

more afflicted with the *Hæmorrhoides* at that *time*, than at any other. Nor are the *Iliac Veins* and the *Lympheduct* that accompany *them*, without being exposed to the like Incumbrance in Women with Child, whence the Veins of the Legs and Thighs become *Varicose*, and these Limbs are so frequently swoln; which, in a late instance I was acquainted with, when the Intumescence proved so great, that at length the Abdominal Teguments were vastly extended; but the *Gentlewoman* recovered (beyond the expectation of some) on the happy *Delivery* of two large Children.

III. *Part of two Letters to the Publisher from Mr James Cunningham, F. R. S. and Physician to the English at Chusan in China, giving an account of his Voyage thither, of the Island of Chusan, of the several sorts of Tea, of the Fishing, Agriculture of the Chinese, &c. with several Observations not hitherto taken notice of.*

S I R,

MY last to you was from the Island of *Borneo*, in which I gave you an account of our arrival there the 17th of *July*, where we staid but 2 days, the Season of the year being so far past, and from thence made the best of our way through the Streights of *Banca* with favourable Winds and Weather, till we came on the Coast of *China* the 13th of *August*, then we had variable Winds which carried us abreast of *Emuy* the 19th following, at which time the North East Winds setting in fresh, put us in great fears of losing our passage; whereupon we were forced to turn it up against Wind and Current all the way, the Weather so favouring us, that we were never but by our Topfails, else we should have lost more Ground in one day, than we

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could have gain'd in eight. The last of *August* we came to an Anchor under the *Crocodile* Islands, both to shelter us from the bad Weather, (which is generally expected on this Coast at new and full Moon, and has been fatal to a great many Ships) and also to look for fresh Water, which was now grown scarce with us, not having recruited since we came from the *Cape of Good Hope* : These are 3 small Islands lying in the Latitude of 26 Degrees, about 6 Leagues from the River of *Hocksen* ; on two whereof we found very good fresh Water, with a convenient Watering-place on the South West side of the innermost of the three ; and by the assistance of a few *Chinese* Fisher-men we procured some fresh Provisions from the main-land, because we did not reckon it safe to adventure our selves thither, lest we should have been brought into trouble by the Government there. While we lay here, on the 5th of *September* we had a sudden short shift of the Monsoon to S. W. the fury whereof others felt, in coming upon the Coast of *China* at the same time. The 8th of *September* we put to Sea again, turning to Windward night and day without all the Islands, which are very numerous along this Coast, to which we were altogether strangers beyond *Emmy* , and the Hydrography thereof is hitherto so imperfect, that there was no trusting to our Drafts, which made our Navigation somewhat more dangerous : However, on the first of *October* we got into the Latitude of 30 Degrees, where we came to an Anchor near the Land, until we found the way by Boat to *Chusan*, about 12 leagues within the Islands ; from whence we had a Pilot, who carry'd us safely thither on the 11th of *October*. Upon this Island the *Chineses* have granted us a Settlement and Liberty of Trade, but not to *Ning-po*, which is 6 or 8 hours sail to the Westward, all the way amongst Islands ; this being the largest, is 8 or 9 leagues in length from East to West, and 4 or 5 leagues in breadth ; about 3 leagues from that point of the Main-Land called *Cape Liampo* by the *Portuguese*, but *Khi-tu* by the

