* Therefore in regard written records are such certain evidence, it is my intention in this scrutiny to appeal for the uncorruptedness of the language of *China* to their Characters, which have remained in writing on record, throughout all times since their beginning to be a people; and not oblige you to rely wholly upon their speech, whatever nevertheless hath or shall be said, to make good, that it continues the same at his day, as primitively it was.

And since we are to carry on our Essay in an Historical manner only, we think it improper to launch forth into any other kind of proofes whatsoever, though (by the way) you are to understand, that whatever arguments of worth are produced by any Authors for any language to prove the Primativeness thereof, may probably much more agree to this; of which we shall have occasion to say somewhat more hereafter. And if we should say, that the learned Author

Bish. Walt.
Intr. ad lin.
Orient. pag.
12.

Id. pag. 13.

of the Philosophical Language lately published hath founded his *Notions* chiefly on the *Principles* of *This*, we should not happily say amiss; though for the form of his Character, he hath followed rather the *Gothique* or *Runique* of old.

Ainsworth
Gen. 1.

THAT the World and Letters are eternal, *Pliny* is of opinion. Now, if thereby he meant, that Letters are as antient as the World, his meaning, perhaps, might not be far from Truth. But, that Language or speech, was, before the World had form; the Scripture warrants. For; we read; *Dixit, & factum est*, not *factum est & dixit*: God said before he created, not, created before he said. Which sheweth, saith *Ainsworth*, how God created things by his word; saying, and it was; commanding, and it was created; *Psal. 33. v. 6, 9.* and *148. v. 5.* So that if we are to understand the Text, *Gen. 1. v. 3.* according to the Letter as he doth; Speech was before either things, or creatures were made; and consequently is, of more divine Antiquity, than either the world or men.

That the PRIMITIVE Language was not a studied or artificial speech, nor taught our *First Parents* by Art and by degrees as their Generations have been, but concreated with them, is certain. For, we read that God no sooner questioned *Adam*, then *Adam* answered him. *And the Lord God called unto Adam, and said unto him, Where art thou? And he said I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.* *Gen. 3. v. 9, 10.* Whereby we are assured, that as the Creation of man himself was admirably perfect; so his language

was

was originally plain and meek; nothing of that
 being found in either, which necessity afterwards
 compelled the posterity of the Conspirators at
Babel, for their greater reputation to stile Art;
 because God having given them over to them-
 selves, they had no other way left to compose
 and regulate their Actions, then what either
 their ingenuity or experience by enforced and
 premeditated means afforded them. And seeing
 it is presumed that *Adam* by his creation knew
 whatever might be advantageous for mankind; I
 see no reason but we may conceive, that the first
 Characters, that were ever framed to language
 were of his invention; for, that they were found
 out in the very infancy of the world, is, saith *Sir W. Raleigh*
questionless, and the World was
 never more an Infant, than in the daies of *Adam*.
 He that gave names to all things, knew best how
 to invent Characters for all things, whereby in
 their proper natures, those names should be
 communicated and continued to his Off-spring.
 In like manner, having letters there is no doubt
 to be made, but that they had books also; for
 some part of the books of *Enoch*, containing the
 course of the stars, their names and motions, is
 said to be found after the flood in *Arabia Felix*,
 within the dominion of the Queen of *Saba*
 saith *Origen*, as *loco citato* quoted by our Histo-
 rian) of which *Tertullian* affirmeth, that he had
 seen and read some whole pages. And as little
 question there is to be made, but that the letters
 with which in stone and brick either *Setb* or *E-*
noch, or both engraved the *Secretiora* of their
 inventions, were significative and hieroglyphi-

cal; such we may say, as were invented by *Adam* for the benefit of them and their posterity. For though in several Authors we find they used Letters; yet that they or either of them first found them out appears not in any Author. Seing then, they are only said to be the first that made use of them, whereby it is manifest they followed but a former president, the glory of the invention remaines absolutely unto *Adam*, unless any man will go about to yeeld the honour thereof to *Cain*, or the first of his issue, before either *Set*

Dr. Brow. or *Enoch* was born. And though this may per
Pseud. Epi. haps seem singular, Doctor *Brown* nevertheless
l. 5. p. 223. much inclines thereto; for, having told us, that many conceive Hieroglyphicks were the *Primitive* way of writing, and of greater Antiquity than Letters, and that thereby the Language consisting of things they spake unto each other by common notions of Nature, he concludes saying, "This indeed might *Adam* well have spoken, who understanding the nature of things, had the advantage of natural expressions."

That afterwards likewise in succeeding times as if they also took example from those engravements, they began to write their learning in Cyphers, and Characters, and Letters bearing the form of Beasts, Birds, and other Creatures: *Kaleigh* also maintaineth. And it was the best evasion for all those that suffered from the Confusion of *Babel*, saith Doctor *Brown*.

With Sir *Walter's* opinion herein, that, that *Purchas* from *Hirnius* the *Chaldean* relates seemeth fully to consent, saying, that the *Pha*

Purch. Pilgrimage,
lib. 1. p. 82.

nician

Phenicians before the *Israelites* departed out of *Egypt* used Hieroglyphical Characters, which he thinketh they learned from *Abraham*; the same which *Setb* and *Enoch* (mark I pray) had before used. As also, that *Moses* received the first Alphabetary Letters in the Table of the Decalogue, and from the *Hebrews* the *Phenicians*; who could not want sufficient time to learn and imitate them, for *Moses* flourished an hundred years before *Cadmus* wandred into *Greece*. Which Sir *W. Raleigh* from *Eupolemus* and *Artabanus* confirms, telling us, that *Moses* found out Letters, and taught them to the *Jews*, of whom the *Phenicians* their neighbours received them, and the *Greeks* of the *Phenicians* by *Cadmus*. In *Ensebius* likewise it appears, that *Moses* first taught the use of Letters to the *Jews*, and that the *Phenicians* learned them from the *Jews*; and the *Grecians* from the *Phenicians*; *Godwin* attesteth. If then aswel before the flood, as long after it, significative Characters only were in use; for without all peradventure that famous Inscription at *Persepolis* in *Persia* consists of such Characters; and although it differs, its true from the received Hieroglyphical way, being composed of the form of Triangles several wayes transformed only. Yet we cannot but allow, in regard the people in those early dayes framed the Characters to their Language correspondent to the fancy of their imaginations; but that they must be made according to the more or less ingenuity of the People that so framed them. And should it be objected that this Inscription seems so to exceed all Antiquity, that some

Sir *W. Raleigh*
Hist. par. 1.
pag. 268.

Ensebius. praeparat. Evangel. lib. 18.

T. Godwin
Ant. Jud. lib. 6. c. 7.

suppose it may be written before the flood; it may be answered, that though the world then had but one *Common language*; nevertheless according to the divers humours, and capacities of the People, as hath been said, for they could not be all alike ingenious, the then *Characters* might not be general but doubtless different. For, the *Language* was of God, who is not given to mutability; the *Characters* were of men, that are wholly inclined to variety.

And if until the dayes of *Moses*, Alphabetary Letters were not known, which by violence of Conquerours, mixture with forein Nations, liberty of Commerce, long tract of time, desire of Novelty, and several other waies are aptly disposed to alteration and corruption. In vain do we search for the *PRIMITIVE Language* to remain with those Nations whose Languages consist in Alphabets. For it cannot in reason be imagined, that Letters could be brought at first into such a studied order, and methodical way; but accidentally as it were at random invented after a plain and simple manner, conformable to the speech; as all other Arts from small beginnings and ruder notions have grown to perfection in time and by degrees; many Ages and long experience being required to perfect any invention of whatever kind. And if those Inscriptions reported by *Pomponius Mela*, and *Pliny* to have been found at *Joppa*, witnessing that it was built before the flood; and that *Cepha* or *Cepheus* reigned there, and on which were ingraven the titles of him, and his brother *Phineus*, together with a memorial of the grounds and

Pom. Mela
lib. i. cap. 11.
Plin. lib. 5.
cap. 13.

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and principles of their Religion, had been communicated to posterity in the proper Character, nothing could have more assured us hereof. For, our learned *Selden* used to profess, that for adjustment of time and action, he more valued one Antique Inscription, than an hundred arguments of the Schooles. Wherefore it is much to be lamented, that those worthy Gentlemen both of our own Nation and others, that at such hazard and charge have travailed into the remote parts of *Asia*, from whence all Antiquity is derived; have neglected to exemplifie some at least of those many Inscriptions, which remain frequently dispersed in that part of the World, and which are such, if what hath been related to me be true, as that they will very probably confute several Pretenders to this Title. But not intending to dispute of this;

Certain it is, that there hath hardly been ever any People so barbarous, or Nation so uncivilized, which to manifest their Conceptions amongst themselves; have not had their Characters either in a significative or Alphabetary manner as the experience of times and places teach us. By the Alphabetary kind, as with us, and other nations, aswel in the East, as other parts of the World, the Vulgar come vulgarly to know whatever action is performed: But by the significative, those especially I mean, that involved mystically the whole conception of some certain matter, the Vulgar came to know nothing, but what vulgarly befitteed them for to know.

Thus, not to mention others. the *Aegyptians*, *Brachmanes*, and *Runians* of old, made use of

A. Kir. Ch
III. par. 6.
p. 227.

44. p. 234.

J. Nieuh.
I. Amb. Or.
par. 2.
pag. 105.

M. Mart.
Sin. Hist.
lib. 1. p.
22.

Hieroglyphicks to keep their *Arcana Theologiae* & *Imperii* sealed up, as it were, in the breasts of their Priests and Ministers of State only, And thus the *Chin* is invented their first Characters, and formed them from all things that are obvious to sight; as Beasts, Birds, Wormes, Fishes, Herbs, Branches of Trees, Ropes, Threads, Points, Circles, and the like; with this difference nevertheless, that whereas the *Aegyptians*, and the rest invented their Hieroglyphicks to conceale their *Arcana* from the people; the *Chinois* on the contrary framed their Characters to communicate their *Concepta* to the people. For, as the Characters of *These* were invented for declaring precisely the conceptions of single words, and names only, no other mystery being included in them: So, the Hieroglyphicks of *Those* did not express single words or names, but involved ænigmatically entire *Ideal* conceptions. Whereby the difference between the Hieroglyphicks of the *Aegyptians* and Characters of the *Chinois*, is evident; and that they are not *in omnibus æmuli*, as *Kircherus* would perswade. But with what other differences are between them, or whether in any manner they may seem to correspond, we intend not now either to trouble you, or our selves.

THE Inventour of the first Characters of *Chin*, was *Fohius* their first Emperour, who according to the time that is given to the beginning of his reign might be contemporary with *Enos*. For, as hath been said, *Martinus* and *Vossius* affirm, that the Historical computation of the *Chin* begins from that year wherein

Fohius

Fobius entred upon his government, which was in the two thousand eight hundred forty seventh year before the birth of CHRIST. Now that year before the birth of CHRIST answers to the five hundred fifty third year before the Deluge, and *Enos* died in the year of the World eleven hundred and forty, which preceded the good five hundred and sixteen years, whereby *Fobius* might be contemporary with *Enos* thirty seven years, according to the *Chinois* historical account, and as by our vulgar Chronology is evident. The most accurate Chronography of the *Chinois*, by the calculation of *Moses*, precedes the deluge seven or eight Ages; saith *Vossius*. *Is. Voss. de Etat. mun. p. 18.*

But I find *Xircherus* very much to dissent herefrom. For, he saith, that the *Chinois* as from their Annals and Chronography may be collected, place the first invention of their Letters almost three hundred years after the Deluge, of which their first King, *Fobius* by name, was the first Institutor; as by the book of the succession of their Kings appears. *A. Kirch. Ch. Ill. par. 6. pag. 225.*

Now, this variance ariseth, because *Kircherus* in his calculation useth not the same *European*, but a different Chronology from the rest. For whereas *Trigautius*, *Martinus*, *Semedo*, with *Jienhoff*, deduce their computation from the vulgar *Æra* of CHRIST, by which according to the original *Hebrew* Text, the flood hapned in the year of the World one thousand six hundred fifty six; *Kircherus* on the contrary takes his from the *Æra* asserted by *Isaac Vossius*, whereby according to the *Seventy*, the flood is made to happen in the year of the World two thousand

thousand two hundred fifty six; the difference being six hundred years. And by this computation indeed, we shall find, that the first Letter of the *Chineis* came to be invented by *Fohi* two hundred forty four years before the *Confusion of Tongues*; and consequently not much less than three hundred years after the Deluge as *Kircherus* hath alleged, the precise time being two hundred eighty seven years. For *Vossius* to make good his Chronology affirms, that the dispersion at *Babel* succeeded at the birth of *Phaleg*, which, saith he, was five hundred thirty one years after the Flood: *Quam factam esse diximus ante & post nativitatem Phalegi annis post diluvium 531.* being his words.

