

C H A P. XVII.

Of the Cloaths worn in Formosa, by all Ranks of People.

THE *Formosans* are certainly very curious in their Cloaths, but they affect no new fashions as the *Europeans* do; wherefore they seem to be still Cloathed according to their Ancient Custom. In this they excel the *Europeans*, that the Qualities and Conditions of Men may be discern'd there by the distinction of their Habits, whereas here a Nobleman cannot be known from a Tradesman by his Cloaths. The Habits of the *Formosans* are not much different from those of the *Jappannese*, especially as to the common sort of People; but the Kings and Vice-Roys, and Noblemen have different sorts of Garbs. The great difference between the *Jappannese* and *Formosans*, consists in this, that the *Jappannese* wear 2 or 3 Coats, which they tye about with a Girdle; but the *Formosans* have only one Coat, and use no Girdle. They walk with their Breast open, and cover their Privy parts with a Plate tied about them made of Brass, Gold, or Silver. The *Jappannese* also wear little
light

light Bonnets, but the *Formosans* use larger Bonnets, with a train hanging down to the ground, made of some light stuff, as Silk, Cotton, &c. And when they walk, they wrap it about their Arm.

We shall add no more about the *Jappanese*, since our design is only to give an account of the *Isle Formosa*: And seeing, as I have said, the dignity and condition of every one may be discern'd by their different Habits, I shall now briefly describe them.

The King wears a short Coat of Silk, which he ties with a most precious Girdle, and above that a long open Gown made of very costly Silk, wrought with Gold and Silver: He has a Scarf that hangs over the Right Shoulder, and reaches down to the left side, of Cloth of Gold or Silver curiously wrought with the Needle, which is the Badge of his Dignity. He wears also a Bonnet, from whose top the stuff hangs down to the ground, which Bonnet is encompass'd with a kind of a Crown, that glitters with precious Stones and Carbuncles. He has no Breeches, but his Knees are naked; he wears stockings made of Silk, adorn'd with many Ribbons. His shoes, like those of the Priests afore-mention'd, are a sort of Sandals, but most curiously wrought. When he or any Nobleman Rides, then he wears Stockens and Breeches together in one piece,
Q and

and a little Bonnet. His Collar is made of Silk, but set with precious Stones; the Hair of his Head is short, as is usual thro' all *Japan*, and his Beard is about a Thumb's length.

The Queen wears most Beautiful Garments, that glister with precious Stones; she has no such Headgear as the Women wear here in *England*, but something made of Gold or Silver wrought with Silk, and so adorn'd with Diamonds, that it seems to be a Crown. Her Neck-cloth is made of some precious matter: Her Garments are very precious, curiously wrought with the Needle, and long enough to reach down to her Heel; and the upper part of her sleeve is so broad that it touches the ground, as does also her Manto which hangs down so low behind. Her shoes and stockings are like her Husband's, but of a less size, and have a higher Heel. She wears her Hair hanging down behind, over her Gown which is not wide, nor hath many plaits. She wears a Girdle tied about her body very precious.

The Sons are clad after the same manner as the Father; only instead of the short Gown, they go with their Breasts wide open, and have a half-girdle about their Loyns. They wear not a Bonnet until they be 9 Years old. The Daughters also are Cloath'd after the same manner as the Mother, except

as to their Head-gear, for they wear nothing upon their Head, but a little Crown made of flowers, or the feathers of some Bird; and they have no Manto.

The Vice-Roy who had formerly been a King, is still very splendid in his Cloaths. His Bonnet is very great and precious, both for the matter of it, and the Curiosity of the Workmanship, and it is adorn'd with precious Stones; the Hair of his Head, and his Beard is short; his Collar is of black Silk finely wrought with Silver. He wears a short Coat of white Silk, which is tied about with a precious Girdle, and over that a long Gown open and wide; he has also a Scarf like the King, which hangs on the right-shoulder down to the left-side; and lastly, over his shoulders he has a little Cloak made of red and black Silk; his Vest is lin'd with the skin of some Tyger or Leopard; he has no breeches, but only stockings, and his shoes are like those afore-mention'd.

The Vice-Roy's Queen is Dress'd much after the same manner as the Queen, saving that the Queen has a Coyff, such as above-describ'd; but the Vice-Roy's Queen, wears only her own Hair adorn'd with Silk and Ribbons: Her Gown is made after the same fashion as the Queen's; but her Manto is different in this, that the Queen's Manto

Q 2

hangs

hangs down behind only from her shoulders ; but that of the Vice-Roy's Queen is like a large Morning-Gown, which is worn here in *England* : Only it wants sleeves, and is lin'd with some Beautiful skin. The Vice-Roy's Son has 2 Coats, a short one and another long ; but the shorter one is uppermost, and comes down only to the Knee : His Daughters are clad after the same manner as the Mother, saving that they have no Mantle.

The Noblemen wear the same Coats as the Vice-Roy, but with this difference, that the Vice-Roy has no Girdle about his long Coat, which the Noblemen have : They wear a Scarf of Silk from the right-shoulder to the left-side, but their Bonnet is like that of the Citizens.

The *Carillan*, or Chief-General, has a Bonnet like the Vice-Roy's, but not so Great : In the fore-part it is adorn'd with a Diamond and Precious Stones : His Collar is of Silk, which encompasses his Neck, but does not hang down. Instead of a Scarf, he has a short Cloak of Silk, which covers only his shoulders ; and a short Tunick of Silk ; his breeches and stockens are tied together ; his shoes are like other Men's : And lastly, he has a long and wide open Gown, like the Morning Gowns that are worn here, but much larger, whose sleeves being open in
the

No 1. A Married Woman



A Gentlemans Nurse



A Widow



A Country = Woman



the middle, he puts his Arms through, and the rest of the sleeves hang low down towards the Ground. His Wife is clad like the Vice-Roy's Queen, saving that she does not wear a Manto: His Sons and Daughters, are Cloath'd after the same manner as the Vice-Roy's.

The Wives of Noblemen, wear a little Bonnet made of artificial flowers: They have 2 Tunicks, one that's long, and a short one over that which comes down only to the Knee, which they tie about with a Girdle. There is an Handkerchief fasten'd to their Bonnet, which hangs down to their shoulders. Their Sons and Daughters are Cloath'd after the same manner as those of the *Carillan*.

The Citizens wear one Gown only, ought to keep the Hair of their Head short, have a Bonnet like the Noblemen, whose top made of Silk or Cotton, reaches down to the ground: They wear a Collar, but no shirt, except in the Night-time when they go to Bed, which is the Custom of them all. They walk in a long Gown with Naked Breast and Thighs, but their Privy-parts are cover'd with a Plate tied about them made of Brass or Silver, or Gold: Their stockings and shoes are such as are commonly us'd by others.

Their Sons have a little Bonnet, a short Gown tied about with a Girdle, which reaches down to the middle of their Thigh: They have shoes like their Father, but neither breeches nor stockens.

The Country People who dwell in Villages and Desert-places, wear nothing but a Bears skin upon their shoulders, and a Plate to cover their Privy-parts made of Brass or the shells of Fish, or the bark of Trees. Their Sons have nothing but a Scarf hanging on their right shoulder down to their left side, but otherwise they are stark Naked. When the Countrymen are Rich, they and their Sons wear a Girdle about their Loyns, which half covers their Thighs instead of a Plate tied with a Girdle to cover their Privy-parts.

The Female Sex is distinguish'd also among the common sort of People by 5 kinds of Habits, Infants, Virgins, Brides, Married Women and Widows, all which are clad in different Apparel. Infants wear a short Gown that reaches down to the middle of their Thigh; they have stockens and shoes like others, but they do not cover their Head until they be 9 Years old. Virgins after they are 9 Years old, adorn their Head with Birds feathers, or artificial flowers done up with Ribbons: They wear a short Gown above another, that is long and reaches

Burger



A Country

Bumpkin



A Virgin



A Bride



130.
The
or

Carillan
General



The General's

Lady



A Gentle : man



A Gentle : woman



reaches to the ground, both which they tie about them with a green Girdle. The long Gown is divided into two in the lower part, so that their Legs appear as high as their Knee. They have stockings and shoes like other Women.

The Brides at the time of their Marriage do wonderfully adorn themselves ; their Head is encompass'd round with Flowers, Laurels and Feathers, which make a great show : They have two Coats equally long, whereof the under Coat is white and the upper black, and both of them are tied with a black Girdle. They wear a Scarf of red Silk hanging on the left shoulder down to the right side. The black Gown which is uppermost is open, so that the white Petticoat underneath may be seen. And after this manner they are clad during all the time of Courtship, but 9 Days after the Celebration of Marriage, they put on the Habit of Married Women.

The Married Women wear a long open Gown, and below it a short Coat which reaches down to their Knee. They have a kind of a Cap upon their Head like a Platter, and let their Hair hang down in wreaths before their Breast ; and when they go out, they so cover their Face, that it can hardly be seen.

Widdows have another kind of a Cap which is twofold : The first which they put on their Head, is almost round like an *English* Woman's Coyff, the other is a little sharp-pointed. They dress their Hair in wreaths ; they wear 2 Gowns, one long and another short one over it ; the short one ought always to be of a black colour, but the other, which may be of any other colour, has long and broad sleeves, which reach down to the Knee ; and both the Gowns are tied about with a Girdle.

The Country Women have nothing but a Bear's skin upon their shoulders, and a Cloth about their middle which reaches down to their Knee : They tye a piece of Linnen about their Head and Hair ; they have no stockens, but shoes, such as are worn by others. Their Daughters wear nothing but a Cloth about their middle, and a Scarf on the right shoulder hanging down to the left side, and they have shoes like their Mother.

And here 'tis to be observ'd, that all of them generally wear a Bracelet about their Arm ; but the Women wear it both about their Arm and their Neck. And this is all that I know to be remarkable as to their Apparel ; I shall now only add something as to the Military Habit.