the *Chinefe* : At the West end of this Island is the Harbour, very safe and convenient, where the Ships ride within call of the Factory, which is built close by the shore on a low plain Valley, with near 200 Houses about it for the benefit of Trade ; inhabited by Men, whose Jealousie has not as yet permitted them to let their Wives dwell here ; for the Town where they are, is $\frac{1}{4}$ of a mile further from the Shore, environ'd with a fine Stone Wall, about 3 miles in Circumference, mounted with 22 square Bastions placed at irregular distances, besides 4 great Gates, on which are planted a few old Iron Guns, seldom or never used : the Houses within are very meanly built : Here the *Chumpeen* or Governour of the Island lives, and betwixt 3 and 4 thousand beggarly Inhabitants, most part Souldiers and Fishermen ; for the Trade of this place being newly granted, has not as yet brought any considerable Merchants hither. The Island in general abounds with all sorts of Provisions, such as Cows, Buffelo's, Goats, Deer, Hogs wild and tame, Geese, Ducks and Hens ; Rice, Wheat, Calavances, Coleworts, Turnips, Potatoes, Carrots, Beetes and Spinach ; But for Merchandize there's none but what comes from *Ning-po, Hangcheu, Nankin* and the Inland Towns, some of which I hope to see, when I have acquir'd a little of the *Chinefe* Language. Here also the Tea grows in great plenty on the tops of the Hills, but it is not in that esteem with what grows on more Mountainous Islands. Altho this Island is pretty well stor'd with People, yet it's far from what it was in *F. Martinus's* time, when he describes *Chenxan* : and this puts me in mind, that the Superstitious Pilgrimages thereto, mention'd by him, must be meant of the Island *Pou-to*, which lyes 9 leagues from hence, and 3 miles to the Eastward of this Island, whither (they say) the Emperour designs in the month of *May* next (being his Birth-day, and the 40th year of his Age) to come to worship in an Ancient Pagod there, famous for Sanctity ; having sent one of his *Bonzes* already thither, to get all things in order.

Chusan, Novemb. 23. 1701.

S I R,

I Formerly told you, that the Emperor design'd to have come to the Island of *Pou-to* (a place of great Devotion) to worship in the month of *May* last, being the 40th year of his Age, I should have said of his Reign; but all things being prepared there for his reception, he was dissuaded from his purpose by some of his *Mandarins*, who made him believe that the terrible Thunder there was very dangerous. This *Pou-to* is a small Island about 5 leagues round at the East end of this Island, famous for the superstitious Pilgrimages made thither for the space of eleven hundred years: it's inhabited only by *Bonzes*, to the number of 3000, all of the sect call'd *Hofbang*, or unmarried *Bonzes*, who live a *Pythagorean* life; and there they have built 400 Pagodes, two whereof are considerable for their Greatness and Finery, being lately covered with green and yellow Tiles brought from the Emperor's Palace at *Nankin*, and inwardly adorn'd with stately Idols finely grav'd and gilded, the chief whereof is the Idol *Quon-em*. To these two great Pagodes belong two chief Priests, who govern all the rest. They have several Ways and Avenues cut through the Island, some whereof are pav'd with Flagstones, and overshadowed with Trees planted on each side: their Dwellings are the best I have yet seen in these parts. All which are maintain'd by Charitable Devotions; and the Junks which go from *Ning-po* and this place to *Japan*, touch there both going and coming, to make their Offerings for their good success. There is another Island call'd *Kim-tong* 5 leagues hence in the way to *Ning-po*, whither, they say, do retire a great many *Mandarins* to live a quiet life after
they

they have given over their Employments ; on that Island also are said to be Silver Mines, but prohibited to be open'd. The rest of the circumjacent Islands are either desert, or meanly inhabited by a few fishing people, but all of them stor'd with abundance of Deer. For it is not long since this Island of *Chusan* began to be peopled ; it's true, in *Martini's* days, about 50 years ago, it was very populous for the space of 3 or 4 years, at which time the fury of the *Tartarian* Conquest was so great, that they left it desolate, not sparing so much as the Mulberry Trees (for then they made a great deal of raw Silk here) and in this condition it continued till about 18 years ago, that the Walls of the Fort or Town, which now is, were built by the Governour of *Ting-hai*, for a Garrison to expel some Pyrates, who had taken shelter here. About 14 years ago, the Island beginning to be peopled, there was a *Chumpeen* or General sent to govern it for 3 years, to whom succeeded the late *Chumpeen* (who procur'd the opening of this Port to strangers) whose Government continued till April last, being translated to be *Chumpeen* of *Tien-cing-Wei* near to *Pekin*, and was succeeded by the present *Chumpeen* who is Son to the old *Chunkoon* of *Emu*.