*Id. Vossius
de Aetat.
Mun. pag.
47.*

Id. pag. 48.

But although by this it more than manifestly appeareth, that *China* had letters, and was planted two hundred forty four years before the *Babylonian Confusion*, and that thereby the *Chinois* could not be obnoxious to the curse of *Confounded Languages*; nevertheless (except their Letters, as *Semedo* conceiveth, were borrowed with them, and together with their Theology taught them by *Noah*) that also they were a people, and consequently had a Language, long before they could have letters in use, reason must grant, and *Vossius* will not deny. For he informeth us, That his *Serians*, (our *Chinois*) in their Annals record, that in the more antient times which both preceded, and immediately succeeded the universal Deluge, their Countrey was inhabited, though they will not for certain affirm the same, but willingly rather acknowledge their error therein. But if in them it be an error

errour, then is *Vossius* himself most eminently
 guilty of the same errour. For, he hath long
 since delivered his judgment, that by his calcu-
 lation, the *Chinique* deluge corresponds exactly
 with the flood of *Noah*. But unless *China* were
 peopled, it could not, according to his own po-
 sition be drowned. For, with great vehemency
 he disputes, that those Countries that were not
 inhabited, perished not in the Deluge. Hear
 him, *Ut vero diluvii inundationem ultra orbis* *J. Voss. de*
habitationi terminos producamus, nulla jubet ratio, *Etat.*
imo prorsus absurdum dicere, ubi nullæ hominum *Mun. pag.*
cedes, illic etiam viguisse effectus pænæ solis homi- *54.*
nibus infligæ; But that we should draw, saith
 he, the Inundation of the Deluge without the
 limits of the habitable Earth, no reason enjoyns,
 yea verily, it is absurd to say, that where men
 had no habitations, there also the effect of the
 punishment, inflicted on men only, should take
 place. So that his argument stands thus; That
 Countrey which was not peopled, was not
 drowned by the flood; But *China* he himself
 affirms was drowned by the flood; Therefore
China according to his own affirmation was
 peopled before the flood. Either then the *Chi-*
nois are not in an errour for so recording, or
Vossius is in an errour for so affirming. But *China*
 without all peradventure was inhabited before
 the flood, and consequently drowned, and there-
 fore both the *Chinois* and *Vossius* are in the right.
 And he himself hath furthermore and very
 lately acknowledged, That the Chronology of
China, by the *Mosaical* accompt, precedes the
 flood seven or eight Ages.

Mark

Mark nevertheless I pray, how learnedly in thus disputing of the Deluge, *Vossius* occultly pleads the very case of those plantations, that were settled before the Conspiracy at *Babel*, and how those that were absent thence could not be guilty of the Crime committed there, nor liable therefore to the punishment ensuing thereupon.

J. Mede
lib. 5. pag.
1094.
1095.

Now although, which of these two computations, are, according to the letter of the Scripture most warrantable, I will nor presume to argue; yet nevertheless what our *Mede* and others have delivered concerning them, I am not to decline. "We know, saith he, the first Ages of the Church followed the computation of the seventy altogether, though it were most wide of truth; and the chiefest Doctors the Church then had, through ignorance of the *Hebrew*, for a long time knew not, or believed not, there was any other computation. He also adds, that the great difference which is found between these Chronologies proceedeth chiefly, because the *Seventy* translating in *Ægypt*, voluntarily and of set purpose, increased the years of the first generations, to make them reach the Antiquity of some stories of the *Ægyptians*, and thereby exceeded the *Hebrew* computation, above thirteen hundred years. And Doctor *Brown* affirms, "that the *Hebrew* is incontro-

Dr. Brown
Psen. Epid.
lib. 6. pag.
238.

vertibly the primitive and surest text to rely upon, and to preserve the same entire and uncorrupt there hath been used the highest caution humanity could invent. Wherefore no man shall perswade me, no man, I say, of how great

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great Authority soever he be, to believe any thing that openly contradicts, what *Moses* hath delivered; which is the most certain rule of all histories, and unto which unless we consent, we cannot consent to truth. However, leaving every man to liberty of conscience herein; I shall, with my principal Authors also, proceed with the vulgar *Æra*, as I begunn, in all reverence submitting to the written Word of God according to the *Hebrew* Text; not daring to vindicate the Antiquities of *China*, so highly, as with *Vossius* to say, *Quamvis autem odiose dictum possit* *Jf. Vos. de*
videri, dicam nihilominus, non defuisse, qui fortius *Atat. Mus*
istas Antiquitates adseruerint, quam alii Mosem *pag. 3.*
defenderint.

It sufficeth us, allowing which computation you please, that *China* was inhabited before the Confusion of Tongues, that for several Ages before that Confusion the *Chinois* had the use of Letters; to wit, ever since the time of *Fohius*, whether likewise you admit him to have reigned either before or after the flood; and that at this present day the self same letters abstracted only, are in use amongst them. For we must observe, that the Characters they now use were abbreviated, from those that *Fohius* with other of his Successors first composed to their speech, as by *Kircherus*, having elegantly enlarged upon that, that others have but hinted at, is manifestly evident,

But before proceeding thereunto, seeing we are thus accidentally fallen again upon their Chronology and Annals, I conceive it very pertinent, to let you know the surpassing care, and nor to be

be paralleld order, the *Chinois* have from all Antiquity observed in writing of them, lest our following discourse chiefly relating to their Language, should otherwise seem to receive an interruption thereby.

M. Mart.

Sin. Hist.

lib. 1. p. 20.

Martinius then telleth us, it was of old, and as yet is used by this Nation, that the writing of the life and actions of the deceased Emperour, that it may be free from all deceit and flattery, is by his Successour committed to the charge of some of their most learned Philosophers, which trust is reputed of all others the greatest honour, and is by their chiefest men ambitiously desired. Whereby the *Chinique* History hath been ever so continued like it self, as that, though from time to time as the Ages succeeded, it be enlarged by several Pens, it seems nevertheless to be the work of one only Author. For, it is unlawful for any but the Historiographer Royal to intermeddle therewith, and criminal also, for the Writer of the succeeding times, to alter the preceding History.

F. Nieuw.

P. Amb. Or.

par. 2. pag.

104.

In confirmation whereof, observe likewise the report that *Nieuhoff* makes. The Emperours of *China*, saith he, have evermore laboured to have the Annals of their Empire written by the most learned of all their Philosophers, whom they chuse and oblige to that end, which makes this people glory, that there is nothing that surpasseth the truth of their Histories, and particularly those which are written from the two thousand, two hundred, and seventh year before the birth of CHRIST, unto this present time. Whereby their exact care in their Chronology admirably appears;

appears; for, it falls out justly with the fortieth
 fourth year before the Confusion of Tongues, of
 which we had cause though upon a different oc-
 casion (when stating at what time their Empire
 became hereditary) formerly to take notice, and
 is directly answereth to the end of the reign of
 Xunus, who first ordained this order to be perpe-
 rally observed, and who upon the casting off of
 Xus, succeeded Jaus, as is already said. And it
 confirmeth also, what Martinius asserteth, That
 there is hardly any Nation in the whole World
 to be found comparable to the Chinois for their
 certainty in Chronology. *Quâ curâ non ullam
 facile nationem Sinis in Orbe reliquo parem invenias;*
 saying his words. And likewise, lest it were not
 sufficient for him once only to assert it, he af-
 firms the same again, saying, *Quâ in re mirabile
 inarum semper studium emicuit,* wherein the
 wonderful care of the Chinois hath evermore ex-
 celled. Which Vossius in like manner attesteth,
 frequently calling the same *accuratissima Chrono-
 graphia, certissima Chronologia,* the most certain
 chronology, the most exact Chronography.

We well know, those are not wanting, that
 make Nimrod to have arrived at Shinaar in the
 year one hundred and one after the Flood, and
 the Confusion to have been at Phaleg's birth; but
 though it is not to be beleaved; as Vossius saith,
 at the building of the Tower, the Confusion of
 Tongues, and dispersion of the people should be
 made, before scarcely one Age after the Deluge
 as expired; and though, as Sir W. Raleigh tells
 "These men] do all by miracle, and
 beget whole Nations without the help of
 "Time;

M. Mart:
 Sin. hist.
 lib. 1. pag.
 20.

Id. pag. 12.

Id. pag. 17.

Sir W. Ral.
 hist. par. 1.
 pag. 99.

"Time; nevertheless let it be as improbable and the time as much abridged as it will, even to this computation also, the Classique History of the *Chinois* begins fourteen years before the *Confusion of Tongues* happened.

It was in the year after the universal Inundation one hundred and one, at which time *Phaleg* was born. *Gen. 11. v. 16.* that the division of the Earth, if understood to be at the birth of *Phaleg*, was made by *Noah* among his grand-children & that done, that they then went from the Eastern parts unto the valley of *Sennar*; Arch-bishop *Usher* is of opinion. Whereby it manifestly seems, that from their removal out of the East until the curse of confounded Languages, what in regard of their transmigration, what of the prodigiousness of their work, a considerable space of time interlapsed, but what that interval might be, he silently pretermits.

And therefore, if you consult the *Æra*, that some marginal notes upon our Bible, *Goropius*, Sir *W. Raleigh*, and the most learned Antiquaries follow, which gives one hundred thirty one years before *Nimrod* came to *Shinaar*; and the if according to *Glycas*, as cited by *Raleigh*, you add thereunto forty years more to be consumed about bringing the Tower to an height before the *Confusion* ensued thereupon, you will readily find, that the History which the *Chinois* esteem so authentique commenceth thirty years before the dispersion at *Babel*, following Arch-bishop *Usher's* accompt; and by this other *Æra* observe by *Raleigh* and the rest it will appear, that the same history takes beginning eighty four years before

Dr. *Usher*
Ann. pag. 3

Sir *W. Raleigh*
Histor. par.
1. pag. 100.

before the *Confusion of Tongues*, the which in manner accordeth rightly also, with what *Trigantius* & *Nienhoff* have delivered, that by their Annals it appears they have had the knowledg of one only God, above four thousand years; for we know that from the Flood to this present time three thousand nine hundred sixty two years have elapsed. Now *Nienhoff* and *Trigantius* follow (I need not repeat it) the vulgar Chronology, and deduce their account from *Jaus*, who began to reign four thousand twenty five years since, and whose memory liveth by these Annals (which from *Xunus* seem to be called *Xuking*) *Initium Sin. hist. lib. 8. pag. 352.* *Jus libri est Jaus Imperator*, that Book takes beginning at the life of *Jaus*, saith *Martinus*. From whence we may observe, that though this their History precedes the Flood, it came nevertheless to be written in the succession after it; which much more contributes to the manifesting of the verity of their Annals, and who this *Jaus* might in all probability be. The certainty then of their Annals & Chronology being thus apparent, it remains only to enquire after their Language and Letters, and with what certainty they have been continued.

Alvarez Semedo tells us, That the Language which they use in *China*, is of so great Antiquity, that many beleve it to have been one of the 72 at the Tower of *Babel*. Of which opinion my self also will perhaps be, when either any of his Society, or other in his behalf shall make evident, so many Languages to have been spoken upon the *Confusion* there. It is true, that as well many learned men, as *Semedo*, according to the number of

Heyl. Cosm.
pag. 8.

A. Will. in
Gen. 11.
Pur. Pil-
grimage,
lib. 1. pag.
40.
J. Mede,
lib. 1. pag.
38.
M. Casaub.
de 4 ling.
pag. 5.

names laid down in the tenth Chapter of *Genesis* being seventy, have supposed that the **PRIMITIVE** Tongue was confounded into the like number of Languages. But this, saith *Heylin*, I take to be but a conceit. It being plain, that *Canaan* and his Sons, eleven in all, had but one Language amongst them, which was the *Hebrew*, or Language of the land of *Canaan*. And as for *Joſian* and his Sons, being thirteen in number, considering he was the younger brother of *Phaleg*, in whose time this Confusion happened, it is most probable, and avowed for a certain truth, that either none of them were born, or if they were, yet were all of them too young to have had an hand in the design for the building of *Babel*; and consequently could not be within the curse of *Confounded Languages*. So here is a third part of the seventy to be taken off, as possibly might all the sons of *Mizraim* be, if it were worth the while to insist upon it. With this *Wil-*
let, *Purohas*, *Mede*, and divers others agree. Therefore with them and *Heylin*, I take this but for a fancy, and till made otherwise appear, shall conceive, that the Language of the Empire of *China*, is of far higher Antiquity, and as antient, as the World it self and Mankind.