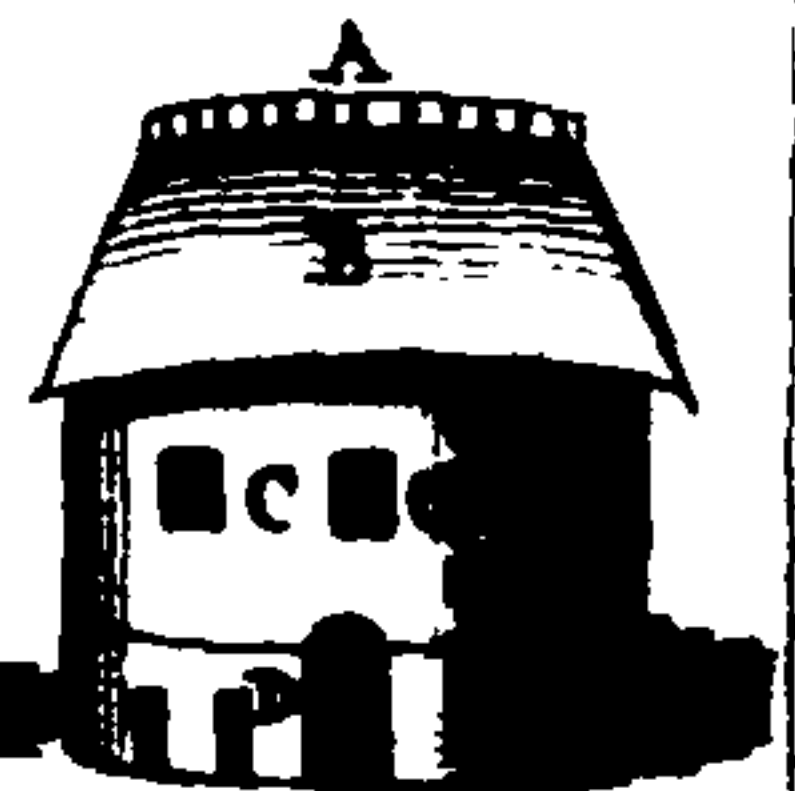
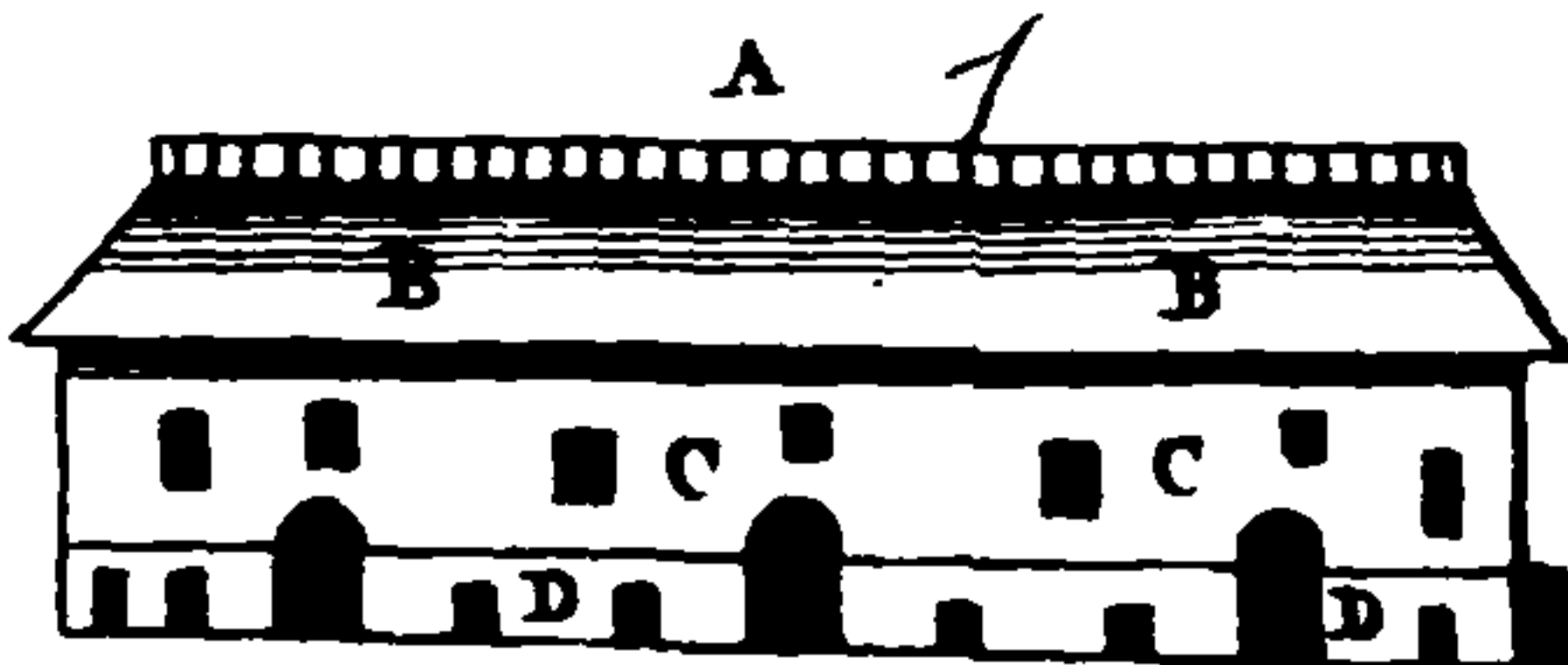
The

The Vice-Roy's Castel



A City house

A Countrey-man's house



The King of the Isle *Formosa* has his own Guards, and so has the Vice-Roy, and therefore for distinction-sake they are differently clad. All the Officers in the King's Guards are clad like the *Carillan*, saving that the *Carillan* wears a Carbuncle upon his Bonnet which they have not, and they wear a Scarf which he has not.

The King's Guards have a round Bonnet, whose forepart is like a Mitre, and has the King's Arms upon it : The Hair of their Head is short, and of their Beard long ; and they have also a Breast-plate or Stomacher made of Silver on which are the King's Arms ; a Belt made of Silk, a short Gown, and stockings and breeches in a piece : They wear a Sword hanging by their left side, and the Weapons they use when they Guard the King, are the Halberd or Lance.

The Officers of the Vice-Roy's Guards are Cloathed like the *Tano's* or Noblemen, saving that they have not a Scarf, and use a short Bonnet like the King's Guards. All the several Degrees of Officers are distinguish'd by Colours, at the pleasure of the King or Vice-Roy.

The Guards of the Vice-Roy wear a large long Bonnet having 2 Wings, a long Gown which they take up behind when they walk, breeches and stockings in a piece, the common sort of shoes : The Hair of their
Head

Head and Beard is short, and their Arms are short Lances, Arrows, and a Sword by their side.

All the Souldiers which serve to Guard the Cities are Cloath'd after the same manner, *viz.* They have a short Bonnet with a Crest of 2 or 3 feathers, a short Gown, stockings and breeches in a piece. All of them wear black Cloaths: Some are Archers and carry a Bow under their Arm, and have a Quiver full of Arrows; others are Spearmen, and carry a long Spear upon their shoulders; but others have short Spears.

The Drummers have a Bonnet sharp-pointed at top, with a piece of Brass in the Frontispiece of it, whereon are Engraven the Arms of the Isle. They wear a short Gown and a long one underneath it, which they throw behind them: Their Cloaths are of a light red colour.

The Ensigns have a Bonnet like the Noblemen, and they are all such who are in this Post. They wear a long Gown and a short one over it.

This is all that I thought worthy to be remark'd as to their Apparel, which altho it may appear ridiculous to the *Europeans*, yet is there accounted very Beautiful and Splendid, both for the Colours and the materials of which it is made, such as Hair, Silk, Cotton, which are curiously wrought with the Needle;

Needle ; for tho they do not affect new fashions of Cloaths, yet they are very nice in choosing the finest Stuff, or Cloth whereof to make them.

C H A P. XVIII.

Of their Cities, Houses, Palaces, Castles.

THere are only six Towns in the Isle *Formosa*, which deserve the Name of a City : Two of them are in the Principal Island, and they are call'd *Xternetsa* and *Big-no* ; there is one in great *Peorko*, which is call'd *Chabat* ; and the 4th is in one of the Isles of Robbers, and is call'd *Arriow* : The 5th and 6th are in the other Isle of Robbers, and they are call'd *Pineto* and *Jarabut* : But in the little Isle *Peorko* there are none, as will appear afterwards.

Xternetsa, as it is the Capital City, so it is the most Beautiful of all the rest ; being situated in a very pleasant Plain : It's Walls are 20 Cubits high and 8 broad ; It's length is about 12 Day's Journey for an Elephant, *i. e.* about six *English* Miles. There are in it Desert-places, Fields and Mountains,

tains, Orchards, Meadows, and the like Places which are not Inhabited ; but about the middle of it, the Houses are very magnificent and stately : Not far from it, there is a Mountain which abounds with many wholesom Springs. It is built by the side of a River, which was made there on purpose for its convenience ; It abounds with Fish and runs over the whole Isle. That which contributes much to make it Beautiful, are the many Palaces that are in it, *viz.* Of the King, the Vice-Roy, and the Nobles ; of the High-Priest and Chief Sacrificator ; all which are built after a wonderful manner, as may appear by the Figure here annex'd, which is a Representation of the Vice-Roy's Palace.

This Palace is built of four-square stones, curiously cut, as all the rest are, whereof the greatest part is cover'd with Gold : This House alone is three *English* Miles in Circumference, having a great Ditch round about it. Besides there belong to it, Greens, Gardens, Walks, Groves, all which are enclos'd with a Wall.

The High-Priest and Vice-Roy have Palaces there almost as good ; but the King and *Carilian*, whose Offices do not descend by Succession to their Posterity, do not care to have such stately Houses. But the Nobles have there very Beautiful and Magnificent

cent Houses. There are also in the City *Xternetsa* 3 great Abbies, and 5 Temples, and many Beautiful Houses of the Citizens. 'Tis observable, that in the whole *Isle Formosa* there are no Houses very high, but in most Great Houses there are 2 stories, one above ground for the Cold season, and the other underground for the Hot season; which in all respects are very Magnificent, whether you look upon them within or without.

The Rich Men and Nobles, build their Houses of four-square Stones; but others build the outer-part of plain Timber, while the inner-part is adorn'd with Painted Wood, or fine Earthen Ware Gilded and Painted, which the Natives there call *Porchellano*, but the *English China-Ware*. The Citizens Houses are long, and the Country People's round, in such manner as they appear in the Figures here annex'd.

A. The Place above the Roof of the House, where they adore the Sun, Moon and Stars twice a Day. *B.* The Roof of the House. *C.* The Place above ground. *D.* The Place of the House which is underground.

Nevertheless, such long Houses are sometimes to be found in the Villages, and those that are round in the Cities, at least in the remote Places of them.

Bigno is a fine City, but has nothing peculiar that is remarkable. In the same Principal Island, is the Sea-Port Town call'd *Kadzey*, which is very large and contains many Villages, and yet because it is not Wall'd about, it is accounted only a Village.

Chabat, *Arriow* and *Pinete* are Cities, which have nothing peculiar that is remarkable, but in *Jarabut* 'tis worth observation, that the City is build round about a Mountain, which is a Mile high ; And upon the top of it, is built the Palace of the Governour, who from his House can see the whole City, and so can every Citizen from the Roof of his House behold the Governour's Palace. Besides in the same City, there is a Fountain representing an Elephant Dancing upon 2 Feet, which is 20 Cubits high, and throws forth water out of all the Parts of the Body.

This Fountain is believ'd by the *Japanese* to have been built above 11500 Years ago, by a certain God or Hero, who had been Banish'd thither when the Isle was yet uninhabited. This God was call'd *Arbalo*, or Wanderer : And the story says, that when he had built this Fountain there, it furnish'd him with Fruit, flesh and sweet Wine ; but that after such time as he left the Island, it became barren, and produc'd

none

none of these things. After this Island came to be Inhabited, some Men coming there and finding the curious fabrick of this Fountain, convey'd water into it by Aquæducts, from a Mountain which is in the midst of the City : From whence the *Jappannese* have still in their Temple *Amida*, the God *Arbalo* with a Painted Fountain. But the Natives of the Isle *Formosa* give no credit to this story : Tho they know not by whom, nor when this Fountain was built, yet they call the Place of the Fountain by the Name *Arbalo*.

The History I do not deliver for a certain Truth, but neither do I account it altogether fabulous ; for it seems to me very probable, that there is something of truth in it, and therefore for the explication of it, I shall add the following remarks.

And first, the Reader is to take notice, that all the Gods which are call'd by any particular Name, such as *Amida*, *Xakha*, *Nakon*, *Arbalo*, &c. Are only Saints, or Heroes and Illustrious Men, who in former times were deified, either for their reputed Sanctity or some Noble Exploits, or wonderful Feats which they had perform'd. Such an one was *Arbalo*, who is the God of Harvest among the *Japonefe*, and whose Image is commonly set in the husk of a Grain of Barley. He is called *Arbalo*, i. e. a Wanderer, because

because he continually went about the Fields and Woods, blessing the Fruits of the Ground.