They have got no Arts or Manufactories here, but making of lacker'd Ware, a particular account whereof I cannot as yet send you. They begin to plant Mulberry-Trees, to breed up Worms for the production of Raw Silk ; and they make some Tea, but chiefly for their own use.

Altho the following particulars contain nothing of extraordinary matters in them, yet such as they are, you may take, till I can procure you better.

The 3 sorts of Tea commonly carry'd to *England* are all from the same Plant, only the Season of the year, and the Soil makes the difference. The *Bohe* (or *Vouii*, so call'd of some Mountains in the Province of *Fokien*, where it is chiefly made) is the very first bud gather'd, in the beginning of *March*, and dry'd in the shade. The *Bing* Tea is the

the second growth in *April*: and *Singlo* the last in *May* and *June*, both dry'd a little in *Tatches* or *Pans* over the *Fire*. The *Tea Shrub* being an ever-green, is in *Flower* from *October* to *January*, and the *Seed* is ripe in *September* and *October* following, so that one may gather both *Flowers* and *Seed* at the same time; but for one fresh and full *Seed*, there are a hundred nought; these make up the 2 sorts of *Fruit* in *Le Compte's* description of *Tea*: as for his other sort, which he calls *flymic Peafe*, they were nothing but the young *Buds* of the *Flowers* not yet open. Its *Seed-Vessels* are really *Tricapular*, each *Capsula* containing one *Nut* or *Seed*, and altho two or one *Capsula* only comes to perfection, yet the *Vestiges* of the rest may be discerned. It grows in a dry gravelly soil, on the sides of *Hills* in several places of this *Island*, without any cultivation.

Le Compte is mistaken in saying (pag. 96.) that the *Chineses* are wholly *Strangers* to the art of *Grafting*, for I have seen a great many of his *Paradoxical Tallow-Trees* ingrafted here, besides some other *Trees*. When they ingraft, they do not slit the *Stock* as we do, but cut a small slice off the outside of the *Stock*, to which they apply the graft (being cut sloping on one side, agreeable to the slice cut from the *Stock*) bringing up the *Bark* of the slice upon the outside of the *Graft*, they tye all together, covering with *Straw* and *Mud* as we do.

The *Commentator* on *Magalhen* seems doubtful in the length of the *Chinesse Che* or *Cubit*. Here they have two sorts, one of $13 \frac{7}{8}$ *English Inches*, which the *Merchants* commonly use: the other is of eleven inches, us'd by *Carpenters*, and also in *Geographical measures*.

Albeit *F. Martini* is censur'd by *F. Magalhen* for spelling a great many *Chinesse* words with ng, which the *Portuguese* and others have done with m, yet his way is more agreeable to the *English* pronunciation, only in some words the g may be left out, as in *Pekin*, *Nankin*, &c.

Having made enquiry about *Martini's* account of Sowing their Fields at *Ven-chen* with Oyster-shells, to make new ones grow; I was told that after they have taken out the Oysters, they sprinkle the Shells with Urine, then putting them into the Water again, there grows new Oysters on the forefaid Shells.

Martini says he could never find a *Latin* name for the *Fula Mogorin* of the *Portuguese*, I'm sure it's the same with the *Syringa Arabica flore pleno albo in Parkinsone*. He says also, that the *Kieu-yen* or Tallow-tree bears a white Flower like a Cherry-tree; but all that I have seen here bears a spike of small yellow Flowers like the *julus* of a *Salix*.

The Bean, or *Mandarin* Broth, so frequently mentioned in the *Dutch* Embassy and other Authors, is only an Emulsion made of the Seed of *Sesamum* and hot Water.

Their chief employments here are Fishing and Agriculture.