Some again are of opinion, that the **PRIMITIVE** Language was not divided at all into any more or less others, but that the Judgment which fell upon the Conspirators at *Babel* was nothing else, than that their minds, and their notions of things being confused, though they might speak the same words, as they did before, yet they could not understand one another. Others

thers again, that it was a forgetfulness of the former speech, and being forgotten, they afterwards muttered or babbled forth confusedly, whatever came next unto their Tongues-end. From whence it is supposed the word to Babble, used by us for a senseless discourse, proceedeth. But whether a divition, stupefaction, oblivion, or absolute extirpation, (for what is *confounded* is reduced to nothing) it befel those only that were *There* in the Region of *Babylon*, and were either advisedly or actually contributors to the building of the Tower. And therefore concerns not us, who were thoroughly warm in our goodly seats long before that *Confusion* happened, and being not guilty of that crime, could not be within that curse, nor subject to that Judgment whatever it was. But to proceed.

In the Language of the *Chinois* the Element, Syllable, Word, are all one and the same; *Idem-que est apud eos Dicitio, Syllaba, Elementum.* Saith *Trigantius*.

*N. Trig. de
Christ. Exp.
apud Sin.
lib. 1. cap. 5*

Their Idiom is very succinct, insomuch that as in multitude of Letters they surpass all other Nations of the World; so likewise in paucity of words they yeeld to all. For the number of their words scarcely exceeds sixteen hundred. All of them also end in vowels, some few excepted which terminate in M, or N, and they are all Monosyllables and Indeclinables, as well Nouns, as Verbs; and so accomodated to their use, that many times the Verb serveth for a Noun, and a Noun for a Verb, and an Adverb likewise, if need require; whereby there is not much pains required to put them together in

*A. Kirch.
Ch. III. pars
1. p. 11.*

*A. Sem.
Rel. de la
Cin. par. 2.
c. 6. 11.*

Syntax: And for the same reason we are assured by *Semedo* also, that their Language is more easy to be learned, than the *Latine*, the Grammar only whereof taketh up all our younger years. Hear him, *Con che si facilita per essere studiata più che la Latina la cui sola Grammatica si piglia gli anni dell'età puerile*. Now these being his words, it seemed very strange to me to find, that in the Essay towards the *Philosophical Language*, pag. 452, it is said, that upon the accompt of the great *Æquivocableness* *Alvarez Semedo* affirms the *Chinique* Tongue to be more difficult, than any other Language of the World, quoting *Histor. China Par. 2. Cap. 2.* But, the truth is, the Author is too learned to commit such an error himself, and therefore deserved a more careful Transcriber; for those words are neither in the place quoted, nor in any part of *Semedo's* whole relation. Who, on the contrary, will likewise ere we conclude, not from casual hear-say, but his own long experience, receiving what he writ, not from the ears of others but his own eyes, attest, that upon the very self same accompt pretended it surpasseth for sweetness all other Languages at this day known.

1. Xire.

2h. Ill. par.

3. pag. 226

It depends not, moreover, upon Letters disposed into an Alphabetical form like ours, nor have they in their Language any words compounded of Letters and Syllables; but every single Character importeth a single word or name, whereby they had need of as many Characters, as there are things, by which they would deliver the conceptions of their minds. For example, if any should go about to render *Cale-*

pine

pine into their Idiom, so many and different Characters he ought to have, as there are different words therein. Neither do they use Declensions or Conjunctions, seing all these are involved in the Characters themselves. So that it behoveth that man to be endued with a good memory, that intendeth to attain, but even unto an indifferent perfection in the *Chinique* Learning. Infomuch that he that by long study, throughout in manner his whole life time, arriveth to the highest perfection therein, as also amongst us whilst living we still learn, obtaineth deservedly the prime honours and dignities of the Empire. And as they are more or less learned, so are they less or more esteemed. From whence it proceeds, as *Mendoza* affirms, that none how miserably poor soever they be, but learn at least to read and write, it being infamous amongst them to be illiterate.

*G. Mend.
Hist. de la
Chin. lib. 2.
pag. 140.*

It may nevertheless not undeservedly seem admirable unto any man, saith *Kiroherus*, why so many, and such Characters, which in their Onomasticon, called *Haipien*, to wit, the Ocean are numbred at sixty thousand, should be involved as we said in so few words, which that it may be manifest we are to know, that the words of the *Chinique* Language, as we lately shewed, hardly exceed sixteen hundred. We may with *Semedo* distinguish them. Their Language hath not in all, saith he, more than three hundred and twenty *vocaboli* [words, I suppose unaccented and unasperated] and of *parole* [words which though really the same, differ in the aspiration and accent only] one thousand

A. Kirch.
Ch. Ill. par.
6. pag. 235,
236.

N. Trig. de
Ch. Exp.
apud Sin.
lib. 1. p. 25.

F. Nieuh.
l' Amb. Or.
par. 2. pag.
12.

two hundred twenty eight. But as every of these words hath many and divers significations, so, unless by the different accents they are not to be understood. For, one word signifies sometimes ten, & sometimes twenty several things, intelligible only by the different pronunciation of the Accent. Whereby in regard of the double sence, their Language to strangers is very difficult, and not without great labour, intensive study, and with a thousand reflexions to be learned by them. So that, it is one thing to know the *Chinique* Characters, another, to speak the *Chinique* Tongue. For any stranger that hath a good memory, and diligent care withal, may attain to the height of Learning by reading of the Books of *China*, although he can neither speak the Language, nor understand what the Natives speak to him. From whence may be collected, that as the *Frenchman* writeth, not as he speaketh, so the *Chinois* speaketh not, as he writeth. And we know, that even at this day, in all generally, as well antient, as modern Languages, there is between the reading and speaking a difference either more or less. However, as for that in *China*, *Trigautius* tells us, That all the difference between the speaking and writing consists in the connexion of the words only.

But hereof *Nieuhoff* will particularly inform you, There is no Language, saith he, that hath so many words of a double sence as the *Chinique*, which is apprehensible by the different cadency of the voice. The incommodity received thereby is very great, for one cannot write any thing, that is read to him in this Language, nor of himself

self understand a word, unless he have recourse to their Books, to know the double sence thereof by the Characters, whereby he may readily find it out; when in speaking, he cannot conceive what the Native meaneth. So that, one is not only obliged to have the words repeated, but likewise either with Ink to have them set down in writing, or if that be wanting, with water on the Table, or some other thing expressed. This double sence may in some measure be apprehended by five different cadencies or principal Tones, which are hard to be distinguished nevertheless, in regard of their sweetness: One word oftentimes receiveth (amongst strangers especially) five several meanings through this variety of Tones. And there is not one word also, which hath not one of them, and likewise twenty or thirty significations, according to the diversity of the Aspirations, which the Natives learn from their cradles, but is very difficult for a stranger to attain. And with the reason thereof *Trigautius* shall ere long acquaint you.

Jacobus Golius conceives the Language of *China* to have proceeded not so much from chance and necessity, as from meditation and Art. But being it is destitute of all those troublesome aides that are brought in to the assistance of Art; for they have no Rules either for Grammar, Logick, or Rhetorick, but what are dictated to them by the light of Nature; though greater Eloquence, than amongst them hath scarcely been ever read. Therefore being it is so nakedly free from those superfluous guides which we are constrained to search after in learning what-

*F. Gol.
Addit. de
reg. Cath. pag. 7.*

*A. Sem.
Rel. de la
Gen. par. 1.
cap. 11.*

ever other Language; we may well conceive that it was at first infused or inspired, as the **PRIMITIVE** Language was into our first Parents, and so from them received, rather than otherwise invented and taught the *Chinois*. And whereas some fancy, that it is in many respects very imperfect, and exceeding equivocal; yet in regard no Author of credit extant, hath given us so much as in general terms, any the least notice of any such imperfections, I may say that if any such imperfections shall be found therein, they relate in regard of the high Antiquity unto Artificialness only. For, without peradventure it is a perfectly natural speech, and was a Language before the World knew, as to this particular at least, what that, which we now call Art, meant. And as for the double sence of the words, those that have long lived in *China*, those that have diligently studied the same, and who are most concerned, and can best tell, shall give you full satisfaction in due place, that this equivocableness makes it not only a sweet, but also a compendious, pleasant, and graceful Language, not naturally defective.

But *Golius* himself shall presently attest it verily, saith he, their Language in this is truly singular, and it is almost incredible, that all their words are not only Monosyllables, and guiltless of Grammatical differences, but also of such very great affinity between themselves that, not otherwise, than by a most fine variety of pronunciation scarcely perceptible by other people, they are distinguished. And that throughout all Ages their speech hath been

one and the self same; he formerly assured us.

Now had he withal said, that their Characters were artificial, much Rhetorique needed not to have perswaded us into a belceff thereof; in regard their first, consisting of Beasts, Birds, Plants, Fishes, and the like, could not be made without some knowledge in *Design*. Whereby also this Art appears certainly to be, if not more, at least as antient, as Hieroglyphicks. And as for those which they use at present, though it is true, that according as they are written, either in a set or running hand, they yeeld a deviation in figure: nevertheless they are grounded on the *Mathematiques*; for, they be composed of perpendicular, rectangular, parallel, and circular lines, as we shall shortly prove, being now obliged thereunto.

The Characters of the *Chinois* are twofold, *Antient* and *more Antient*; or, the Originals and their Abstracts. The more Antient are those first or *primier* Characters of theirs, which we find to be of such great Antiquity, what Chronology soever is followed; and which upon especial occasions only, are now in use amongst them. And the Antient are those, which from the other were abstracted, and bearing the very same signification in their speech, are throughout their whole Empire in general use at this day.

Now the first or *primier*, which, because their abstracts are of above three thousand seven hundred years continuance, we have for better distinction sake, called their more Antient Characters, consisted of sixteen several kinds, taken from the various

rious flyings, goings, creepings, turnings, windings, growings, encreasing, decreasing of volatile and reptile things, after the formerly mentioned significative manner. *Kircherus* thus sets them down.

A. Kirch.

Ch. Ill. par.

6. p. 228,

&c.

The first, from Serpents, and Dragons, and their various complicatures.

The second, from things belonging to Husbandry.

The third, from the Wings of Birds, according to the position of their Feathers.

The fourth, from Shell-fish and Worms.

The fifth, from the Roots of Herbs.

The sixth, from the Prints of the feet of Birds.

The seventh, from Tortoises.

The eighth, from the Bodies of Birds.

The ninth, from Herbs and Water-flaggs.

The tenth, from — But they seem to be derived from Ropes or Threads.

The eleventh, from Stars.

The twelfth, from — But it is a Character wherein of old their Edicts, Charters, and Letters Patents were written.

The thirteenth, from —

The fourteenth, from — But the Characters express Rest, Joy, Knowledg, Ratiocination, Light, Darknes.

The fifteenth, from Fishes.

The sixteenth, and last from — But it seems our Author finding, that his Society know not as yet, how to read this kind of them, thinks it needless we should know, from whence Antiquity composed the same.

Of These (besides what others of their Philosophers

phers invented) each of their first six or seven
 Emperours found out one, *Fohius* the first sort, *M. Mart.*
dem Imperator Sinicos Characteres reperit, quos loco Sin. Hist.
odorum adhibuit, sed ipsis nodis intricatiores; The lib. 1. p. 22.
 me Emperour accidentally devised the *Chinique*
 characters, which he used in the place of Knots,
 but more intricate, than the Knots themselves.
ircherus, as was said, not unaptly, in regard
 of their involvings, tells us, he took them from
 serpents and Dragons; as *Jaus*, the seventh sort
 from Tortoises, and their several postures: *Sep- A. Kirch.*
ma characterum forma ex testitudinibus constr- Ch. II. par.
u, signatur literis HIKLM, quos invenit Yao 6. p. 230.
 ex; the seventh form of Characters framed
 from Tortoises, which King *Taus* invented, is
 signed with the Letters *HIKLM*. Which are
 as countermarks to demonstrate how exactly
 they correspond, with those they now use. In
 every one of these Characters six things were to
 be considered, the Figure, Sound, Use, Significa-
 tion, Composition and Explication.
 Now, it cannot but be here observed, *Marti-*
us saith, that their Emperour *Fohius* introdu-
 ced his invention of their Characters in the place
 of Knots; whereby it may be collected, that as
Americans afterwards, in their Histories, by
Stippes, and the *Laplanders* and *Samoeds* at this
 day, in their Exorcisms, by Knots; so the *Chi-*
 more antiently expressed the concep-
 tions of their minds by the like way. And to
 this purpose I find, in our Author, that not
 long before *Fohius* his dayes one *Suius* governe- *M. Mart.*
 of *China*, and that he, instead of Characters and *Sin. hist.*
 ters, first found out knots of Ropes, for easing *lib. 1. p. 19.*
 of

of the memory, and taught them the right way of using them in Schools.