Now 'tis possible, that this Man while he was alive did something that displeas'd the Emperor, or the *Dairo*, for which reason he was Banish'd from his Native Country, and there is no difficulty in conceiving this: But how he should Travel from *Japan* to *Formosa*, which is 200 Leagues distant from it, and was then unknown to the *Japoneſe*, and uninhabited, is something difficult to apprehend. Let us therefore ſuppoſe, that this God *Arbalo* was deſcended of ſome Noble Race, for ſuch are all the Heroes in *Japan*, who were either come of ſome Illuſtrious Family, or had been promoted to ſome Eminent Poſt of Honour: And this is the more probable, becauſe if he had been ſome inferior and mean Family, he would rather have been puniſh'd with Death, than ſent into Banishment for his offence. This being granted, we may ſuppoſe further, that this Honourable Perſon carried along with him as his Retinue a great Multitude of Servants, and was ſent at firſt, at an Iſle next adjoining to *Japan*, and from thence paſſing on in a direct Line through many little Iſles, (which are ſo near, that you may ſee from one to the other in a clear Day) he came at laſt in ſight of *Formosa*, where out of Curioſity he

Landed

landed with his Servants ; and finding it a pleasant and fruitful Country, he settled there for some time, and built the Fountain above-mention'd. And then we may suppose, that he return'd again to *Japan*, and sent from thence some Colonies to inhabit *Formosa*. But I must confess, that we have no History in *Formosa*, so Ancient as this, which is only to be found in *Japan*, and therefore we can give no account of any thing that happen'd between us and the *Japoneſe*, after this first Settlement ; for we have lost all the Memoirs of our first Original, and the transactions which happen'd after the first Plantation of our Country, until the *Japoneſe* ravish'd our Kingdom from us, and restor'd it to the Empire of *Japan*. However it may appear from what has been said, that the story of *Arbalo* is not fabulous, nor so improbable as at first blush it may seem to be.

Besides these Cities already Nam'd, there are 3 Sea-Port Towns which exceed some Cities for bigness ; but because they are not Wall'd about, they are held only Villages or Towns. These 3 are call'd *Aok*, *Louclau*, and *Voo*, and besides them, there are many other Villages of the like bigness. But this is to be noted of Villages, Sea-Port Towns and others, that they all depend on their

own Cities, and that the other Cities depend upon the Capital City *Xternetsa*.

In the little *Peorko*, there is neither City nor Village to be found : But concerning this Island it is to be observ'd, that at first it belong'd to the King who is now Vice-Roy, but afterwards the Priests purchas'd it, to feed in it the four-footed Beasts which are design'd for Sacrifice : And now every one is oblig'd to give not the first Fruits of their flocks, but one out of every three Beasts that fall, which is to be kept there until it be fit to be Sacrific'd : And therefore in little *Peorko*, there are only some Shepherd's who look after the Beasts that are fed in that Island, which is very fruitful in Grass and Hay, and might perhaps produce many other things if they were Planted there : But this is not done because it is design'd only for the Beasts aforesaid

These are all the notable things that occur to me concerning their Cities, Villages and Houses ; yet it must be acknowledg'd that there is a great deal of difference between the Cities of *Formosa*, and those of *Japan*, both for their Bigness and the Richness of their Materials, tho the *Jappannese* when they come to *Formosa*, cannot sufficiently admire its Cities, for their Beauty, Situation and Conveniences.

CHAP.

C H A P. XIX.

*Of the Commodities which they have, and
some that they want.*

TH E great quantity of Gold and Silver that is in *Formosa*, is that which brings them the greatest Profit ; for in the Principal Island, they have two Mines of Gold and two of Brass, tho none of Silver ; In Great *Peorko* there are 2 Mines, one of Gold and another of Silver. In one of the *Isles of Robbers* there is a Mine call'd a Gold-Mine, which is not valued in others Counties because it is not truly and properly Gold ; but it is highly esteem'd in the Isle where it is found, because it is fitter for many necessary uses among them than Gold it self is. In the other *Isle of Robbers* there are 2 little Silver-Mines ; So that in all, there are 3 Mines of Gold and 3 of Silver. All these Mines formerly pertain'd to the Vice-Roy, but now the King has one third Part, and the Emperor another.

Silver in *Formosa* is almost esteem'd as much as Gold, because it is fitter for use, being a softer Mettal which is more easily wrought into any shape. They have no Iron or Steel,

but what the *Jappannese* bring thither, who have one Mine of Iron: And therefore Iron, and also Copper, which is brought from other Parts, is more esteem'd there than Gold and Silver: But Brass is very common among them.

Utenfils and Dishes, are usually made of Gold or *China* Earth: Their Temples and Houses are often cover'd with Gold, both in Cities and Villages: But since the *Hollanders* came there and exchanged their Iron for our Gold, the Natives have more rarely made any Gold.

Lead and Tinn are not the product of the Isle, but they are abundantly supplied with it from the Neighbouring Countries.

Silks, and *Cotton*, of two sorts, they have in great quantities, which are very Artificially Inter-woven with Gold and Silver: One sort of Cotton grows upon Trees in bags and is the finer sort, another grows upon a Shrub like a Thistle and is a coarser sort. And this is the great Employment of the Women, who of these Materials make Clothes, Carpets, Tapestry, and such kind of things - wonderfully fine. Of Silk and Hair are made Velvet and Plush: But this kind of Work belongs to the Men and not to the Women. They have not Woollen-cloth because they know not how to make it but they receive great quantities of this Cloth

Cloth from the *Hollanders*. They make Stuffs of Hair and Cotton, but no Cloth of Flax, which does not grow there ; but Flaxen Cloth they receive from the *Dutch*. They Work, paint, and Gild *China-Earth* very Wonderfully, nay even much finer then they do in *China*. They have learn'd from the *Hollanders* to make a kind of Paper, which they knew not how to do before ; for they wrote either upon plates of Copper or upon Parchment. But now they Write on Paper made of Silk after the same manner as it is made here.

Instead of Leather to make Shoes of, they use the bark of Trees for the Soles, and some skins of Beasts to serve for the Upper-leather.

C H A P. XX.

Of Weights and Measures.

BEfore the *Dutch* arriv'd on our Coasts, we had a certain way of reckoning things, whereby we could know when their Numbers were equal or unequal ; but we had no kind of weight, such as a Pound or an Ounce, and therefore we bought and sold

things by View, and not by Weight. But after the *Hollanders* came among us, and show'd us how Profitable the use of Pounds and Ounces would be in Commerce, we begun to weigh things that are rare by Ounces, and Pounds ; but things that are common and less valuable, by 50, or 100*l.* weight at a time, as the Buyer and Seller had a mind : Our Pound agrees with the *Dutch* Pound, which consists of 16 Ounces, and is more then that Pound which is us'd in *France* : Which I found by a *Copan* of our Money that I brought with me to *France*, which weigh'd more then one of the *French* Pounds, tho it was but a *Dutch* Pound.

Things are measur'd in *Formosa*, according to the People's various humors, for some use a greater, some a less measure ; but the price is always fix'd according to the Greatness of the measure.

The Instrument wherewith they weigh things, is such as is us'd by the Butchers here in *England* when they weigh their Meat, but some are Bigger, some less as their occasions require.

They had no Names for Numbers before the *Dutch* came here, but they sufficiently declar'd to one another what Number they meant by their Signs and Fingers ; but because the *Dutch* did not understand this way of Reckoning, they perswaded us

to invent names to Signify Numbers, which now we use after the same Manner as they do, proceeding from One to Ten, from Ten to Twenty, and so to a Hundred, a Thousand, &c. As appears in this example.

¹ Taufb	² Bogio	³ Charhe	⁴ Kiorb	⁵ Nokin	⁶ Dekie
⁷ Meni	⁸ Thenio	⁹ Sonio	¹⁰ Kon	¹¹ Amkon	¹¹ or Tauf-
¹² kon	¹³ Bogiokon	¹⁴ Charhekon	¹⁵ Kiorhkon	¹⁶ Nokie-	¹⁷ kon
¹⁸ Dekiekon	¹⁹ Menikon	²⁰ Thenikon	²¹ Soniokon		
²² Borhny	after this		²³ Borhny-tauf	or	²⁴ am Borhny
²⁵ Bogio,	and so on to		²⁶ Chorhny	²⁷ Kiorhny	²⁸ Nokiorh-
²⁹ ny	³⁰ Dekiorhny	³¹ Meniorhny	³² Theniorhny	³³ Soniork-	³⁴ ny
³⁵ ny	³⁶ Ptommftomm	and		³⁷ lanate	so 1000, 2000.
³⁸ &c. And this may suffice for this Article.					

C H A P. XXI.

Of the Superstitious Customs of the common People.

THe common People are so much addicted to the Superstitious ways of foretelling things Future, that nothing happens to them either Ordinary or Extraordinary

ordinary, of which they do not make a good or bad Omen, and Particularly they lay a great stress on Dreams; of all which I shall give some Instances, so far as I can Remember. If any one Dreams that he is at a great Feast among Women, this Signifies that he has many Enemies, who are Contriving to kill him or do him some Mischief. If any one Dreams that he is bit or hurt by a *Lyon*, a *Serpent*, or some such Beast, he ought to have a care of a certain Enemy who will attempt to do him an Injury; but if he Dreams that he has kill'd a Wild Beast, then he thinks himself Secure from all Danger until a contrary Dream happens: If any one Dreams that one of his Relations or himself is Dead, they believe that God is angry with him, and therefore they usually consult the Priests what they are to do in this case, who always advise them to give something wherewithal to Atone their angry God. If any one Dreams that he has Lice, Gnats, or Ants, upon his Body, then they think that the Soul of some of their decess'd Relations is detain'd in the Body of some Beast, (as was before-mentioned) and wants Money and other things; which they therefore take care to give to the Priests, that they may convey them to the Soul in distress. If any one dreams that he has lain with another man's Wife, then he is afraid lest some man lie with one of

of

of his Wives ; and therefore he more narrowly observes them then at other times. And so much may suffice concerning Dreams.

They observe also other Omens, as the first thought that comes into their mind in a Morning after sleep, and the first Beast they see in a Morning : But then they say, if such a thing which comes into their mind do not strike their Fancy, the Omen concerns some other Body, but if it strikes the Imagination, then they apply it to themselves. There were a certain sort of men who pretended to explain very clearly all kinds of Omens for a very small Matter ; but being for the most part mistaken in their Conjectures, the People complain'd of them to the Priests, who accused them to the Viceroy as Guilty of a Capital Crime, for which the Viceroy Condemn'd them to Dye : And ever since the Priests alone Challenge to themselves the Priviledge, who so explain all sorts of Omens, that they can never be convicted of Lying in what they Say : For either they pretend that their God is well-pleas'd, or that he is angry with such a Man, or that the Souls of some of his Deceas'd Relations want Money, or that in the same Instant when they saw such an Omen the Soul of some of his Relations was Transform'd into a Star ; all which the People do easily believe, who are therefore perswaded by
the

the Priests to acquaint them with all the Omens they meet with.

And here I shall briefly relate a Notable Story concerning this Matter. A certain Rich Countryman being much Addicted to this kind of Superstition, had us'd for a long time to consult the Priests, who were wont very often to expound his Omens of the need some of his Relations Souls stood in of Money, because he was Rich. The Countryman at last grew weary of such expensive Enquiries, and thought he had given Money enough to Redeem all the Souls that belonged to the *Isle*, and therefore contriv'd a way to cheat the Priest: For which end he went and told him, that in the Morning he had seen in his Garden more then a 100 Birds Singing, which after a short stay Flew away: But the Priest told him, If these Birds had continued a Longer time in the Garden, then for certain the Souls of your Deceas'd Relations had been Transform'd into Stars, but their sudden departure Signified that they still wanted something, which being Furnish'd, then, says he you may see them, this night ascending into Heaven; For which end you must give me so much Gold, so much Rice, and so much of other Commodities, and then you may remain two hours upon the Roof of the House, and
you

you shall see the Stars, as it were, moving themselves, which are the Souls signified by the Birds you saw in the Garden. The Country-man, tho' much against his Will, gave the Priest what he demanded, and perhaps did still believe that there was something of Truth in what he said; and therefore he went up to the top of his House, and as the Priest had said, he saw the Stars moving themselves; but having continu'd there all night, he observed a great Multitude of Stars thus moving: And this observation he renew'd every night for a whole week, untill at last he recckoned more Stars thus moving, then the Number of Men who were known to be Dead in the whole Island for the space of three Years amounted to: Whereupon he went to the Priest and told him of it, and the Priest, perceiving that he had detected the Imposture, carried him before the chief Sacrificator, who carried them both before the High Priest, or their Pope, who upon hearing the whole matter condemned the Priest to perpetual Imprisonment, because he had expos'd to the Country-man the Mystery of Transforming Souls into Stars, but condemned the Country-man to death for not yielding due Deference and Submission to the Priest; from whence every one may clearly perceive, what Tyranny the Priests exercise

cise over the common People, who are not permitted to declare Publickly any doubt they have even of those things they know to be false. I could add several other things to the same purpose, but that I think they will be Tedious to the Reader; as the Noise which is made by the Dogs when they Bark aloud or Houle, the Crowing of a Hen like a Cock, the time when the Serpents hiss in the Fields, when the Bears do not go out of the Wood, when the Eagles sit upon some Turrets, Houses or Trees, all which are interpreted to be good or bad Omens. But I have said enough of these Fopperies.