In Fishing, they use several sorts of Nets and Lines as we do; but because they have large Banks of Mud in some places, the Fisherman, to go more easily thereon, has contriv'd a small frame about 3 or 4 foot long, not much larger then a Hen-trough, elevated a little at each end, in which he rests upon one Knee, leaning his Arms on a cross Stick, rais'd so high as his Breast, and putting out the other Foot often upon the Mud, he pushes forward his Frame thereon, and so carries himself along in it.

As to their Agriculture, all their Fields (where any thing is planted) whether high or low, are made into such Plots as may retain the Water on them when they please. They Plow up their Ground with one Buffelo or one Cow. Where they are to sow Rice, they prepare the Fields very well, by clearing it of all manner of Weeds, moystning to a pulp, and smoothing it with a Frame drawn across; on which they sow the Rice very thick, and cover it only with Water for 2 or 3 inches high, and when it has grown 6 or 8 inches long, they pull it up by the Roots, and transplant it (by Tufts in a straight line) to Fields overflown with

Water ; and where a Field is subject to Weeds, when the Water dries up, they prevent their growth in overturning the Mud with their hands in the interstices where the Rice is planted. When they sow Wheat, Barley, Pulse, and other Grains, they grub up some superficial Earth, Grass and Roots, and with some Straw they burn all together ; this Earth being sifted fine, they mix with the Seed, which they sow in holes made in a straight line, and so grows up in Tufts as the Rice does ; the field being divided into Beds and Harrowed over, both before and after the Seed is sown : This makes them somewhat resemble Gardens. Altho they meliorate their Fields where they sow Rice, only by letting the Water on them, yet for other Grains, where Ground requires it, they make much use of Dung, Human Excrements, Ashes, &c. In watering their Fields here they use the same Instrument mention'd by *Martini* in the Preface to his Atlas, being all of Wood, and the contrivance the same with that of a Chain-Pump.

Their method in making of Salt is this : All the Shores here being Mud, instead of Sand, in the Summer season they pare off the superficial Earth, which has been overflowed with the Salt Water, and lay it up in heaps for use ; when they are to use it they dry it in the Sun, rubbing it small ; then digging a Pit, they cover the bottom thereof with Straw, at which through the side of the Pit they pass a hollow Cane, that leads into a Jar, which stands below the level of the Pits bottom ; they fill the Pit almost full with the foresaid Earth, and pour Salt Water thereon till it be covered 2 or 3 inches with Water, which drains through, into the foresaid Jar, and is afterwards boyl'd into Salt.

Had I not found the Printed News Papers last year take notice of a singular Root brought from *China* by *F. Fontaney*, I should not have told you, that I have seen one since I came here call'd *Hu-chu-u* (which I take to be the same) whereto they ascribe wonderful properties of prolonging
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life, and turning grey Hairs into black, by drinking its Infusion for some time, insomuch that they say it's to be had in value from 10 *Tael* to 1000 or 2000 a single Root; for the larger it is, the more is its value and efficacy: which is too much Money here to try the Experiment. You have it mention'd in *Cleyer's Medicina Sinica* No 84. under the name of *Ho-xen-u*, according to the *Portugal* spelling: It's likewise painted in the 27th Table of those Plants Mr *Petivier* had of me. If you'll have the story of its discovery, which I will not warrant for Gospel, it runs thus. Upon a time a certain person going a Simpling among the Mountains, fell by accident into such a steep Valley that he could by no means get out of it again; whereupon looking about for something to sustain his life; in this Melancholy Condition, he espy'd this Root, of which he made tryal; and found that in eating thereof, it serv'd him both for Provisions and Cloathing, by keeping his Body in such a temperature, that the injuries of the Weather had no influence upon him during his stay there, which was some hundreds of years; till at last an Earthquake happen'd in that place, whereby the Mountains were rent, and he found a passage out to his House, from whence he had been so long absent: But the many Alterations that came to pass there in such a space of time, would not permit them to give credit to his story; till consulting the Annals of their Family, which gave an account of one of them lost at that time, they were confirm'd in the truth of his Relation. And so much for this.