Furthermore, it appears by *Martinius*, that they have a certain sort of Characters in use at this day, which were invented long before the reign of *Fohius*. For, *Tbienboangus*, who was the next governour after *Puoncius*, and, who first civilized, and brought them into order, invented that double sort of Letters, from which by joining them together, the *Chinois* afterwards, about the year before CHRIST according to the vulgar computation two thousand six hundred and seventy, framed their Cycle of sixty years. The first sort consists of ten Letters, which they call *Can*; the second contains the twelve hours of the day, which not by numbers, but particular Characters they express and signifie. From the connexion of these same characters, they suppose to know, not only the name and quality of the year, but also of the whole year, and every day thereof, the secret motions of the Heavens, and their influences upon terrestrial bodies and natural things.

A. Kirc. Ch. Ill. par. 6. pag. 226. *Posteriores vero Sine rerum experientia doctiores cum magnam in tanta Animalium Plantarumque congerie confusionem viderent, characteres hujusmodi varie figuratos, certis punctorum linearumque ductibus æmulati, in breviorum methodum concinnarunt, quæ & in hunc usque diem utuntur; But the succeeding *Chinois*, saith *Kircherus*, more learned by experience, when they saw the great confusion proceeding from such a mass of Animals and Plants, reformed those characters variously figured, and in imitation of them, subtracted*

abstracting certain points and lines from them, reduced them into a more compendious method, which even unto this very day they use. Now, that the Characters which even unto this very day they use, how many Ages soever their first characters were invented before, have been above three thousand seven hundred years used by them, will very suddenly from warrantable authority be made good.

Of these Characters the number is so great, that it is scarcely known. *Martinus* and *Trinemo* compute them at sixty thousand; *Trinemo* at seventy or eighty thousand; *Kircherus* with eighty thousand, and *Nienhoff* from *Manuslaus* in his History of *Persia*, finds them to be more than an hundred and twenty thousand.

Of which nevertheless eight or ten thousand are sufficient to learn their Idiom, that a man may tollerably converse, and know how to write the Characters, and perhaps throughout their whole Empire, there is not any man, saith *Strigantius*, that knows them all. And when

they meet with any that they call a cold Letter, they have recourse to their Vocabulary, as we do ours for any *Latine* word we understand not; which evidently declares, that he amongst them, that knows the most Letters is most learned, as with us, he is the best *Latinist*, that is best acquainted with his Dictionary, or he the greatest Scholast that hath read or studied most. The first of their Characters signifies God (their *Longti* happily may be intended) as the Character of the Cross gives beginning to our Alphabet, saith *Mercator*, in his Atlas.

A. Sem.

Rel. de la

Cin. par. 1.

cap. 6.

N. Trig. de

Exp. Christ

apud Sin.

lib. 1. cap. 5.

G. Merc.

Atl. in

Ch. pa. 672

Now

Now to form all this multitude of Letters, they use nine strokes or touches with the pen only; yet so disposed nevertheless, that by adding, diminishing, or turning of a stroke, they make other new and different ones, and of different significations. For example, the straight line marked A, signifies One; being crossed with another line, as at B, it expresseth Ten; made with another at the bottom, as at C, it denotes the Earth; and with another at the top as at D, it standeth for a King; by adding a touch on the left side between the two first strokes, as at E, it is taken for a Pearl; but that which is marked with F, signifies Creation of Life; and lastly by the character under G, intended Sir.

A	B	C	D	E	F	G
—	+	⊥	⊥	⊥	⊥	⊥

That their Characters, for Contracts, Policies, Pleadings, and such like transactions between party and party, are written with a running hand, answering to that which our public Notaries use; and that for their Manuscript and printed Books another more set form observed; as also that some of them are more difficult, and require more study to be understood than others, I need not mention; the Characters essentially being still the same. But must not omit the great Antiquity they carry; *Le Lette che usano, par che siano così antiche, come le gemedesima, perchè conforme alle loro memorie* Histor

*A. Sem.
Rel. de la
Cin. par. 1.
cap. 6.*

he; le riconoscono da più tre mila sette cento anni,
 fino a questo del 1640, nel quale scriviamo questa
 relatione; The Letters which they use, saith Se-
 nedo, seem to be as antient, as the People them-
 selves, for perfect notice of them may be taken
 from their Historical Records, for above three
 thousand seven hundred years, accounting to
 the present 1640, in which this our Relati-
 on, saith he, was written. Now, as from him is
 not to be collected; how many more, than three
 thousand seven hundred years, his words *da più*
 may imply, so in regard they relate not to their
 first or *primier* Characters, but those particularly
 which they now use, and to the time chiefly
 when they came to be reformed, we have no
 need to insist upon them. Though the formerly
 mentioned *plusquam* of *Vossius*, purposely insert-
 ed that it may be observed to this end, compre-
 ends no less, than five hundred years. Where-
 fore following his assignation precisely, I say, it is
 plainly manifest thereby, that not only the re-
 ducing of their *primier* Characters to a more
 compendious method, than formerly they were,
 happened two hundred thirty four years after the
 Flood; but also that ever since that their reduce-
 ment, their Letters have continued without any
 variation, and are the self same at this instant
 time, as when primarily they were reduced. In like
 manner *Kircherus* throughout the sixth part of his
China Illustrata most certainly demonstrates, that
 every particular Letter of them, bears at this very
 time the self same signification in their Language
 as the peculiar *primier* Character, from which it
 was abstracted, antiently did. And both *Martinus*
 and

and *Nienhoff* very late Writers, & by so much the more unquestionable, have long since declared; that their *primier* Characters were invented almost three thousand years before the birth of CHRIST. And indeed, that the Invention of them long preceded their Reformation, not any man can possibly doubt, considering especially, setting what hath formerly been said aside, that being they were devised by several persons, succeeding one another in several Ages, they must of necessity take up many years of time; before likewise their posterity could gain so much experience, as to perceive the great disorder attending such a mass of Animals and Plants, divers years also must necessarily elapse, and at last the bringing of them, being so numerous, into their present form, in regard of the frequent consultations, mature deliberations, and manifold transcriptions, could not in like manner be performed at an instant. Therefore, without all peradventure, their first Letters must be much more antient by far than those which they now use as *Nienhoff* and *Martinus* have asserted. But if you incline rather unto *Kircherus*, and the computation which he follows, then it appears thereby, that their *Primier* Characters were first found out, no less than two hundred forty four years before the *Confusion of Tongues*, but at what time or in what Age their Emendation succeeded is not to be gathered, either from him or *Vossius*.

The *Chinois* give willingly great sums of money for a Copy of their antient Characters well formed, and they value a good writing of their

now Letters far more than a good painting, whereby from being thus esteemed, they come to be revered. Infomuch that they cannot endure to see a written paper lying on the ground, but finding it immediately take it up, & carry the same to the Childrens Schools, where in an appointed place for keeping the like papers, they remain, till afterwards at certain times they burn them, not out of Religion as the Turks, but only out of the love they bear to Letters.

From *Semedo* we have somewhat more to say, *A. Sem.*
 [*Il Linguaggio*] è vario, perchè sono varii li Reg- *Rel. de la*
 ni, delli quali hoggi si compone questa Corona, & an- *in. par. 1.*
 ticamente non eran suoi, mà posseduti da' Barbari, *cap. 6.*
 come tutte le Provincie Australi, & alcune Settentrional-
 ali; The Language is different, saith he, be-
 cause the Kingdoms are different, of which at
 this day this Empire is composed, and antiently
 did not belong unto this Crown, but were pos-
 sessed by Barbarous people, as all the Southern
 Provinces, and some of the Northern. By which
 it is evidently manifest, that in those Countries
 which did antiently belong unto this Crown, the
 speech doth not differ but remains pure and un-
 corrupted.

And hence it is that *Martinus* throughout his
Atlas of China, when giving us the Chorogra-
 phical descriptions of their antient Imperial
 Countries, delivers not so much as one only
 word of any whatever difference they have in
 speech. Whereas when describing those other of
 Northern Provinces together with the South-
 ern, that not until these later Ages of the World
 were wholly reduced to obedience of the Em-

pire, and brought into civil order; he not only acquaints us with their various Language, but also in what manner, and by what means they came to vary therein. For, being as he frequently calls them, rude and uncultivated men, Mountaineers and fierce people, and having been at first *but few*, and no care taken of them, till the main Colonies were peopled, could not afterwards when their numbers were multiplied, be readily brought to submit to the Supreme Sovereignty; but for many generations through the disloyalty of their Governours stood out, and opposed the same, as hath been already said.

*M. Mart.
Sin. hist.
lib. 1. p. 26.*

Now, the Provinces which from all Antiquity have belonged to the Imperial Crown of *China*, are generally those that lie on the North of the *Kiang*, where their first Plantations were settled. For *Martinius* informs us, that the old limits of their Empire extended unto that Sea, which we may term the *Eoan*. But that as then it was so called, we are not to conceive. On the North *Tartaria Antiqua*, on the South that great River, which they call the Son of the Sea, bounded it. This River commonly called *Kiang*, running from West to East, divides the whole Empire as now it is, into North and South *China*, being the sometimes boundary thereof. He further tells us, that it was of old divided into twelve Provinces by the Emperour *Xunus*. Then into nine by his Successour *Yuus*, before the birth of CHRIST above two thousand, two hundred years; for at that time it contained the Northern parts only; from almost the fortieth degree of Latitude to the thirtieth, where the great River *Kiang* gave bound

*Fl. As. Sin.
pag. 3.*

unto

unto the Provinces. Afterwards by little and little the Southern parts were brought under subjection, and from barbarity reduced to the *Chinique* policy. Then at last was the whole Empire of *China* divided into fifteen mighty Provinces.

Whereby it manifestly appears, that their Language continues in its antient purity at this day, not in a nook or corner, as the old *Spanish* in *Biscay*; nor in the hilly or mountainous parts of the Countrey, as the *Arabique* in *Granata*; or as the antient *Epirotique* in *Epirus*; but throughout all their first Plantations, and Countries which did antiently belong unto the Crown, which *Martinius* hath told us, extend from almost the fortieth degree of Latitude to the thirtieth, where the great River *Kiang* boundeth them.

But, observe the opinion of *M. Casaubon* concerning the difference of their Language. I confess, saith he, that in some sort there may be a diversity in the speech of the Provinces of *China*: not any man nevertheless can possibly think, that this diversity could happen, until there were several Provinces, but much more rather, that the diversity proceeded from the difference of the Regions, and the Governments of them. Which is not to be denied; for, we cannot suppose, but that their speech might come to be different, either according to the temperature of the Air, or as the situation of the Province was more or less mountainous, which naturally causeth greater or lesser rudeness in the pronunciation of a Language; or else according to the care in Government, as they were less or more

*M. Casaub.
de 4 ling.
pag. 8.*

trained up in civility, and kept within due order; which accordingly preserveth Language in its purity and perfection. In like manner the conduct of the Plantations, might be of great concernment therein, as when either the new Planters arose from the first swarm, or were of a second or third casting from other places; whilst the head Colony, as may be said, or main body of the Monarchy retained and enjoyed purely their genuine or natural speech. Wherefore admitting; that in those Northern and Southern Regions the Language doth differ, as much perhaps as our Southern, Western, and Northern-*English*, for it will scarcely appear to differ much more, yet it is still one and the same speech. Do we not grant, that the *Greek* was one Language, though there were five several Dialects thereof? And the Language of the *Ephraimites*, *Hebrew*, or *Canaanitish*, though they could not pronounce *Shibboleth*? Otherwise he that lispeth or stammereth, which is a defect in Nature, not corruption of speech, may be said to have lost his MOTHER Tongue. But let the Vulgar Idiom of the *Chinois* be as different as it will, they have not any one Book written therein, no more than we in our Northern or Western Dialects, but all their Books are written in their true ORIGINAL Language, and the Characters of them are, and ever have been one and the same throughout their whole Empire.