C H A P. XXII.

Of the Diseases in Formosa and their Cures.

THe greatest Disease to which the Natives are Subject is the Plague, which they believe does not proceed from Natural Causes, but from the common consent of the Sun Moon and Stars, who agree in sending it for a Punishment to Men, and therefore they rather make use of Sacrifices than Medicins for the cure of it. This does not happen frequently, for
'tis

'tis now 170 years, since there was a Plague in *Formosa*, if we may believe their written Books and Tradition. One Custom they have during the time of the Plague which is very remarkable; They ascend to the Tops of the Highest Mountains, that at other times are not Inhabited for the thinness of the Air, which is then accounted very wholefom; and there they seek out a Fountain of Water, of which they drink to excess, Eating nothing but herbs and certain Fruits: And this they continue to do till they think that the Plague is ceas'd, and then every one returns to his own House.

As to other Diseases which are very common here, as the Gout, the Tertian and Quartan Ague, they are not at all known there, yet they are sometimes, but very seldom, troubled with burning Fevers; at other times they have a pain in the Head or Stomach, but it lasts not long. If at any time they find themselves indispos'd, or any Disease coming upon them, they commonly use this Method for a Cure. They run 2 or 3 Miles as swiftly as they can, and in the mean time one prepares a Potion for him that runs, made of some Herbs and Roots, which he drinks off, after he has run his Race, while he is very hot, and Immediately goes to Bed, where

where he sweats till he has cured the Disease. And besides, their temperate way of Living conduces very much either to prevent or cure their Diseases, especially when they take Tobacco, which purges the Head and Body of ill humours. Here in *England* the generality of People frequent Taverns or Alehouses, and the constant custom of Drinking such Liquors as are sold there, proves prejudicial to the Health; but in *Formosa* they commonly spend their Idle hours, in Walking or Chatting together, and Smoking a Pipe of Tobacco; and if they drink any thing, it is only a dish or two of *Tea* or *Chila*, which if it does not any good, at least is no ways hurtful to the Health: And hence it comes to pass, that Men generally Live longer there than they do here, and are free from many diseases to which *Englishmen* are liable. 'Tis a mistake to think that the Air alone will preserve our Health, unless we be also Temperate in Eating and Drinking; And this I have found true by experience, that no distinction of Climates has ever deprav'd my Temper and Constitution of Body, but by the help of Temperance I have still preserved my Health, thanks be to God, not only in my own Country, but in all the other Countries thro' which I have Travelled. But to return to the diseases of

of *Formosa*, the small Pox is very rife there, and scarce one escapes them ; but they have them commonly whilst they are very young as in the 1st. or 6th. Month, or the 1st. or 2^d. Year after they are Born, but they very seldom have them after they are three Years old, neither do I remember that I have ever heard of one that died of that disease.

After the Small-pox, there commonly Succeeds a certain Disease which we call *Schimpzo* which is only a Redness of the Flesh, together with a great Internal heat: And the Infants which are troubled with this Disease run the hazard of Death, unless they be kept at a distance from a Serene Air, and must live in places that are very warm until they be cur'd. But these 2 Diseases Incident to Children last no longer then 3, or at most 4 Weeks.

Colicks are also very frequent in *Formosa*, in which the pain is sometimes so Intolerable, that some kill themselves, others Command another to kill them.

Women in Child-bed are in great danger of Death. Which I think proceeds from want of Exercise, because when they are with Child they never Stir out of the Chamber, but sit and Work there all the day long: Many of them die before they bring forth, or if they escape Death yet at least they are Cruelly Tormented with
pains

pains, which some of them endure for a whole Month before they are brought to Bed.

Maids, for the most part, when they come to be 18 or 20 years Old, are troubled with a certain Disease, which we call *Chatarsko*, and here in *England* is called the *Green-sickness*, which makes them Melancholy, and destroys all their appetite to any thing except Matrimony, corrupts the Blood, and makes them pale-colour'd. This Disease is peculiar to the Female Sex, for which there is no other Remedy but Marriage.

These are all the Diseases which I can Remember; but there may be others unknown to me. I will conclude with this General Observation; that both Men and Women, for the most part, die rather of a great Old Age, than of any other pains, except in Child-bearing and fits of the Colick; and you may frequently see Men a 100 years Old, without Labouring under any grievous Disease. If any ask me whether there be any such thing as the French-pox there, I answer I never heard of any such Disease, and probably there is no such thing in *Formosa*; because they allow Polygamy and prohibit Adultery.

CHAP.

CHAP. XXIII.

Of the Revenues of the King, the Vice-Roy, the General of the Army, and of all others in high Places of Power and Trust.

THE King, besides the third part of the Gold and Silver dug out of the Mines, which is paid him by the Vice-Roy, as has been observ'd in the *Chapter of Metals*, receives also from the Emperor of *Japan* 400000 Copans; out of which Revenue he is to pay 15000 *Japan* Soldiers above mention'd, his own Guards, and to maintain the Port of his Court. The *Caril-lan* or General has every Year about 70000 Copans. The Vice-Roy has 168760 Copans; out of which he pays to the Gnotoy Bonzo, or the High Priest, 50000 for himself: To the seven Gnotoi, Tarhadiazos, or chief Sacrificators 7700: To the four Governours of the four Isles 3600, *viz.* to each of them 900: To the six Governours of the six Cities 3000, *viz.* to each of them 500: To the sixteen Governours of the Villages and Towns 4000, *viz.* to some of them 300, to others 250, and to others 200. But the

S Secular

Secular Priests are maintain'd by the People. After all which Disbursements, there remains in the Hands of the Vice-Roy 100460; out of which he is to pay his Soldiers, and all Officers employ'd by the Government, as Searchers, Guards, and such-like: But this Revenue of the Vice-Roy is not always a certain stated sum, for sometimes he receives more, sometimes less; but the others above-mention'd receive always the same Salaries.

This Revenue of the Vice-Roy arises partly from the Mines, partly from a Tax of a fifth part of all Goods, which is paid by Merchants, Countrymen, and all others who have no Office under the Government, and is call'd *Tuen Koon Bogio*, i. e. two parts out of ten; and from another Tax which is rais'd upon all Goods exported and imported, which is call'd *Tuen Dekie Bogio*, because they pay a third part to the Vice-Roy.

CHAP. XXIV.

Of all the Fruits of the Ground.

NO Corn, such as Wheat and Barley does grow in the Isle *Formosa* ; and the reason of it is this, because the Sun being very hot, the Soil is sandy and dry, and so the Grain is dry'd up, not having sufficient moisture, before it is fully ripen'd: But instead of Corn they make use of Roots to make Bread withal. There are two Roots of which they make Bread, whereof one is call'd *Chitok* and the other *Magnok*: Both these Roots are sown like Rape-Seed, and when they are grown ripe they are as big as a Man's Thigh. These Roots grow twice, and sometimes thrice in a Year, when it is a good season ; and as soon as they are fully ripe, they are cut off and laid in the Sun to be dried, and when they are dried they are cut in pieces and ground into a kind of Flower : And then this Flower being mix'd with Milk, Water, Sugar and Spices, is bak'd ; and so it makes a very good sort of Bread, which is as white as Snow, and is call'd by the Natives *Khatzadao*. They have Bread

also made of Wheat, which is brought thither from Foreign Parts; but that is too dear for the common sort of People. They have a kind of Bread also made of Rice boil'd with Saffron, which Bread is like an *English* Pudding, and is call'd by the Natives *Kdekb*; but this Bread will not keep like the former.

They have Vines also, and make Wine of the Grapes in some few places; but this Wine is not so sweet as the *Spanish* Wine in *Europe*; from whence they have that and other Wines, and also Ale, brought thither by the *Dutch*; but they are very dear, and are not so much lov'd by the Natives as they are by the *Europeans*. They have many other kinds of Drink, as *Ar-magnok*, *Puntet*, *Charpok*, *Chilak*, *Caffe* and *Tea*. *Ar-magnok*, i. e. the fellow of *Magnok*, because these two are an agreeable mixture for health, which Liquor is made after this manner. They boil a great quantity of Rice in spring-Water till it grows very thick, and then they make Balls of it as big as a Man's Fist, which they dry in the Sun, and then boil them in fresh spring-Water; and when it is boil'd enough, they put it into great earthen Vessels, and let it ferment, and after that, it is as strong or rather stronger than *English* Beer; and the longer
it

it is kept the stronger it grows. *Puntet* is a Liquor that runs from some Trees, which they tap at a certain season of the Year: And the Liquor that comes from them they receive into Vessels, and mix it with Sugar, and then having kept it for some time, it has the same taste as soft Ale made of Oat-Malt. *Charpok* is the name of the Fruit of a Tree, and of the Liquor that comes out of it: The Tree is like a Walnut Tree, but in this differs from all other Trees, that whereas their Fruit hangs downward, the Fruit of this stands upright. The Fruit in shape and bigness resembles a Gourd, and when it is ripe, it is cut off and pierc'd through, that the Liquor may run out of it, which is very strong; for if it be not press'd, the Liquor is more intoxicating than distilled Waters, or Brandy-Wine. *Chilak* is a kind of a Powder made like Coffee, and is boil'd after the same manner, either with Milk or Water; but in this it differs from Coffee, that it may be drunk cold, whereas Coffee is alway drunk hot. *Tea* and *Coffee* are of the same sort, and the Liquors are made after the same manner there as every-where else. Besides these Liquors they have many other sorts: Such are the *Bullan*, which is made of Apples and Pears, or of Oranges and Lemmons,

and another Liquor, which is made like the *Orgeat* of the same Materials : And lastly, they who can get no other Liquor drink Milk and Water.

Besides all sorts of Fruits which are to be found here in *England*, as Apples, Pears, Cherries, Nuts, Plums, &c. they have many other things, such as Oranges, Lemmons, Sugar in great quantities, and Spices, as Pepper, Cinamon, Cloves, Nutmegs, Tea, Coco's, Coffee, and the like, which are either wholly wanting here, or at least grow very rarely in *England*. Their Trees bear twice in a Year, and the Fig-tree three or four times : And these Fruits ye have here of the same kind with theirs, are not half so good or so great, or so well-tasted ; so that the Ground there seems to have a peculiar virtue for ripening and improving the Fruit, which here it has not. As for instance, ye have here the same sort of Trees, which are there call'd *Puntet* ; but pierce these Trees here when you will, and ye will find they will not run the 20th part of the Liquor which they yield there, neither is it so well-tasted. And this is confirmed by the experience of many.

CHAP. XXV.

Of the Things which they commonly eat.

BESIDES Bread and Fruit, of which we have spoken already, they eat also Flesh, but not of all sorts of Beasts, for the Flesh of several Beasts, as has been formerly observ'd, is forbidden: But they are permitted to eat of Swine's Flesh, of all sorts of Fowl, except Pigeons and Turtles; of all sorts of Venison, except the Hart and the Doe, of all the Fish that swims in the Sea or the Rivers without any exception. They some times roast or boil their Flesh, but ~~they~~ know not what it is to stew any Meat, and therefore do not use it, though it is not forbidden. They commonly eat the Flesh of Venison and of Fowls raw: And, which may seem strange here in *England*, they eat Serpents also, which they look upon as very good Meat and very savoury, being broil'd upon the Coals: But before they eat them, they take care to extract all the Poison out of them, which they do after this manner: They take them when they are alive

and beat them with Rods until they be very angry ; and when they are in this furious passion, all the Venom that was in the Body ascends to the Head, which being then cut off, there remains no more Poison in the Body, which may therefore be safely eaten. They feed also upon Hen-eggs, Goose-eggs and the like, and all sorts of wholesome Herbs and Roots.

CHAP. XXVI.

Of the Animals in Formosa, which do not breed here in England.

Generally speaking all the Animals which breed here, are to be found in *Formosa*; but there are many others there which do not breed here, as Elephants, Rhinocerots, Camels, Sea-Horses, all which are tame, and very useful for the service of Man. But they have other wild Beasts there which are not bred here, as Lyons, Boars, Wolves, Leopards, Apes, Tygers, Crocodiles; and there are also wild Bulls, which are more fierce than any Lyon or Boar, which the Natives believe to be the Souls of some Sinners undergoing

undergoing a great Penance: But they know nothing of Dragons or Land-Unicorns, only they have a Fish that has one Horn: And they never saw any Griphons, which they believe to be rather fictions of the Brain than real Creatures.

Besides the Animals abovementioned, they have also familiar Serpents, which they carry about their Body; and Toads which they keep in their Houses to attract all the Venom that may happen to be there; and Weasels for eating of Mice, and Tortoises for their Gardens. There is also a kind of Animal much like a Lizard, but not so big, which the Natives call *Varchiero*, i. e. the Persecutor of Flies; its Skin is smooth and clear like Glass, and appears in various colours according to the situation of its Body: 'Tis wonderful to see how eagerly and industriously it pursues the Flies wheresoever it sees them, upon a Table, or on Flesh, or in Drink, and it seldom fails of catching them. This kind of Animal is to be found only in *Japan* and *America*, besides the *Isle Formosa*.

Though the foresaid Animals do not breed here in *England*, yet they are too well known here to need any particular description.

C H A P. XXVII.

Of the Language of the Formosans.

THE Language of *Formosa* is the same with that of *Japan*, but with this difference that the *Japannese* do not pronounce some Letters gutturally as the *Formosans* do: And they pronounce the Auxiliary Verbs without that elevation and depression of the Voice which is used in *Formosa*. Thus for instance, the *Formosans* pronounce the present Tense without any elevation or falling of the Voice, as *Verb Chato, ego amo*; and the preterperfect they pronounce by raising the Voice, and the future Tense by falling it; but the preterimperfect, the *plusquam perfectum*, and *paulo post futurum*, they pronounce by adding the auxiliary Verb: Thus the Verb *Verb Chato, ego amo*, in the preterimperfect Tense is *Jervieye chato, Ego eram amans*, or according to the Letter, *Ego eram amo*; in the preterperfect Tense it is *Verb Chato*, and the Voice is raised in the pronunciation of the first Syllable, but falls in pronouncing the other two; and in the *plusquam perfectum* the auxiliary Verb *viey* is added,

The Formosa Alphabet

Name	Power			Figure			Name
A ^m	A	a	ao		I	I	I
M ^m	M	m	m		J	J	J
N ^{eñ}	N	n	n		U	U	U
T ^{aph}	T	th	t		O	O	O
L ^{a^mdo}	L	ll	l		F	F	F
S ^{a^mdo}	S	ch	s		L	L	L
V ^{omera}	V	w	u		Δ	Δ	Δ
B ^{ag^rlo}	B	b	b		/	/	/
H ^{amno}	H	kh	h		h	h	h
P ^{edlo}	P	pp	p		Δ	Δ	Δ
K ^{aphi}	K	k	x		Y	Y	Y
O ^{inda}	O	o	ce		E	E	E
I ^{ida}	I	y	i		O	O	O
X ^{atara}	X	xh	x		z	z	z
D ^{am}	D	th	d		J	J	J
Z ^{amphi}	Z	tf	z		h	h	h
E ^{pfi}	E	ε	η		E	E	E
F ^{andem}	F	ph	f		X	X	X
R ^{aw}	R	rh	r		q	q	q
G ^{omera}	G	g	j		r	r	r

added, and the same elevation and falling of the Voice is observ'd as in the preterit. The future Tense of *Jerh Chato* is pronounced by falling the Voice in the first Syllable, and raising it in the rest; and the *paulo post futurum* is pronounced after the same manner, only adding the Verb *Viar*, as *Jerh viar Chato, ego ero amo*. But the *Japannese* say, *Jerh Chato, Jerh Chataye, Jerh Chatar*, pronouncing the auxiliary Verb always after the same manner.

The *Japan* Language has three Genders; all sorts of Animals are either of the Masculine or Feminine Gender, and all inanimate Creatures are of the Neuter: But the Gender is only known by the Articles, *e. g. oi hic; ey hec*, and *ay hoc*; but in the Plural number all the three Articles are alike.

They have no Cases, and they use only the singular and plural Number, but not the Dual: As for example, *oi banajo, hic homo, os banajos, hi homines*. But since I do not intend to write a Grammar of the Language but only to give some Idea of it, it may be sufficient to add this general Observation, That it is very easy, sounds musically, and is very copious. If any one shall ask from what Language it is deriv'd? I answer, That I know of no other Language, except that of *Japan*, that has any great affinity with it; but I find many
Words

Words in it which seem to be deriv'd from several other Languages, only changing either the signification or termination.

The *Japannese* wrote formerly in a sort of Characters most like those of the *Chineses*; but since they have held correspondence with the *Formosans*, they have generally made use of their way of writing, as more easy and more beautiful; insomuch that there are few now in *Japan* who understand the *Chinese* Characters.

But here it is to be noted, that the same Prophet *Psalmanaazar*, who delivered the Law to the *Formosans*, did also teach them this way of writing, as is commonly believ'd.

They use only twenty Letters in their Language, which are to be read from the right Hand to the left; whose Names and Figures are as follows.

They have many particular Rules, as to the use of these Letters, which it would be endless as well as useless here to set down, and therefore I shall only add the names of some things that are most common, and subjoin to them the Lord's Prayer, the Creed, and ten Commandments in that Language, to give the Reader some Idea of it.

The Emperor is call'd in that Language, *Baghathaan Cheveraal*, i. e. the most high Monarch; the King, *Bagalo*, or *Angon*; the Vice-Roy, *Bagalendro*, or *Bagalender*; the Nobles, *Tanos*; the Governours of Cities or Isles, *os Tanos Soulletos*; the Citizens, *Poulinos*; the Countrymen, *Barham*; the Soldiers, *Plessios*; a Man, *Banajo*; a Woman, *Bajane*; a Son, *Bot*; a Daughter, *Boti*; a Father, *Pornio*; a Mother, *Porniin*; a Brother, *Geovreo*; a Sister, *Javrajn*; Kinsmen, *Arvauros*; an Isle, *Avia*; a City, *Tillo*; a Village, *Casseo*; the Heaven, *Orbio*; the Earth, *Badi*; the Sea, *Anso*; Water, *Onillo*.

The reason why the *Japan* Language differs from that of the *Chinese* and *Formosans*, is this, because the *Japanese* being banish'd from *China*, settled in the Isles of *Japan*; upon which account they so much hate the *Chinese*, that they have chang'd all things they had in common with

with them, as to their Language, Religion, &c. So that there is no affinity between the *Japan* and *Chinese* Language. But the *Japannese* being the first Inhabitants of *Formosa*, brought their Language along with them into that Island, which is now much more perfect than it was at their first coming. Yet the *Formosans* preserve still the purity of their Language without any considerable alteration, whereas the *Japannese* are continually changing and improving it every Day.

But that the Reader may have some Idea of the *Formosan* Language, I have here subjoin'd the Lord's Prayer, the Apostles Creed, and the ten Commandments in that Language, printed in Roman Characters.

The

The Lord's Prayer.

Koriakia Vomera.

OUR Father who in Heaven art, Hal-
Amy Pornio dan chin Ornio vey, Gnay-
lowed be thy Name, Come thy King-
jorhe fai Lory, Eyfodere fai Ba-
dom, Be done thy Will as in Heaven,
galin, Jorhe fai domionapo chin Ornio,
also in Earth so, Our bread dai-
kay chin Badi eyen, Amy khatfada nadak-
ly give us to day, and forgive us
chion toye ant nadayi, kay Radonaye ant
our trespasses, as we forgive our trespass-
any Sochin, apo ant radonem amy Sochia-
fers, do lead us not into temptation, but
khin, bagne ant kau chin malaboski, ali
deliver us from Evil, for thine is the
abinaye ant tuen Broskaey, kens fai vie
Kingdom, and Glory, and Omnipotence to
Bagalin, kay Fary, kay Barhaniaan chi-
all ages. Amen.
nania sendabey. Amien.

The

The Apostles Creed.

*I Believe in God the almighty Father,
 Jerh noskion chin Pagot Barhanian Pornio
 Creator of Heaven and of Earth :
 Chorhe tuen Ornio kay tuen Badi :*

*And in Jesus Christ his beloved Son
 Kay chin J. Christo ande ebdoulamin bot
 our Lord, who conceived was of
 amy Koriam, dan vienen jorh tuen
 the Holy Ghost, born of Mary the
 gnay Piches, ziesken tuen Maria
 Virgin, suffered under Pontius Pilate, was
 boty, lakchen bard Pontio Pilato, jorh
 crucified, dead and buried, descended
 carokhen, bosken, kay badakhen, mal-fion
 to the infernal places, on the third day
 chinn xana Khie, charby nade
 rose from the dead, ascended into Hea-
 jandafien tuen bosken, Kan-fien chinn Or-
 ven, sitteth at the right hand of God
 nio, xaken chin testar-olab tuen Pagot
 his Father almighty, who will come to
 ande Pornio barhaniaa, dan foder
 judge quick and dead.
 banaar tonien kay bosken.*

*I believe in the Holy Ghost,
 Jerh noskion chin Gnay Piches,*

*the Holy Catholick Church,
Gnay Ardanay Chslae,
the Communion of Saints,
Ardaan tuen Gnayji,
the Remission of Sins.
Radonayun tuen Sochin:
the Resurrection of the Flesh,
Jandafiond tuen Krikin
the Life Eternal. Amen.
Ledum Chalminajey. Amien.*

The Ten Commandments.

*H*Ear O Israel, I am the Lord thy
Gistaye O Israel, Jerh vie oi Korian sai
God who brought thee out of the Land of
Pagot dan bayneye sen tuen badi tuen
Egypt, and out of the house of bondage.
Egypto, kay tuen Kaa tuen flapat.

I. *Not have another God before me.*

Kau zexe apin Pagot oyto Jenrh.

II. *Not make to thee a graven Image,*

Kau Gnadey sen Tandatou

*not an Image like to those things which in
kau adiato bsekoy oios day chin
Heaven are, or in Earth, or under the
Ornio vien, ey chin Badi, ey mal
Earth, not worship, not serve it, for
Badi, kau eyvomere kau conraye oion, kens
I am thy Lord God jealous, and I
Jerhvie say Korian Pagot spadou, kay Jerh*
T *visit*

visit the sins of the Father upon the
 lournou os sochin tuen Pornio janda los
Sons, until the third and fourth genera-
 botos pei chin charby kai kiorbi Grebia-
tion of those who me hate, and mer-
 chim dos oios dos genr videgan, kai teltul-
cy I do to thousand generations of
 da Jerh gnadou chin janate Grebiachim dos
them who me love, and my pre-
 oios dos genr chataan kai mios belostos-
cepts keep.
 nautuo laan.

III. *Not take the name of God thy*
 Kau chexner ai lory tuen Pagot sai
Lord in vain, for the Lord will not hold
 Korian bejray, kens oi Korian kau avitere
innocent him who his name shall take
 azaton oion dan ande Lory chexneer
in vain.
 bejray.