N. Zig. in
Chr. Exp.
apud Sin.
lib. 1. pag.
75.

C. Mend.
1st ed. lib. 3.
cap. 39.

Mendoza makes mention of this difference also, and therewith somewhat acquaints us wherein it doth consist. He telleth us then, that it is admirably strange, that though in the

Domnions

Domnions
kinds
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Lamb
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and as
hear.
declare
by Lam
will ap
words
of their
like ma
England
South
thelefs
Latine
pure Gr
our pur
a City

Dominions of this Empire, they have several kinds of speech, nevertheless all generally understand it by the Letters, not Words. But the reason is, saith he, because one and the same figure, and one and the same Character, is common to all in the signification of one and the same thing, although it be diversly named in the speech; as for example, the Character for a City is universally known throughout their Empire, though in some places they call it *Leombi*, and in others *Fu*, the like hapning in all other nouns. Now, this proceeds not only in regard their Language is equivocal through the divers significations of the Letter according to the Accent; but also because they have peculiar words for particular things according to the respective dignity and quality that the thing spoken of, carries in their speech; as *Semedo*, *Nieuhoff*, and *Kircherus* have told us, and as from *Marinius* you will very suddenly hear. And therefore *Mendoza* ought to have declared what kind of City the *Chinois* intend by *Leombi*; for, what manner they mean by *Fu* will appear ere long. And of all of them the words are perfect *Chinois*, and after the purity of their Idiom pronounced accordingly. As in like manner with us, though in the North of *England* they call that a *Dove-cote*, which in the South is called a *Pigeon-house*, the names nevertheless are good *English*; So also *Ensis* is as true *Latine* for a Sword as *Gladius*; and *αστυς* as pure *Greek* for *Urbanitas* as *εὐραπεία*. But to our purpose *Chen* is as uncorrupted *Chinique* for a City as *Fu*, and *Hien* as either; the diversity

*M. Mart.
Atl. Sin.
p. 108.*

Id. p. 118.

*A. Sems.
Rel. de la
Cin. par. 1.
cap. 6.*

of Terms proceeding from the different dignities they bear. For, thus saith *Martinus*, The *Chinois* call not the greater Cities *Fu*, but *Chen*, and those lesser ones which are under their jurisdiction *Hien*. They call a Royal City also *Kingsu*, for as the same Author hath it, it is to be observed, that *Kingsu* is the common name of dignity for their Regal Cities, but not for any one properly and singularly so called. But to what degree of Cities *Leombi* answers, I cannot find, unless happily it might be mistaken for *Ningpo*, a Port Town, which the *Portugals* as *Martinus* informs me, are wont by somewhat a corrupt name to call *Liampo*.

Whereby it is observeable that by one only word they express that, which we are enforced to signify by divers. As thus also, for to say amongst us *Europeans* the manner of taking any thing, either with the whole hand, or with some particular fingers thereof, we are alwaies obliged to repeat the Verb *Take*, amongst the *Chinois* it is not so, for each word signifies the verb, and the manner likewise. For example, *Nien*, to take with two fingers: *Izo*, to take with all the fingers: *Chua*, with the whole hand turn downwards: *Toie*, with the hand open turned upwards. So also with the verb, *Is*, whereas we say, He is in the house; He is eating; or He is sleeping: They have a word, wherewith at once they express, both that He is and the manner how He is. We to say the foot of a *Man*, the foot of a *Bird*, or the foot of any *Beast*, are alwaies necessitated to specify it with the same word foot; but the

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Chinois do it with one single word; as *Kiñ*, the foot of a Man: *Chua*, the foot of a Bird: *Thi*, the foot of any Beast whatsoever.

The Natives of *China* speak generally as from their Infancy they are taught, without observing any Accents at all; whereby in divers places the People, like our countrey Peasants, as they afterwards attain to a more or less habit of civility and learning speak finer, or broader, and with a fuller mouth than others. For, it may be collected from *Martinius*, that he among the *Chinois* that is not well read in the Language, and understands not the Characters rightly, *ore loquentem rustico*, speaking in a rustical manner, delivers his mind harshly; whereas he that is learned in them pronounceth his words with a grace genuinely. To *These* the Language is familiar; from *Those* not so welcome or commendable.

Thus in the Province of *Chekian*, that which the *Literati* after the elegant manner of the speech incorruptedly call *Kingsu*, the vulgar sort of people speaking after the common way less exactly, call *Kingsai*; from whence in *P. Venetus* the name *Quinsai* springeth. So likewise in *Fokien* where they speak clownishly they usually change N, into L, as *Lankin* for *Nankin*, and the like. For thus *Martinius* also, in his description of *Nankin*. The *Portugals*, saith he, vulgarly call it *Lankin* receiving the error from the *Fokiens*, with whom they chiefly trade; for these being very rude in speaking by a most common vice of their Countrey are wont to change every N into L. After the same man-

ner, as in the East of England they say a *Chimney*, and in the West a *Chimley*; or as with us in several parts of *Somersetshire*, S, is changed into Z; as *Zuch* for *Such*; and F, into V, as *Vather* for *Father* and the like. Where also many of the People, the farther West especially, speak so confusedly in the mouth, that he, that is not acquainted with their Idiom, can hardly understand either what they mean or say; though nevertheless, that which they speak is *English*.

M. Mart.
Atl. Sin.
p. 121.

Id. p. 128.

A Sem. Rel
de la Cin. p.
2. cap. 5.

Those people of *Fokien* are the only they almost of all the *Chinois*, that adventure to go to sea and trade; and that *non obstante* the Laws of the Empire maintain free *Commerce* and *Intercourse* with foreign Nations; whereby they use not all, saith *Martinus*, one and the same speech, but in several Cities it differs, insomuch that hardly and with difficulty one understands another, the polite elocution of the *Literati* common to all the other Provinces, being less known and used here, than in any place else. But in *Jenping* and the territories belonging to it (for every Province hath several, as great as some of our *European* Kingdoms) which was planted by a Colony from *Nanking*, the Inhabitants speak as the *Literati*, which in regard they live amongst such rusticks is accounted singular in them. Now, *Semedo* in celebrating the *Chinique* speech will assure you, that at *Nanking* it is spoken purely. His words being, *Hanno più del soave che dell' aspro, e se si parla perfettamente, come d'ordinario si ode in Nankin, lusinga l'udito*; Their Language, saith he, is more sweet than harsh, and if it be spoken perfectly,

fectly, as it is ordinarily at *Nankin*, it flattereth the attention of the Auditors, or is very delightful to the Ear. As our *English* Translation hath it.

By all which it appears, that from the different appellations given to one and the same Character, and the divers pronunciation of their Characters in divers places, though the words are the very same, the diversity of their Language proceedeth. Therefore to make an end of this difference at once for all; The natural roughness of the Regions, attended by the ambitious proceedings of the *Royalets*, in those Provinces where they domineered, causing a rough nature in the inhabitants made them live like Barbarians, and speak accordingly; whilst the pure Language of their Ancestors lay neglected, and their morality trampled in the dirt. But what through their beginning to be reduced to the Imperial Diadem by *Chingus* first, and afterwards by *Hia-vouus* about an hundred and forty years before the birth of CHRIST; what through their final reducement and union to the Crown, by the victorious *Humvù*, as was said, their antient Language hath taken root again, & spreads it self throughout all those united Provinces, though each of them nevertheless still retains their so rudely ingrafted speech, as being by long time become habitual and natural to them, and not in possibility on the sudden to be easily either refined or reformed. So that with *Semed* we may confidently say, it is so far from being lost, that though the Language in those Provinces by their revolts became different, it returns again by their Union

S. Sem.
Rel. de la
Cin. par. 1.
cap. 6.

J. Nieuh.
l' Amb. Or.
par. 2.
pag. 13.

N. Trig. de
Ch. Exp.
apud Sin.
lib. 1. p. 28.

A. Sem.
Rel. de la
Cin. par. 1.
cap. 6.

Union into one only throughout the whole Chini-
que Empire. Però la lingua della Cina venne ef-
sere una sola, che chiamino Quonhoa, ò lingua di
Mandarini; perche essi con l'istesso passo col quale in-
ducevano il lor governo in altri Regni, intro-
ducevano anche la lingua: e così hoggi corre per tut-
to il paese, come il Latino per tutta l'Europa; anzi
più universalmente, conservando anche ciascuno la
sua natural favella; Therefore, saith he, the
Language of China comes to be one only, which
they call Quonhoa, or Language of the Man-
darins; for with the same pace as they introdu-
ced their Government into those other King-
doms, they brought in their Language also; and
so it runs throughout the whole Countrey at
this day, as the Latine throughout all Europe,
but more universally, every one likewise keep-
ing their natural, or clownish manner of speech,
as Nieuhoff calls it, by which the Inhabitants of
one place scarcely understand one another, as
was instanced in the Province of Fokien, unless
they have recourse to their Books and Charac-
ters which are all one and the same, whereby
they readily comprehend the sence and meaning
of him that speaketh. Hence it is, that we Euro-
peans endeavour wholly to perfect our selves in
the Language of the Literati, because it is more
easie and more general; for thereby saith Tri-
gantius, Strangers may converse with the Na-
tives in any Province. Hence it is, that the style
they write, is far different from that they speak;
although, saith Semedo, (and mark him, I pray)
the words are the same, so that when one goeth
about to write, he had need to recollect his wits,
for

For he that will write according as commonly they speak, may worthily be laughed at. Hence it is, that *Mendoza* telleth us, the Language of the *Chinois*, is, as the *Hebrew*, better understood by writing then speaking, the Characters being distinguished by points, which serve not so commodiously for speech. And hence it is, that *Trigautius*, giving us another reason for it, saith, I do verily beleeve, that the cause thereof is, for that from all memory of Ages, this people have endeavored to write elegantly rather than so to speak, insomuch that all their Eloquence even to these our dayes consists not in pronounciation but writing only. *Hic porro scribendi modus, quo singulis rebus singulos appingimus characteres, etsi memoriae sit permolestus, tamen adfert secum insignem quandam nostrisque inauditam commoditatem, &c.* But although this way of writing, whereby we are, saith he, to set down a particular character for every thing, be extremely troublesome to the memory, yet it brings with it a certain famous and incredible advantage to us, in regard of the universality of the Letter. Which incredible advantage, that as well the whole World, as we *Europeans* may enjoy, our learned Dr. *John Wilkins* by the proposal of a *Real Character* hath made a fair overture lately, and if others would as willingly contribute their studies, as he hath ingeniously begun; for no humane invention, but Divine creation can make any thing perfect on the sudden; we might no longer complain of the unhappy consequences that succeeded the *Confusion at Babel*, nor *China* glory that she alone shall evermore triumph in the full fruition of

*G. Mend.
hist. della
Chi. lib. 1.
p. 159.*

*N. Trig. de
Ch. Exp.
apud Sin.
lib. 1. p. 37.*

of those abundant felicities that attended mankind, whilst one common Language was spoken throughout the World.

Now, though it is not to be denied but that Language precedes Letters, for we speak before we can either read or write, nevertheless it must be granted withal, that we could neither write nor read, unless Characters had been framed to Language. And Characters were at first framed to Language, not only that by them, the actions of the respective people might be commemorated, but also that by such commemoration the Language it self should be preserved to Posterity. Therefore the certainty of Language consists not so much in the speaking and pronouncing, as in the reading and writing: not in the words but Letters. For thus, he that is well read in the Oriental tongues, we declare to be a great Linguist, as being learned in the speech of the Eastern Nations. By which it manifestly appears, as Bishop *Walton* formerly asserted, that by Inscriptions the truth of Language is discovered. Now *Nieuhoff*, *Vossius*, and others have assured us, that the *Chinois* can and will in maintenance of the truth of *Theirs* produce faithful witnesses, Antient Records written from Age to Age in not Alphabetary, but significative Characters, such, as the World in the Infancy and Nonage thereof had in use, & such as *Martinus*, *Semedo*, & our *Chinique* authors have generally affirmed, are the same at this very day, as when primitively they were invented: which eminently convinceth that their Language remains as pure and uncorrupt at this present in those Characters, as when they first began to have a Language.

But the Reverend Bishop proceeds farther, and positively, as formerly cited, concludes, saying, *Idcirco linguæ omnes, quas libri scripti & communi clade non servant, vicissitudini, ut omnia humana, semper obnoxia sunt, & singulis sæculis insignem mutationem subeunt*; Wherefore all Languages that written books have not preserved from common ruin, are, as all humane things, ever obnoxious to change, and in every Age undergo a notable mutation. Whereby it is more manifestly evident (And to this end especially he thus delivered his judgment) that such Languages which have been preserved in written books are not subject to change. And therefore, finding from those Authors that living many years in *China*, have not only been eye witnesses, but also day and night most studious in their Antiquities (*Mar- N. Trig. de*
inius professing that for ten years together, *Christ. Exp.*
except for his set prayers, he never took any *apud Sin.*
book in hand but *Theirs*) finding I say from *lib. 1. pag. 3*
such unquestionable Authorities; That the *Chinois* *M. Mart.*
have been a people ever since the flood of *Noah*, *Sin. Hist.*
and before the *Confusion* of Tongues; That their *in Epist. ad*
language hath continually in all times, from *Lecter.*
their firstbeginning to be a Nation, been preserved in written books; That the Characters where- with those books be written, are the self same, which from all Antiquity were extracted from their Original Hieroglyphicks: That in those Characters their Language hath ever since consisted, and according to them, is at this present day spoken purely: And That by the same Characters their Language is generally and

and universally understood throughout the whole *Chinique* World, We may safely conclude that the MOTHER or NATURAL Language of the Empire of *China*, perdures in its Antient purity without any change or alteration.