IV. *Remember that thou sanctify the Sab-*
 Velmen ido sen mandaar ai Che-
bath; six days labour and do all thy
 naber, dekie nados farbey kai ynade ania sai
work, but the seventh is the day
 Farbout, ai ai meniobi vie ai nade tuen
Sabbath of thy Lord, not labour
 Chenabertuen sai Korian kau farbey chin
that day, thou not thy son, not thy daughter,
 ai nade sen kau sai bot, kau sai bot,

*not thy man-ſervant, not thy maid-ſervant, not
kau fai ſger-bot, kau fai ſger-boti, kau
the ſtranger who before thy gates is, for
oi janſiero dan ſplan fai brachos vicy, kens
the Lord created • Heaven, Eearth, Sea
oi Korian chorheye Ornio, Badi, Anſo,
and all things which in them are in ſix
kai ania dai chin oios vien chin dekie
days, and on the ſeventh reſted, therefore
nados, kai ai meniobe ſtedello, kenzoy
be bleſſed the ſeventh day and hallow-
oi ſkneaye ai meniobe nado kay gnay-
ed it.
frataye oion.*

*V. Honour Father and Mother thine
Eyvomere Pornio kai Porniin ſoios,
that may be prolong'd thy days in land,
ido areo jorhen os ſoios nados chin badi
which the Lord thy God ſhall give thee.
dnay oi Korian fai Pagot toye ſen.*

VI. Not Murder.

Kau anakhounie.

VII. Not Fornicate.

Kau verſierie.

VIII. Not ſteal.

Kau lokieyr.

IX. Not ſay a false testimony againſt thy

*Kau demech ſtel modiou nadaan fai
Brother.*

Geovreo.

276 *A Description of*

X. *Not covet the house of thy Brother,*
 Kau voliamene ai kaa tuen sai Geo-
ther, not covet the wife of thy Bro-
 vreo, kau voliamene ey bajane tuen sai Geo-
ther, not covet his man-servant or his
 vreo, kau voliamene ande fger-bot, ey ande
maid-servant, or his ox, or his ass,
 fger-boti, ey ande macho, ey ande signou,
or whatsoever to him belongs.
 ey ichuay oyon tavede.

CHAP. XXVIII.

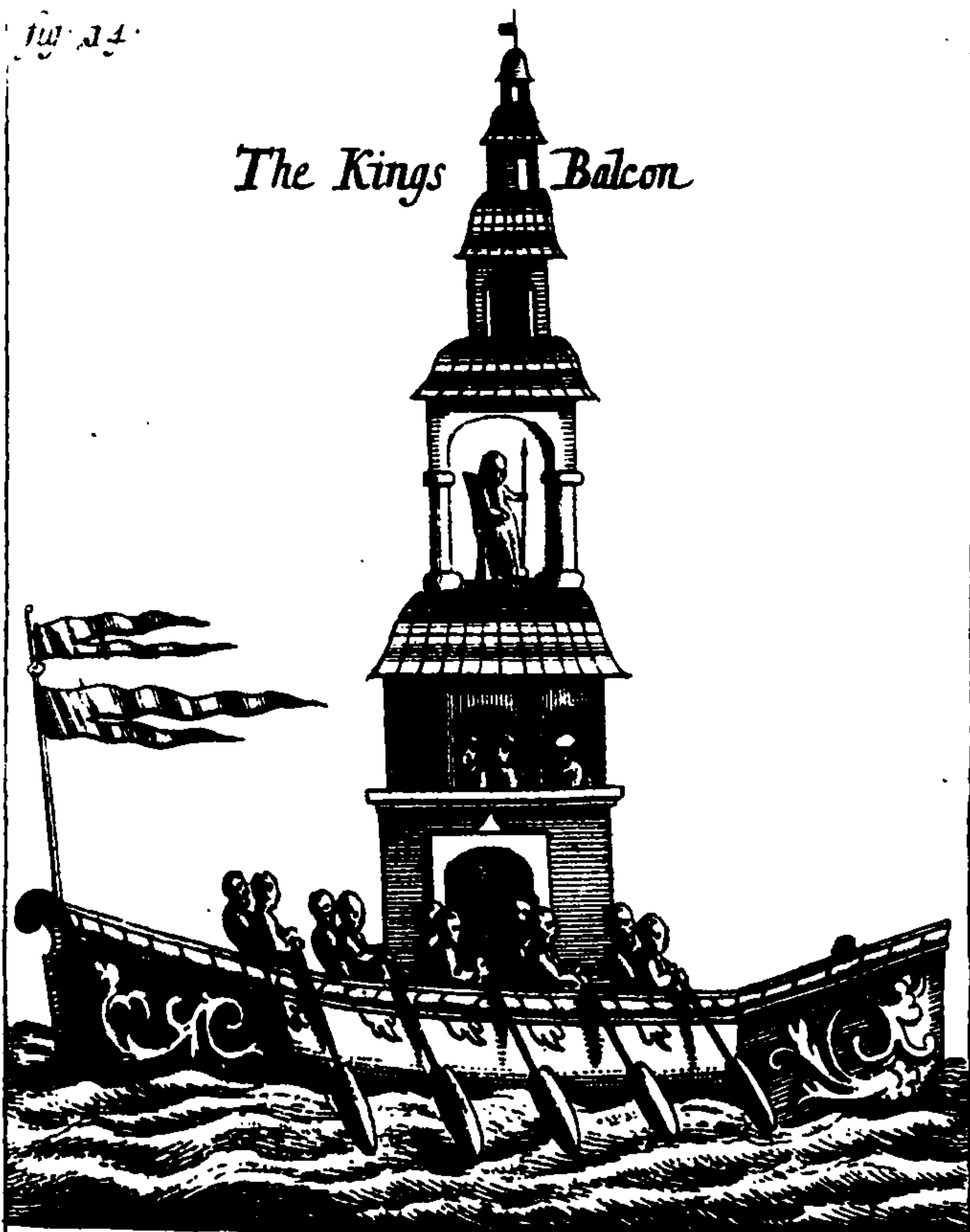
Of the Shipping of the Formosans.

BESIDES the Ships they have for making long Voyages into remote Parts, they have other Vessels which they call *Balcons* and *Floating Villages*, or *Arcacasseos*, which belong only to Noblemen, and are made use of by them to travel, or take their pleasure upon the River. The Emperor, the King, Vice-Roy, and the Noblemen, have every one a *Balcon* for himself, and a *Floating Village* for their Guards: Which Vessels will be best explain'd by the following Figures.

You

Fig. 14.

The Kings Balcon



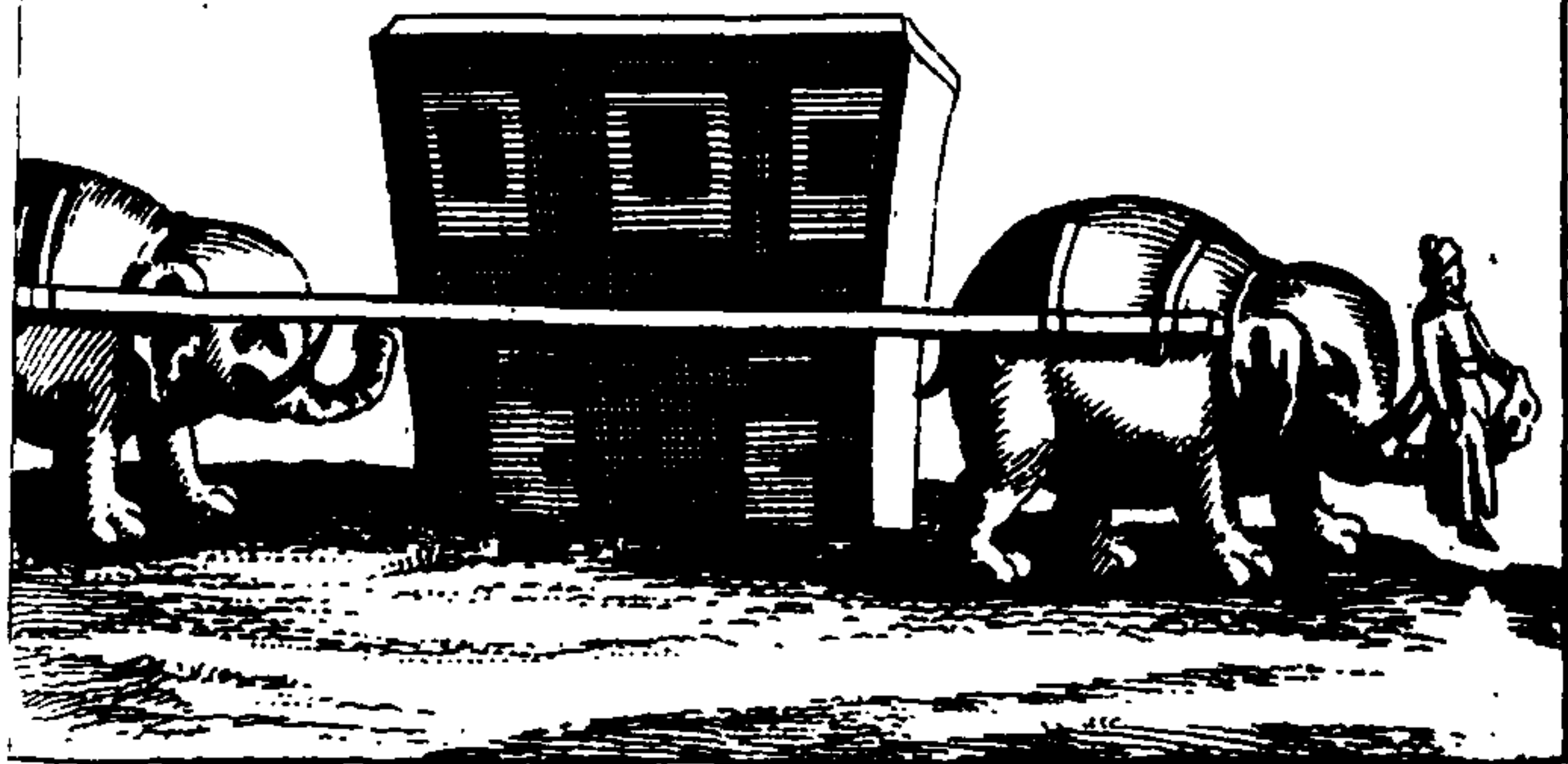
A Floating Village



A Gentlemans Balcon



A Litter



You must note, That there is no difference between the *Balcon* of the Emperor, a King, and a Vice-Roy, but that one is a little more magnificent than the other : The *Arcacasseos* or *Floating Villages*, in which are the Guards of him to whom the *Balcon* belongs, are all alike ; only the others are not so long, nor so broad and splendid as that of the King.

They have no Coaches to travel in by Land, but they have another kind of Carriage which is much more convenient, for they are carried by two Elephants or Camels, or Horses, in a thing like a Litter, call'd by the Natives *Norimonnos*, into which thirty or forty Men may enter ; the Figure whereof is to be seen in the following Cut.

All these Litters, whether they belong to Noblemen, or inferiour People, are made after the same manner, saving that some of them are more stately than others.

CHAP. XXIX.

Of the Money of the Formosans.

THE *Japannese* have three sorts of Money, whereof some is made of Gold, and the other two sorts are of Silver and Brass. All these kinds of Money are current in the Isle *Formosa*; and besides them they have some of Iron and Steel.

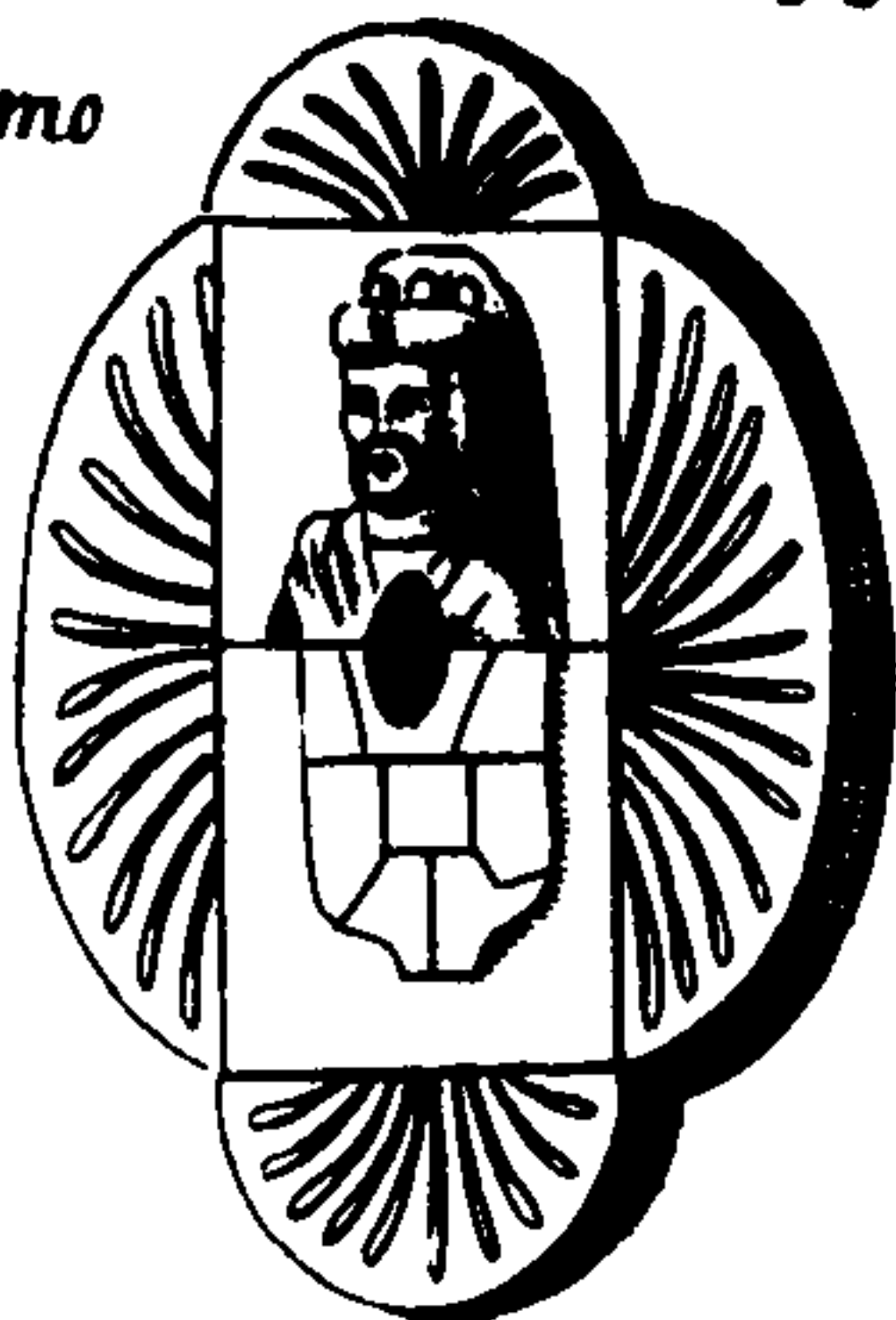
The highest piece of Gold that's Coin'd at *Japan* is call'd *Rochmoo*, and is in value nine Copans and a half. A Copan is a piece of coin'd Gold worth seven Talos, and a Talo is a piece of Silver coin worth 58 Stivers, according to the *Dutch* way of reckoning, and very near worth an *English* Crown; But the Brass Money is of little value, as the *Caxe*, which are only worth about two Pence of *English* Money; and yet there are half *Caxe* and quarter *Caxe*; but this last kind of Money is only us'd in *Japan* and not in *Formosa*.

But in the Isle *Formosa* a *Rochmoo* is valu'd only at eight Copans, and each Copan at six Talos, and a Talo at forty eight Stivers; not that these several pieces of Money weigh less in *Formosa*, for they are of the same weight, but because Gold and
Silver

fig: 16.

The several figures of Money

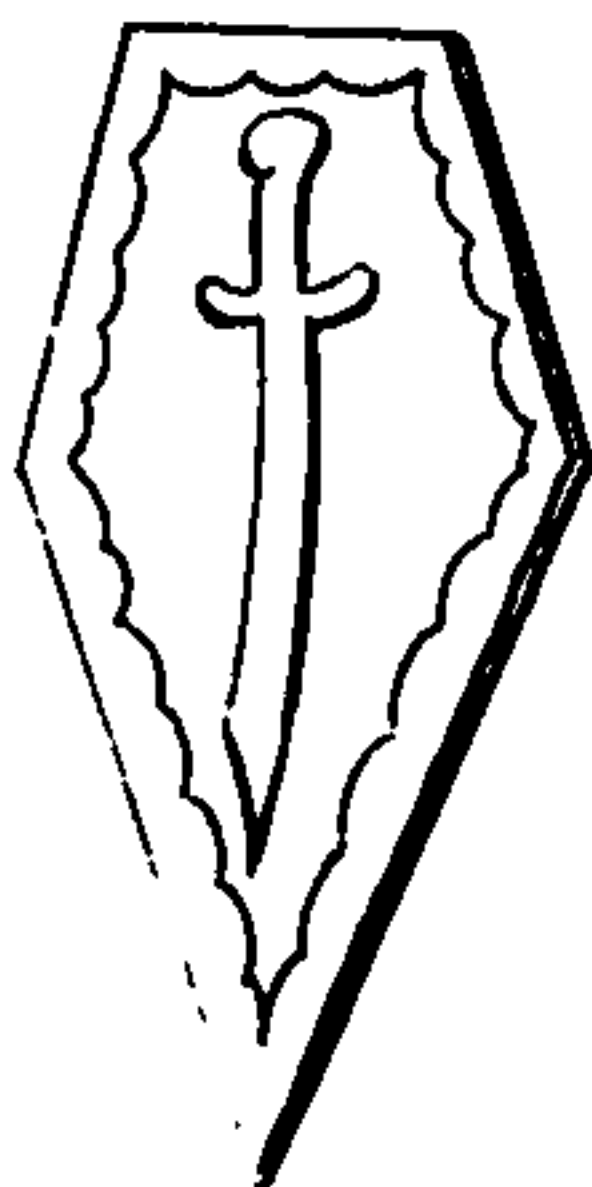
Rockmo



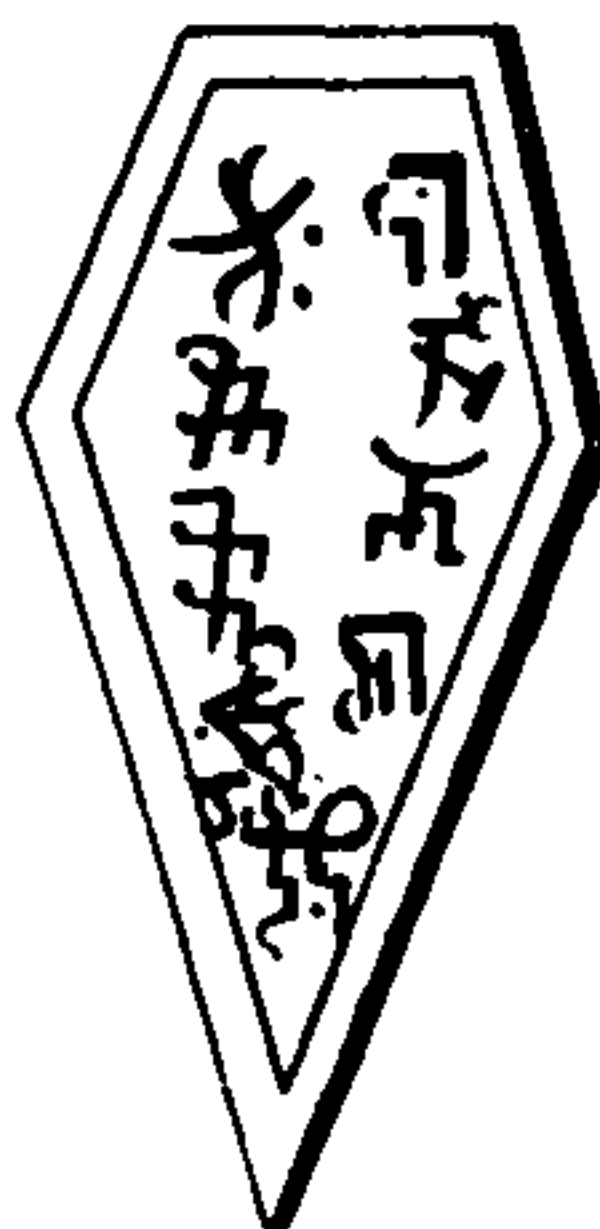
Copan



Taillo



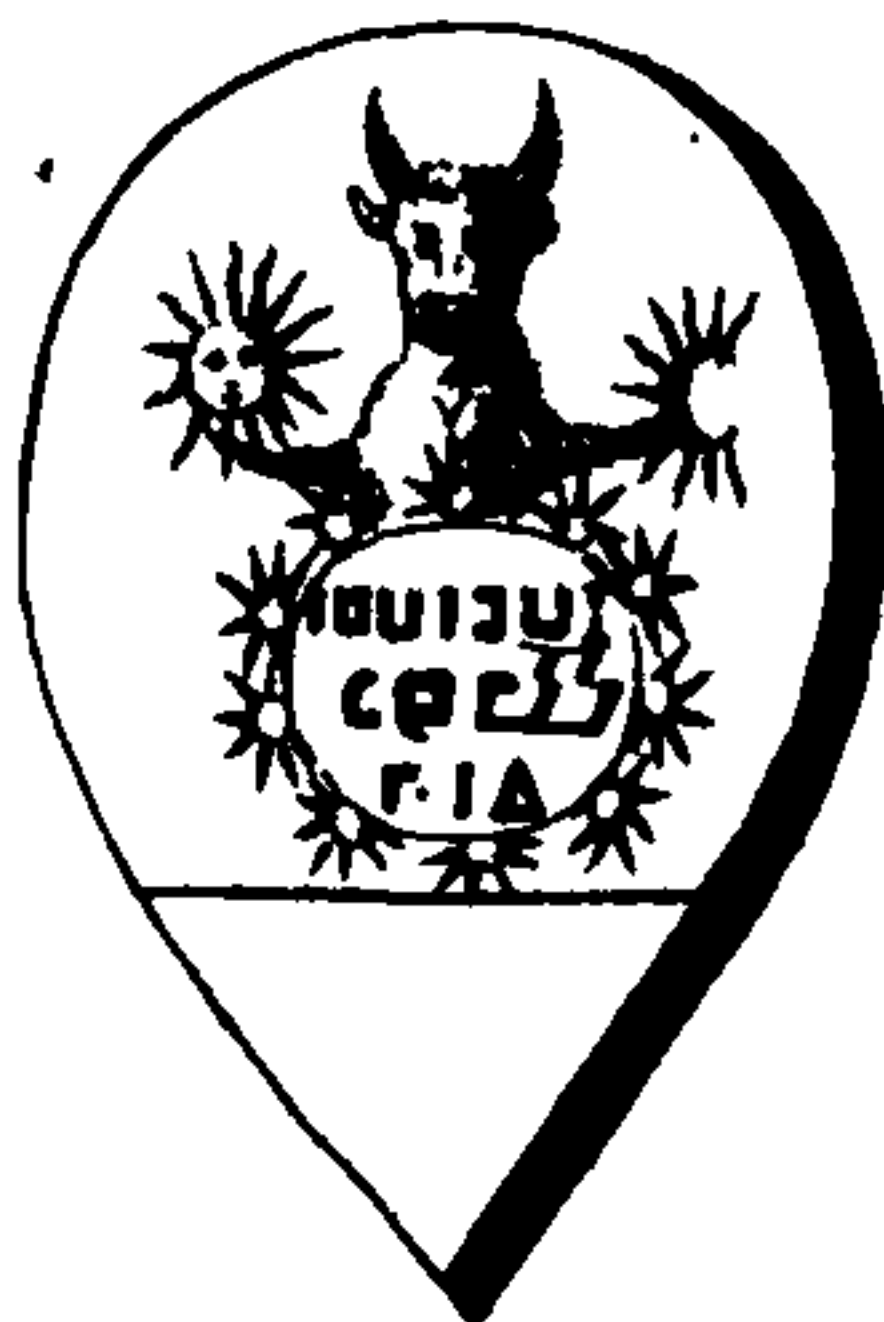
Taillo



Colan



Riaon



Silver is more plentiful there than in *Japan*: And besides them the *Formosans* have a piece of Steel Money, which they call *Colan*, and is of the same value with a *Talo*, though it is not so big. They have also Money made of Iron, which they call *Riaon*, a half *Riaon* and a quarter *Riaon*. Now a *Riaon* is worth fifteen *Dutch Stivers*. They have a little piece of Brass Money which they call *Capchan*, worth about seven Farthings. The Figures of all which may seen in the following Table.