A. Kirch.
Ch. Ill. par.
6. p. 228.
A. Sem. Rel
de la Cin.
par. 1. c. 6.
M. Mart.
sin. hist.
lib. 1. p. 16.

And I must not omit, that several books yet live amongst them, written in their first and original Hieroglyphicks, which still remaining in their Libraries, are understood by all their *Literati*, though they are no longer used, except in some Inscriptions, and Seals instead of Coats of Arms. Among these sort of Books is extant one called *Yeking* of great Antiquity, as taking beginning with *Fohius*, and of as great esteem for the *Arcana* it contains. This Book seems much to confirm the opinion of those, that would have the Inscription at *Persepolis* more antient than the flood. For, as *This* in *Persia* consists only in Triangles several wayes transversed: So *That* in *China* consists only of straight lines several wayes interrupted. It treats especially of Judicial Astrology, Politique Government, and occult Philosophy.

But some may perhaps say, that with the change of their Antient Theology, the *Chinois* might change their Language also. But this Argument is of no validity at all; for, it may as well be said, that the *Israelites* because they set up the *Golden Calfe* in the Wilderness, lost their natural Tongue; or at least when under *Jerobeam*, ten whole Tribes making a defection followed the like Idolatry. But to come nearer home, every man knows, that our selves changed

our

our Religion in the time of *Edward* the sixth; yet not any man knows, that thereby our speech received an alteration. Besides the *Chinois* did not so totally fall from their Antient Theology, but that (as hath been said) they have *Xangti*, their being infected with Idolatry notwithstanding, in as great veneration at this day, as *ab antiquo*; also their *Literati* not only not worship, but likewise have no Idols, still adoring one only Deity, by whom they beleeve all things here below are governed and preserved; and they use the same Language now, as when they first were taught to adore one God only, which according both to *Trigantius* and *Nienhoff* is above four thousand years since.

*N. Trig. de
Christ. Exp.
apud Sin.
lib. 1. p. 105*

NOW, in regard that those who have written of the PRIMITIVE Tongue, may be observed to recommend unto us six principal guides to be directed by, for the discovery thereof; viz. *Antiquity*, *Simplicity*, *Generality*, *Modesty of expression*, *Utility*, and *Brevity*, to which by some is added *Consent of Authors* also; We having already spoken sufficiently, as to the *Antiquity*, will consider in what degree the Language of the *Chinois* may correspond with the rest of these *Remarques*, and then submit our selves to censure.

First then as to *Simplicity*, our *Chinique* is a Language that consists (and it is singular therein) all of Monosyllables, not one Dissyllable, or Polysyllable being to be found in it; nor hath it any Vowels or Consonants, but a peculiar Hieroglyphical Character for what ever can be conceived, either in the mind, or may be obvious

N. Trig. in
Exp. Christ
apud Sin.
lib. 1. p. 26.

to the sence. And if in this our Essay you have met with some words of many syllables, note nevertheless that every syllable is a particular word, but because that divers syllables are taken to signifie one only thing, those which we have had occasion to mention herein, are by us con-nexed after the manner of our speech in *Europe*. And although the *Chinois* have as many Characters as there are things, they know nevertheless so well how to joyn them together, that they exceed not above seventy or eighty thousand, as you have heard.

M. Mart.
Sin. hist.
in Epist. ad
Lectur.

Neither doth their Language consist, saith *Martinus*, as ours, of any certain Method, or order of Alphabet, but every thing hath a figure, by which it may be differently expressed from others, composed by no Art or Rule, and as it were by chance attributed to the subject-matter; and fitted, as I may add, to the Infancy and Simplicity of Time. Furthermore the *Chinois* are never put to that irksome vexation of searching out a *Radix* for the derivation of any of their words, as generally all other Nations are; but the *Radix* is the word, and the word the *Radix*, and the syllable the same also, as *Trigautius* hath long since affirmed; which persuades a facility in their speech not to be paralleld by any other Language, and that the true, genuine, and original sence of things seems to remain with them. Besides they are not troubled with variety of Declensions, Conjugations, Numbers, Genders, Moods, Tenses, and the like Grammatical niceties, but are absolutely free from all such perplexing accidents, having no other

other Rules in use, than what the light of Nature hath dictated unto them; whereby their Language is plain, easie, and simple, as a NATURAL speech ought to be. And it is worthy observation, that, whereas, in point of Theology, they of all other people have been least guided by the light of Nature; in point of Language, they of all other people have been most, yea, only guided by the light of Nature. But it was Nature that from God taught them their Language, and it was the God of Nature, that by *Noah* taught them their Theology.

Moreover, the Letters, then which nothing can be more certain, testifie, that it is *sine u'la vocum peregrinarum mixtura*, without any mixture of foreign words. The *Hebruitians* would have us accept the same account of the *Hebrew*; and therefore well knowing how superstitiously our Divines for the most part are affected towards the *Hebrew Tongue*, and that they will not allow it to be the Language of *Canaan*, but the *Original Speech*; we leave them to enquire, whether the Language of the *Chinois* (whose twelfth sort of their first or *Primier Characters*, seem in no mean degree to correspond even with the now *Hebrew Letters*) may not be the really true, pure, and ancient *Hebrew Tongue*. Which they say was lost in the time of the Captivity, or as others rather before the entrance of the *Israelites* from *Ægypt* into the land of *Canaan*. For, (let their Language be what you please) if it became utterly forgotten, in the seventy years their Captivity endured, much more questionless might it be corrupted in the some Centuries of years during

their affliction in *Ægypt*. When the Taskmasters that Pharaoh and his Council set over them were *Ægyptians*, the Text being plain, that, *They did set over them Taskmasters to afflict them with their burthens*, *Exod. 1. v. 11. and Exod. 5. v. 14.* When to encrease their afflictions the more, they lived dispersedly over all the land of *Ægypt*, So, saith *Moses*, the people were scattered abroad throughout all the land of *Ægypt*, to gather stubble instead of straw. *Exod. 5. v. 12.* When that Text also, *Speak now in the ears of the People, and let every man borrow of his neighbour, and every woman of her neighbour Jewels of silver, and Jewels of Gold*, *Exod. 11. v. 2.* sheweth, that not only they lived promiscuously among the *Ægyptians*; but likewise used the *Ægyptian* Tongue, how else could their neighbours (*Ægyptians* saith *Aynsworth*) understand what they desired to have, unless either they spake the language of the *Ægyptians*, or the *Ægyptians* theirs, whatsoever it was? And when they went up from thence accompanied with a mixt multitude; *And a mixed multitude went up also with them. Exod. 12. v. 38.* Which were *Ægyptians* and other Nations, saith *Aynsworth*, but the *Chaldee* Paraphrast many strangers, whose numbers *Willet* finds to be not fewer than five hundred thousand persons, that having either lived in *Goshen* with the *Israelites*, or drawing together with them from the several parts of *Ægypt* accompanied them from thence, being moved by the works of God to go out of *Ægypt* with them. And in regard these had so great an influence upon them, as in so short a time after, to corrupt their ways by making them to murmur against

Aynsworth in
Exo. 11. and
12.
Willet in
Exod. 12.

against God, and lust after flesh, *Numb. 11.* It may not be improbable, but by their long and constant continuance amongst them, they might contribute much to the corruption of their Language in like manner; they being readily prone, as by their frequent Rebellions it appears, to entertain any thing, how pernicious soever to their succeeding generations.

Cluverius as I find in *M. Casaubon*, useth it as an argument in opposition to the Antiquity of the *Hebrew* Tongue, that almost a thousand words may be collected therein, which to most or many Languages at least are common. But how many soever *Cluverius* hath collected those foreign words to be, I shall now remember one only, *Ophir*, from whence *Solomon* had his Gold, precious Stones, Ivory, and other Rarities; in regard especially Writers so much differ concerning it. Some taking the same for pure Gold it self; Others supposing it to be that Region of *America*, which is commonly called *Peru*, and of which there being two, the North and the South; they will have them to be joyntly called *Parvaim*; and that gold, the gold of *Parvaim*: Others, *Cephala* or *Sophila* in *Aethiopia*. Others again an Island in the *Red Sea*; and Others *Hispaniola*. Now that which hath caused this diversity of opinions, and that the place hath hitherto been unknown, is, the mistaking of *Ophir* to be *Hebrew*, when indeed it is an *Aegyptique* or *Coptique* word, and amongst the *Aegyptians* of old was the name for *India*, and no other place whatsoever.

M. Casaub.
de 4 ling.
pag. 33.

A. Kir. Ch.
Ill. par. 2.
pag. 58, 59

But if this mixture of words may be brought in bar against the *Hebrew*, what judgment shall

be given in behalf of that people, which have ever since the universal flood used a speech, that hath not any one word thereof common to other Languages; such Countries as have been subdued, or such Colonies perhaps as have been planted by them excepted? And if ever our *Europeans* shall become thoroughly studied in the *Chinique* tongue, it will be found, that not only the *Chinois* want words to other Languages common, but also that they have very many whereby they express themselves in such Elegancies, as neither by *Hebrew*, or *Greek*, or any other Language how elegant soever can be expressed. Besides, whereas the *Hebrew* is harsh and rugged, the *Chinique* appears the most sweet and smooth Language, of all others throughout the whole World at this day known.

And as if all things conspired to prove this the **PRIMITIVE** Tongue. We may observe, how forceably Nature struggles to demonstrate so much. The very first expression we make of life, at the very instant minute of our Births, is, as was touched on before, by uttering the *Chinique* word *Ta*. Which is not only the first, but indeed the sole and only expression, that Mankind from Nature can justly lay claim unto.

The Language of *China* as hath been shewed also, consisteth all of Monosyllables, & in our Infancy, the first Notions of speech we have are all Monosyllables; as *Ta*, for Father; *Ma*, for Mother; *Po*, for Brother; the like happening in all other terms, until by hearing and observing what others in our *confused* Language say, we alter accordingly, adding now and then a Letter or Syl-
labe

lable by degrees ; whereby in the end we are brought to plain words. For, it is not by natural instinct, but by imitation, and as we are instructed that we arrive at speech, that is, in simple terms and words to express the open notions of things, which the second act of Reason compoundeth into propositions, and the last into forms of Ratiocination.

The *Chinois* have not the Letter R, nor can *J. Nienh.* ever by any possible means be brought to express *P. Amb. Or:* or pronounce the same, whatever labour or diligence is used by them. And when our Children *par. 2. pag:* ^{13.} attain to riper Age ; as if Nature abhorred the *Confusion*, what care and pains do we take, what opportunities not lay hold of, by practising and repeating to make them pronounce this Letter, till education after long contest prevailing they arrive thereat ? Thus from our *Births* to our *Infancy*, and from our *Infancy* to *Riper Age*, till Nature is compelled to yeeld by the enforced power of instruction, unto corrupt speech, we generally throughout the Universe appear in our Language direct *Chinois*.

But peradventure here likewise some will be ready to suggest, that the Language of *China* is not plain and easy, but difficult, not to strangers only, but the Natives also, in regard of the divers Accents and great Æquivocation of the words proceeding from them. To which is answered, that let the difficulty be supposed as great as thought may think, or Art can make, it relates unto strangers solely ; and therefore cannot in the least degree reflect upon the Primitiveness of the speech ; because when the whole World

had one common Language; throughout the whole World none were strangers to that Language; but all people universally understood and spake the same, being born Natives thereof, and learning it from their Mothers breasts, as the natural *Chinois* now do, or as any other Nation ever did theirs. It was the *Confusion of Tongues*, that first made strange Languages, and Strangers to them, whereby they became difficult to be attained. But afterwards, when either curiosity invited, or necessity compelled men to learn them, Art entred to act her part therein, and by methodical wayes, and orderly Rules sweetned difficulty, and induced her to submit to diligence, which after much study nevertheless prevailed; and finally got the upper hand.

And this *China* it self shall witness, for *Pr. Jacobus Pantoya* finding it absolutely necessary for propagating of the Gospel, to know the true Idiom of the Language, framed our *European* musical notes *UT, RE, MI, FA, SOL, LA*, to answer in pronuntiation unto the elevations and cadencies observable in the *Chinique* Accents which are these,

Λ — \ / U O

A. Kirch.

Ch. III. par.
i. p. 12.

The first Accent Λ answers to the Musical Note *UT*: but the *Chinique* sound or pronuntiation, denotes the same, and it is the first producing an equal voice.

The second, — answers to *RE*, and amongst the *Chinois*, it is as much to say, as a clear equal

equal voice: or as *Golius* hath it a word directly and equally cast forth.

J. Golius
addit. de
Reg. Cath.

The third \backslash answers to MI; expressing with them of *China*, a lofty voice: more strongly delivered, but more flat in the pronunciation than the former.

The fourth \swarrow answers to FA, and *Chiniquely* signifies, the lofty voice of one who is going forth; that speaks, in contrary to \backslash , more freely and in an higher Tone; or as if it proceeded from one that puts a question.

The fifth \cup answers to SOL, and thereby in the Language of *China*, the quick or hasty voice of one that is coming in, is intended.

The last, \circ , as also, \circ denote a plain voice.

By this invention the Society came to be much aided in overcoming the difficulty of the speech: And by the help of these notes strangers learn the Language, but with what labour, and by how many reflexions, is easier in thought to be imagined, than by the pen, saith *Kircherus*, to be expressed. So that it is clearly manifest this difficulty relateth unto Foreiners particularly; for the native *Chinois*, as the same Author affirmeth, never observe any Accents at all, but from their cradles, as almost all other Nations, are accustomed to the pronuntiation of their MOTHER Tongue, although their *Literati* not only in *actum exercito*, but in *actum signato*, both in the Practique and Theory, know and teach every Letter to be pronounced truly, according to the respective Accent due to it. Which more fully adjusts the simplicity and

A. Kir. Cb
Ill. par. 6.
p. 236.

purity of their Language; and the strict care they take to preserve the same.

Now, as this difficulty is great unto strangers, who alwayes in attaining whatever speech encounter much; So they are abundantly recompenced, and more advantaged in other respects; not only in regard as you lately heard, of the incredible commodity they receive, by saving the labour of learning divers Languages, whilst in *China* it self the Idiom varying, and in the adjacent Kingdoms the languages being different, they all agree in writing; but also in regard of the many Elegancies arising from the double sence of the words, on which the difficulty is grounded. For this Æquivocableness is accounted the Elegancy of their Language, which consists, as was said, in the written Character rather, than the vocal word, and therefore to furnish *That*, the *Chinois* neglecting *This*, all their negotiations of what kind soever are transacted, even all their most familiar messages sent, by way of memorial in writing, not by word of mouth. And from this Elegancy it is, that those of *Japan* though they have of late times invented forty eight Letters, for the dispatch of their ordinary affairs, by the connexion of which they express and declare whatever they please. Yet nevertheless the Characters of the *Chinois* in regard of the excellent terms, and phrases their Language affords, either (to use *Semedo's* words) for delivering of their minds with respect, submission, or in applause of anothers merits, are still in such request, and so great estimation amongst them,

as

N. Trig. de
Christ. Exp.
apud Sin.
lib 1. p. 27.
Pur. Pilgr.
4. p. 447

Primitive Language.

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is that those forty eight letters, howsoever they be more commodious to express their conceits are little regarded in comparison, but by way of contempt accounted, and called the women's Lettes. As *Christo. Barri* a late Italian Writer in his *Cochin-China* asserts.

*C. Barri in
Cochin-Ch.
cap. 6.*

Secondly *Generality*, Whereunto may be said, it is a matter exceeding all admiration, that a people whose numbers of all sorts consists of not fewer than two hundred Millions of soules; whose Empire contains of Continent at least two millions, five hundred ninety two thousand square miles, should understand one and the same Character, and that the self same Character should be in use amongst them. either in M.S. or printed Books, for more than three thousand seven hundred years. Certainly it seems impossible it should be thus, and certainly thus it is, without some peculiar care of Divine Power.

*M. Mart.
Atl. Sin.
pa. 5.*

Neither are their Characters understood throughout their whole Empire only, how far and wide soever it now extends, and by those people generally that were in time either Colonies of theirs, or conquered by them, as the *Javanians*, *Coreans*, *Laios*, those of *Tonchin*, and *Amatra*, with the Kingdom of *Cochin-China*; but several other bordering Countries and Islands so, although in speaking them, they understand one another no more than *Greeks* do *Dutchmen*. because reading the Characters depravedly, they pronounce them in a different manner, *alio atque* as *Martinus* hath it, which more confirms, that those people that read and pronounce the Letters truly, speak the Language

*A. Kirch.
Ch. Ill. par.
6. pag. 235.
G. Mend.
Hist. del Ch.
lib. 3. pag.
140, 141.*

*M. Mart.
Atl. Sin.
P. 147.*

Language purely ; and that could those foreign Nations read them rightly, they might not only speak the *Chinique* Language perfectly, but also understand one another plainly, in regard the speech continuaeth incorruptedly in the Character.

And hence it is that *Mendoza* telleth us, that in *China* letters missive ready written and accommodated to all affairs, are publicquely to be sold by every Book-seller in his shop, whether they be to be sent to persons of Honour, or inferiour degree, or for to supplicate, reprehend, or recommend, or any other intents whatever occasion requires, although it be to challenge one another to the field, so that the buyer hath no more to do, than to subscribe, seal and send them to the place intended at his pleasure.

But their way of writing, is different from all other Nations of the World. For, whereas the *Hebrews*, *Chaldeans*, *Syrians*, *Arabians*, and *Ægyptians* write from the right to the left, and the *Greeks*, *Latins*, and other people of *Europe*, from the left to the right. The *Chinois* draw their Characters from the top downwards, as by Antiquity Hieroglyphicks were accustomed to be written, Their first perpendicular line nevertheless beginning on the right hand of the page. And in their writing they observe such equal distances that there cannot be any thing more exact.

Thirdly, Modesty of Expression ; for it much reflects upon the *Hebrew*, as to the Antiquity thereof especially, that there are in it many somewhat obscene words ; whereas by all learned men, it is presumed that the PRIMITIVE Language

language, was an harmless and in nothing im-
 modest speech; but as innocent as the time in
 which it was at first infused into Mankind. *Verba*
arum honesta (qualia in omnibus linguis aliqua) *M. Casaub.*
objicit Nyssenius, the Hebrew hath words scarcely *de 4 ling.*
 honest, saith *Nyssenius*, in his objection against it, *pag. 28.*
 as in *M. Casaubon*; who had he been acquainted
 with the *Chinique* Tongue, might have spared
 this Parenthesis. For *Semedo* will assure you, that
 the *Chinois* with great advantage exceed in this,
 or they are most modest in whatever they write, *A. Sem.*
 and very rarely in their Verses (which in all *Rel. de la*
 other Languages are more or less lascivious) is *Cin. par. 1.*
 loose word to be found; and what is more, *cap. 11.*
 they have not any Character whereby to write
 the privy parts, neither are they found written
 any, or in any part of any, of all their Books.
 And from what cause happily this may proceed,
 hath been remembred before.

Under this head we may also add, that the
Hebrews are very famous for their honorable
 terms towards others, and humble towards
 themselves. As *Jacob* said unto his Brother *E-*
saú, Let my Lord, I pray thee, pass over before his
 servant. *Gen. 33. v. 14.* Thy servant our father is in
 good health, said the Brothers of *Joseph* to him.
Gen. 43. v. 28. And, thy servants shall bring down
 thy gray hairs of thy servant our father with sorrow
 to the grave. *Gen. 44. v. 31.* For which the *Chinois* *A. Sem.*
 are no less famous also. The son speaking to his fa- *Rel. de la*
 ther, saith, his Young son, though he be the eldest & *Cin. par. 1.*
 married; the servant to his Master styleth himself *cap. 12.*
 Slave. In speaking one with another, they al-
 ways do it with expressions of Honour, as
 amongst

amongst us, *Sir*, your *Worship*, and the like. Besides, even to inferior and ordinary people, they give an honorable name; as, a servant, if he be grave, they call, *The great Master of the House*; and we are taught, that *Joseph* termed his Steward, *The Ruler of his House*, Gen. 43. v. 16. We read likewise, that *Abraham* called his wife *Sister*, saying, *She is my sister*, Gen. 20. ver. 2. And, *Take no care my sister*, said old *Tobit* to his wife, Tob. 5. v. 20. And if a *Chinois* speaks unto a woman, though she be not of any kin to him, he calls her, *Sister-in-law*.

In like manner the *Hebrew* is much celebrated, for the mysterious significations of the proper names of men, in which Prophetical predictions were contained; and which *Goropius* in his *Indo-Scythia*, saith, the first *Hebrews*, might either by interpretation from the **PRIMITIVE** Language, or new imposition assign unto them. But though *Moses* might receive by Tradition from his Ancestors, that in the **FIRST** speech, names were thus mystically imposed; nevertheless, that by Divine Revelation he might so record them also, there is no doubt to be made. As; that *Adam* signified *Red Earth*, out of which he was created. *Eve*, that she should be the *Mother of all living*: *Lamech*, that he was to be the first, that should infringe the *Rites of Matrimony* instituted by God, in having two wives. *Phaleg*, that in his days the *Earth* should be divided. Now, what these Scripture names may signifie in the *Chinique* Tongue; or whether yea or no, they have any such; or how the names of the Fathers of their first Families be-

for

fore they came to be governed by a Monarch may correspond to them, I leave unto the *Chinique Literati*. For, to have acquainted you with the affinity between the names of *Noah*, and *Faus* sufficeth us.

But I am not to forget, that, as in the *PRIMITIVE*, so likewise in the Language of *China* the proper names of men have mysterious significations in them, *Martinus* in his History and *Atlas* will ascertain you. For, their sixth Emperour was called *Cous* as foretelling the eminent vertue he should be endued withall: *Faus* at his attaining the Crown changed his name and would be called *Us*, as giving his subjects to understand thereby, what a warlike and valiant Prince, they should find him to be: *Ngayus* would at his coming to the Throne take upon him the name of *Pingus*, i. e. *Pacificus*, as if inspired that *CHRIST* the true Pacific King should during his reign be born: And *Chingus* was called *Xius*, which name the *Chinois* afterwards found too truly imposed; for he observed no moderation in any thing, being sometimes vertuous, sometimes vicious, equally valiant and cruel.

Besides not only of their Kings and Great *Purch: Pil-* men, but also of all the people generally, both *grimage,* the names and surnames are significant; their *lib. 4. pag. 445.* surnames are ancient and unchangeable, and there are not of them a thousand in all *China*; *N. Trig. de* but their other names are arbitrary at the plea- *Christ. Exp. apud Sin. lib. 1. p. 84.* sure of the Father. What should I say of the mysterious names of their Empire, having *Id. lib. 1. p. 4.* touched upon them before, seeing *Trigautius* tells us,

us, that it was of old called *Than*, as being unbounded and without limits; then *Yu*, as the place of rest and quietness; afterwards *Hia*, as much to say, as *Great*; then again *Sciam*, as enriched with all things; then *Chen*, a place of perfection; but pretermittting others, *Han* signifies the milky way in Heaven. For, from all Antiquity it hath been customary with them, when any new family came unto the Crown, according to the mystical signification of the proper name thereof, to give a new name unto the Empire.

Fourthly, the *Utility*; for, the Language of *China* affordeth us, the Acknowledgment of one only true God; Theology taught by *Noah*; Predictions of CHRIST in exotique Regions many Centuries of years before his Incarnation: devout Ejaculations, such, as cannot (Oh the shame!) among Christians without difficulty be found; eloquent Orations, such, as nor *Greek* nor *Roman* oratory exceeds; Warlike Stratagems, such, as *Hannibal* and *Fabius* were, and the greatest Captains are to learn: Valour giving place to none; Physick not to be paralleld by any; Agriculture surmounting all: The *Mathematiques*; *Mechaniques*; *Morality*; I cannot have words for all unless from *China*. But if *ex ungue Leonem*, from the claw the greatness of the Lion may be judged; then, for Policy in government, Rules for Magistrates, Lawes for People, not executed negligently like ours (in *Europe*) as if no matter whether ye or no they were ever made, neither Empire, nor Kingdom, nor Commonwealth ever or at this day

day known, can be brought to stand in competition with the Monarchy of *China*. Whereby, since her dominion became successive (the inconsiderable duration of the Western *Tartars* set aside) she hath enjoyed the same in a continued succession of Monarchs of her own blood, three thousand eight hundred fifty one years, accompting to the year of CHRIST one thousand six hundred forty four, at which time the now *Tartars* took possession of her Throne.

Fifthly, and lastly the Brevity. *La sua Brevità la fa equivoca, mà per l'istessa causa compendiosa*; The Brevity of the *Chinique* Language makes it equivocal, but for the same reason compendious, *A. Sem. Rel. de la Cin. par. I. c. 6.* Faith *Semedo*. Whereby we may observe, that the Æquivocableness which is said to be so difficult and troublesome to strangers, is even by strangers themselves celebrated; and in regard of the compendiousness most acceptable and pleasingly welcome to the *Chinois*, who are very particular affectors of brevity in speech. Inasmuch that our Author is of opinion, that they were either imitators of (which because they are far more antient they could not be) or imitated by the *Lacedemonians*. And elsewhere he conceives, that *Lycurgus* had his Law for prohibiting the access of strangers into his Commonwealth from *China*. Wherefore, and in regard that *Plutarch* finds him to have been in *India*, and to have conferred with the *Gymnosophists* there, we may presume to think, that *Lycurgus* during his foreign travels was in *China* likewise, and adorned his Laws not only with those customs of theirs, but also

also several others the like, as they are by *Plutarch* in his life recorded, though nothing in relation thereunto can otherwise be collected out of the Histories of the *Greeks*. And why? For that the Lawgivers of the Antients, *Lycurgus*, *Solon* and the rest, amongst the *Græcians*; as also *Numa* among the *Romans* were too politique and ambitious of glory, to proclaim from whence really they derived their knowledg; whilst one must have his *Ægeria*, another his *Pythioness*; so *Mahomet* had his Dove, & *Fobius* his Dragon, who because his *Chinois* reputed the sight of that Creature to be a great Omen of Felicity, persuaded them into a beleef, that he took the invention of his Characters, and their use, from the back of a Dragon, as it came out of the water, that by a Prodigy the greater estimation might be set upon his new Art. And in like manner, most Law-givers have fathered their Laws upon one Deity or other, the more to confirm the people in an awful reverence of them, and their institutions.

M. Mart.
Sin. hist.
lib. 1. p. 22.

But if the *Brevity* of a Language be a remarque of the *PRIMITIVE* Tongue, as it is asserted to be; the *Chinique* seemeth to surpass all other Nations of the World therein. For as thereby, the *Æquivocableness* is enriched with compendiousness, so is the compendiousness beautified with gracefulness and sweetness, beyond in a manner all Example. To which purpose *Semede* proceeds, saying, *con esser lingua eosi limitata, e tanto dolce, che quasi supera tutte l'altre che conosciamo*, that by being so succinct a Language, it is so sweet, that it exceedeth, as it were all others that

we know. And that we might not acquiesce in single testimony, Nienhoff assureth us also, *La F. Nienhoff. rievete de cette Langue est si agreable, que j'oserois l'Amb.Or. resque luy donner le premier rang entre toutes celles par. 2. p. 13. ni nous sont conues jusques a present; the Brevity of this Language is so graceful, that I dare almost give it, saith he, the first rank amongst all those that are at this day known.*

Now to give a Language the first or *premier* rank, as to succinct *Sweetness*, and graceful *Brevity* is a great step towards the granting of it to be, the **PRIMITIVE** Language; Considering which, together with the exemplary *Utility*; remarkable *Modesty*; admirable *Generality*; great *Simplicity*, and high *Antiquity*; we may from these Arguments almost dare to affirm, that the Language of the Empire of *China* is the **PRIMITIVE** Language. But, having moreover found *Noah* to have lived both before and after the flood in *China*, and that *Their* speech hath from all Antiquity been in one and the same Character preserved in books to this day; which is such a *plea*, as can be drawn up and entred, for no other Nation under Heaven, since the Creation of the World besides; we may more than almost dare to affirm, that the *Chinois* have obtained a full and final *decree*, for the settlement of this *Their* claim to the **FIRST** of Languages without all farther dispute.

Now, as for consent of Authors to strengthen our Assertion. It may be demanded, what consent of Authors *He* had, that first found out there were *Antipodes*; or *He* that first discovered the *Circulation* of the blood? Those that so ab-

solutely pin their beliefe upon the shoulders of such consent; are, we may say, like sheep; whether *one* leads, the rest *all* run, without weighing whether the right or wrong way be taken; so that many times they bring not only themselves, but also their followers into errors, who by their prevarication the more encrease them. But what consent of Authors can be expected? The *Scripture* teacheth, That the whole World was drowned; *Noah* and his family being saved only: *Authors* consent, that at the same time *China* was drowned; some few only escaping on a mountain there. The *Scripture*, That *Nimrod* came from the *East* to the valley of *Shinaar*: *Authors*, That in the *East* divers Nations were planted before *Nimrod* came to the valley of *Shinaar*. The *Scripture*, That from the flood until the *Confusion of Tongues*, the whole Earth was of one Language: *Authors*, That from the flood until that *Confusion*, that Language was universally common, as well to *Those*, that were in the *East*, as *Those*, that were at *Babel*. The *Scripture*, That the Language of *Those* only that were at *Babel*, was confounded: *Authors*, That the Language of *Those*, that were before planted in the *East* was not confounded. And all of them unanimously consent, that *China* was planted before the *Confusion of Tongues*; and that at this day the *Chinois* use the same Language, and have the same Letters, as when at first they were planted, and became a People.

We have for many years heard many discourses of this extreme part of *Asia*; many relations have been published thereof; and many learned

men

men conceived those relations to be fabulous; suspecting as it were the Providence of God, that any people should live upon the Earthly Globe, in so great happiness, in so great felicity, so many thousands of years unknown. But of late, what through the unconquerable patience of *Tsose*, that contemning all difficulties and perils, have adventured to conquer Idolatry, and advance the standard of JESUS CHRIST; what through the opportunity, that hath been given to others also, by the late Conquest of the *Tartars*, to hold free commerce in *China*; we now at last have obtained, though scarcely twelve months since, the true and authentique Histories of that Empire. Scarcely twelve moneths since I say, wherefore perhaps, as yet they are not so much as turned over by those that have procured them. Let them be read, perused, and studied, and then it will be found, *Authors* have so far consented; That if the *Chinique* Tongue be not the PRIMITIVE, I might, for my own particular, consent with that great Dictator of learning *H. Grotius*. "That the first speech which men used before the Deluge, remains now properly in no place, only the Reliques thereof may be found in all Languages. But finding our no less learned Bishop *Walton*, and many other famous men, altogether unwilling I should submit thereto; and that *Grotius* was not acquainted with our late *Chinique* writers, I will now at last take leave to be positive, that more, and with more certainty cannot for the speech of whatever other Nation under Heaven, be said; and that there is

H. Grotius
in *Gen.*
c. 11.

so great consent already both of sacred *Scripture*,
and unquestionable *Authors*, that we may well
conclude, until as full consent, and as great cer-
tainty be produced for any other, the Language
of the Empire of *CHINA* is the *PRIMI-*
TIVE Language.

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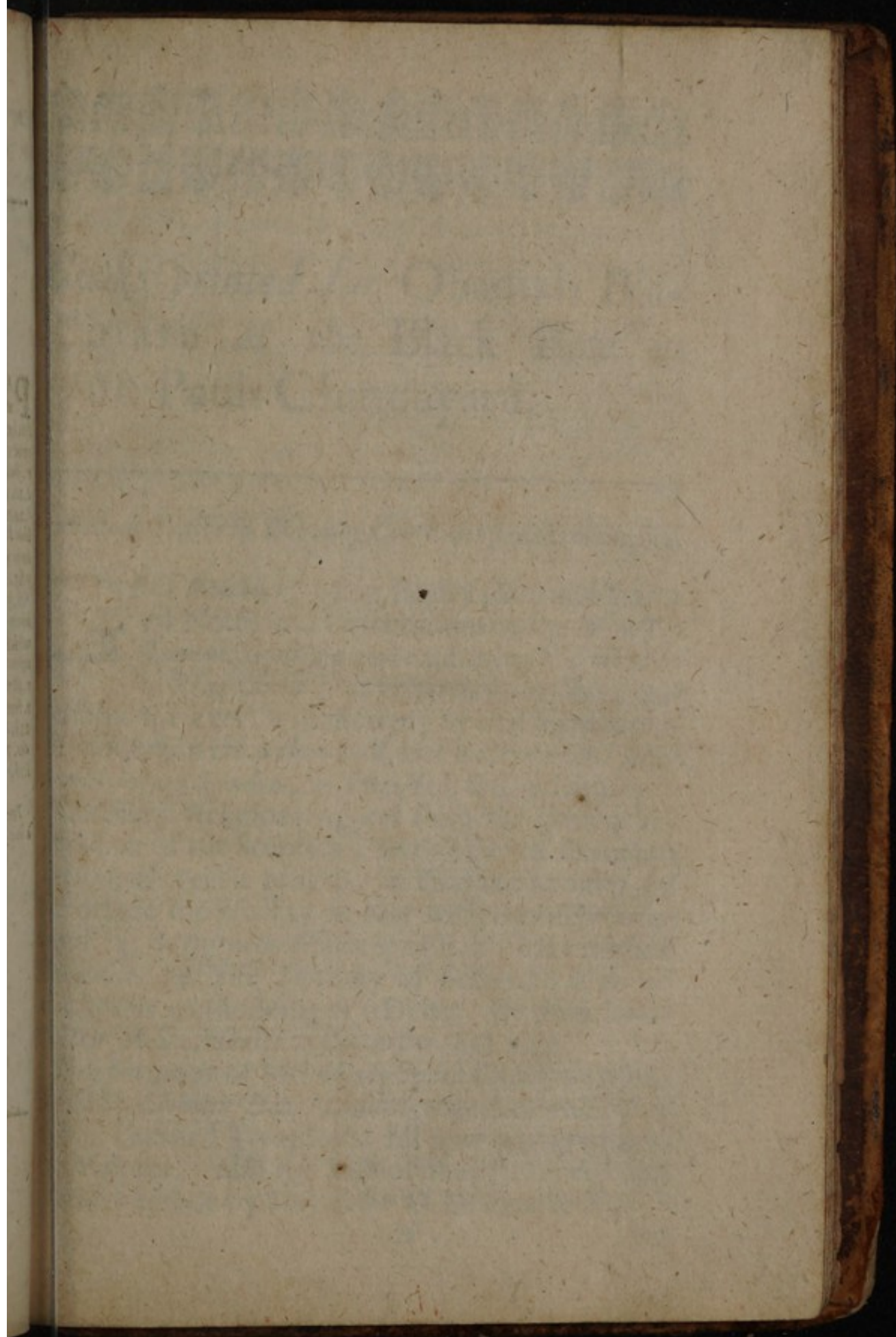
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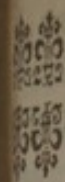
ERRATA.

P Ag. 5. lin. 27. For words, read viands. p. 9. l. 12. r. the whole world. *Id.* l. 13. r. in the whole world. p. 16. l. 19. r. Plantations before, as themselves were sent from elsewhere. *Ibid.* l. 21. read procure. p. 24. l. 3. r. calum. p. 28. l. 32. r. *ad hoc credendum*. p. 31. l. 14. r. *Judea*. p. 33. l. 2. r. that although those. p. 49. l. 15. r. *Chungque*. *Ibid.* l. 16. expresseth. p. 51. l. 13. r. *Fobius*. and so in pag. 52. 57. 93. pag. 59. l. 24. r. *alcuni*. p. 63. l. 19. r. as rich. p. 64. l. 2. r. reserved. *Ib.* l. 20. r. *Fabius Pictor*. p. 67. l. 12. r. prosecuted. p. 72. l. 4. r. *Zaredras*. p. 77. l. 3. r. *hunc solum eluvionis*. p. 82. lin. ult. r. *Tangiu*. p. 83. l. 21. r. in length. p. 87. l. 6. r. *Trigaurius*, and so elsewhere. p. 88. l. 19. r. *ex doctrina a Noe*. p. 102. l. 5. r. their Emperours of old erected. pag. 106. l. 15. *Yehiang*. p. 109. l. 11. r. *Natives*. p. 111. l. 27. r. *Nanking*. pag. 112. l. 24. r. which though many. *Ib.* l. ult. r. *Ucienian*. p. 113. l. 1. & 20. r. *Sinkiesimo*. p. 114. l. 16. r. *Indico*. p. 115. l. 33. r. *Crocens*. pag. 123. l. 31. r. all the Royalets. p. 124. l. 18. r. those Provinces. pag. 125. l. 14. r. free liberty of conversation and study. *Ib.* lin. 16. r. *Hiavouus*. pag. 128. l. 16. r. *Cochin-China*. p. 153. l. 15. r. *Kircherus*. p. 155. l. 13. r. *sedes*. p. 170. l. 2. r. decreasing. p. 177. l. 31. r. of the Northern. p. 182. l. 26. r. turned downward.

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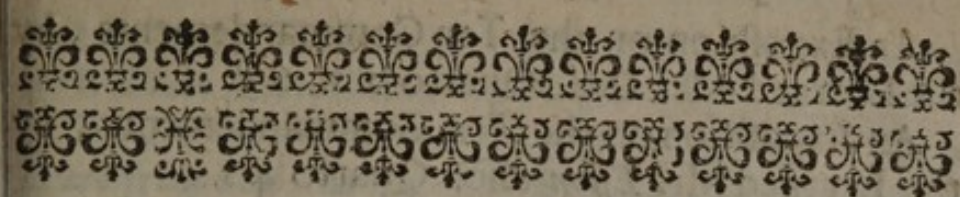


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