A *Rochmoo* which weighs eight pound and half of Gold, is of this shape. *A* is the upper part of it, whereon is the Head of the Emperor; on the lower part of it are his Arms. But on the other side are the Arms of the King, who reigns in that Province where the Money is coin'd. There are also half *Rochmoos* of the same shape, and of half the weight.

A *Copan* is a piece of Gold which weighs one pound. In the upper part on one side it has the Head of the Emperor, and in the lower part the Head of the King: But on the other side it has their Arms. There are also half *Copans*; and both these sorts of Money have a hole in the middle.

A *Talo* is a piece of Silver Coin which weighs four Ounces, and on one side it has a Sword; and on the other are the an-

cient Characters of the *Japannese*, denoting its value.

Of the *Caxæ*, some are round, others four squar'd and triangular; but these are coin'd only in *Japan*.

The Steel Money which is peculiar to the Isle *Formosa*, weighs one ounce and three quarters of an ounce. It is four squar'd, and is call'd *Kolan*: On the one side it has the Arms of Religion, with this Inscription in *Formosan* Letters, *Honour to God*: And on the other side are the Arms of the King.

A *Riaon* is a piece of Iron Money, almost of the same bigness as a *Kolan*, and is worth fifteen *Dutch Stivers*. It has the same Inscription with a *Kolan*, but its Figure is almost round.

The *Kapchan* is a piece of Brass Money almost of the same value with a *Japan Cassens* or *Caxà*; its Figure is almost round, but it has no Inscription. There are also half *Kapchans* and quarter *Kapchans*.

CHAP. XXX.

Of the Arms of the Japanners and Formosans.

EVERY one I think knows that the *Japannese* use no such Arms as are commonly us'd here in *Europe* : But after the *Jesuits* and *Dutch* came there, they gave them some Guns and Muskets, which are not so many as to be serviceable to them in making War against their Enemies, but are laid up and kept as Curiosities to be shewn. The warlike Instruments which they make use of, are as follows.

First, the *Battering-Ram*, which is an Engine they make use of for destroying the Walls of a City. *Fachos* which are made of a certain tough Wood, to which are fastned many sharp plates of Steel, and are cover'd all over with Pitch, Rosin, and such-like combustible ingredients : And when it is kindled, it is thrown out of an Engin with so much force, that the sharp plates of Steel will cut three Men through the middle, standing directly behind one another. Next, they use in fighting long and short Spears, Bows and Arrows, and Cy-miters.

This

This must be confessed by all that know them, that they are wonderfully skilful in all the ways of exercising their Arms, especially in shooting an Arrow, which they will direct as exactly to the Mark intended, as any *European* can a Bullet-shot out of a Musket.

They make *Swords* and *Daggers* so wonderfully fine, that they are highly esteemed in all the Eastern Countries. Metals are there so plentiful, and they are so skilful in melting and mixing, purging and tempering them, that in these arts of preparing Metal, they far excel the *Europeans*. Iron is the Metal of which the *Japanese* make their *Swords* and *Daggers*, of which they have one Mine; and their *Swords* are so curiously and exactly temper'd, that one of them is more precious than a *Sword* made of the purest Gold; for some of them are found to have so good an edge, that they will cut the biggest Tree in two with one blow, or divide a piece of Iron in two without blunting their edge. Their *Daggers* are made of such a mixture of Metals, that if any one be but slightly wounded with them, unless he cut off the wounded Flesh in the same instant, the wound becomes incurable. Of the same Materials they make the heads of their *Lances*, *Arrows* and *Spears*, so that their wounds

wounds are always mortal, unless the spreading of the Poyson be presently stopped; which practice seems to be unjustly condemn'd by the *Europeans*, since they themselves make use of more deadly Weapons than are usual there: Neither is it any great matter when we intend to destroy an Enemy, after what manner we kill him: Nay, in this respect the most deadly Weapons seem the best, because the more they kill, the sooner War is ended, which is the best for all parties,

However, all over the East the Soldiers formerly made use of these *Japan* Weapons; But now the Emperor has prohibited to export them under the pain of Death, so that none dare bring them into *Formosa*; yet the King who is sent thither has a Magazine full of these Arms, which are laid up for a time of War; and so they are far from being very rare and precious there: Nay, notwithstanding the prohibition, there are some who venture to export them clandestinely; for I remember I saw many of them in *Goa*, which are there publickly expos'd to Sale. They use also Slings, wherewith they throw Stones; yet this they do but very seldom.

CHAP. XXXI.

Of the Musical Instruments of the Japannese and Formosans.

IT must be acknowledg'd that the Art of Musick was not known for many Years in any of the Eastern Countries, neither had they any certain method of singing and playing upon Instruments of Musick, though they had then such as resembled the *Drum* and the *Tabor*, the *Trumpet* and *Flagellet*, the *Lute* and *Harp*: But since the time that the *Europeans* came thither, they have learn'd the way of making and using these Instruments, which are now made almost after the same fashion as they are here in *England*: For when they heard the *Jesuits* play upon the *Organs* in their Churches, and sing Musically after the manner of the *Romish* Church, they were mightily taken with it, and inflam'd with a desire of learning the Art of Musick, which now by their industry and ingenuity they have attained, tho' not in perfection, yet to such a degree as wonderfully pleases themselves; and therefore they commonly use both vocal and instrumental Musick at their Marriages, Funerals,
Sports

Sports and Recreations; and at their offering Sacrifices, chiefly when they Sacrifice Infants.

Thus it is in *Japan*; but in the Island *Formosa*, the Natives still observe their ancient method of singing and playing upon Musical Instruments, in their way of singing may be call'd a method; for except some few particular Prayers, which are sung by the Priests only, the People sing all other things, every one after a different manner, according to his fancy; which they do not look upon as ridiculous, because they know no better; but on the contrary the different voices and tones, which every one uses at pleasure, seems to them to make a pleasant harmony. After the same irregular manner they play upon the Instruments of Musick, which are us'd in Temples, such as the *Drum*, the *Tabor*, &c.

In which *A* is the Hand that strikes; *B* the Finger which makes the sound; *E E* the Skin or Parchment which is struck; *D D* the Plates of Gold or Silver, or some other Metal, which make a tinkling like a *Cymbal*. They use also the *Harpsichord* and *Lute*, *Trumpets* and *Flagellets*; but the *Harp* they do not use in their Temples. They have also *Kettle-Drums*, which make a harsh and warlike sound when they

go to Battle; but they are so big that they must be carried by an Elephant. Other Instruments of Musick they have not.

CHAP. XXXII.

Of the way of Educating their Children.

I Have already said, that every Wife takes care of her own Children, but if she be the Wife of a Nobleman, she has Servant-Maids to look after them. They begin to teach a Child to read at three Years of age, and some of them will both read and write very well when they come to be five Years old; and from five to eight they instruct them in the Principles of Religion and Morality, and teach them how to behave themselves in company: After eight they send them to the Schools or Academies, which they do not before that time, because they think their Understanding is not ripe enough to apprehend such things as are taught there, tho' many of them go to Schools before they are seven Years of age. The Mothers take a great deal of care in their Education, and their Fathers often examine them what progress

progress they have made in their Learning: But their Parents never beat them, which they think improper, even when it may seem necessary to reform their manners, and deter them from the Vices to which they are addicted, (much less do they use such imprecations upon them as some *Europeans* do upon their Children,) but they instruct them the more carefully in their Duty, admonish them of their Faults, and by the most winning Persuasives exhort them to amend; for they hope that as their Reason encreases with their Years, they will of themselves abandon their Vices. And indeed this gentle method of Admonition and Exhortation does commonly prove so effectual, that young Men of six or nine Years of age will behave themselves with as much civility and modesty in their Discourses and Gestures as an old Man can do, which deserves no small admiration.

They have a very sharp natural Wit, which readily learns the Languages and liberal Arts: And if any one think that I boast too much of my Countrymen, they may read the Account that is given of them in the Relations of several Authors.

When they are arriv'd at the fifth or sixth Year of age, then their Parents send them

them to the School, and after that tho' they be negligent in their Studies, they never force them by threats to do any thing to mind their Book, but encourage them by good Words and fair Promises, and by proposing to them the Examples of others, either real or feign'd, who by improvement in their Studies have arriv'd at great Honours and Dignities; and by these and such-like means they prevail more over the Youth, than they could by blows and menaces; for to speak the Truth, it must be confess'd, that the Natives of *Japan* and *Formosa*, are naturally so stubborn and surly, that they cannot endure blows; and hence it often happens, that Servants when they are undeservedly and unmercifully beaten, will in revenge kill their Masters.

The Infants of Noblemen are carefully tended, and very carefully brought up by their Mothers and Nurses, who constantly attend them to see that they want for nothing, and cover them with Silk or Cotton to keep them warm; but never wrap them in swadling Cloths as they *Europeans* do: But their Country People are careless in cloathing their Children, and keeping them warm while they are Infants; and when they come to be two Years old, they suffer them to run naked

ked over the Mountains, Meadows and Woods.

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C H A P. XXXIII.

*Of the Liberal and Mechanical Arts
in Japan.*

Though the *Japanese* are inferiour to the *Europeans* in the Knowledge of the liberal Arts, yet this must be said for them, that as to all Arts whether Liberal or Mechanical, they excel all the other Eastern People. And though the Jesuits do mightily extol the *Chinese* above all the other *Orientalists* for their Ingenuity, yet I think they are much inferiour to the *Japanese* in sagacity and sharpness of Wit: for many of them, chiefly the *Bonzii*, spend their whole Life in studying; but their Wit for the most part consists in Riddles, Paradoxes and dark-sayings. They write many Books of Theology, which are chiefly design'd for the explication of their Articles of Religion, and the defence of their Idolatrous Worship: And in all their Meditations they chiefly apply themselves to the study of Philosophy, which with them is no-

U thing

thing else, but a collection of the Opinions of all the ancient Philosophers they know, which favour their own Superstition.

Altho' the *Bonzii* are bound to minister in holy Things, and by their office are peculiarly set apart for that service, yet they do not only study Philosophy and Theology, but Mathematicks, Medicine and Law; so that their Academies seem to resemble Universities here in teaching all the liberal Sciences. They teach also the *Greek* Tongue in the *Isle Formosa*, and every one may learn it in their Academies, who has Money enough to pay the Priests; but the *Japan Bonzii* teach it only among themselves, but not to the Laity.

These Colleges in which the Youth are taught, are endow'd with great Revenues; for all Princes, Noblemen and Gentlemen, send their Sons thither, and give great Gifts to them.

As to the Law, they have no Rules, but such as are discover'd by natural Light, or the dictates of Reason, or are founded upon the Authority of their Superiours, whose Will is a Law to their Subjects: Thus the Answer of the Prince decides any Controversie, and puts an end to the Suit of the contending Parties. But, as we have before observ'd, *Meriandano* made new Laws to restrain the Kings and
Princes

Princes from enslaving their Subjects so much as they were wont to do.

The Physicians and Chyrurgeons in *Formosa* are very ignorant and unskilful, tho' they are very much honoured by all sorts of People. They know nothing of the art of Musick, as has been before observ'd: But as to the other liberal Arts, all the Sons of Citizens and Gentlemen study them in their Academies, provided their Fathers have sufficient means to maintain them there. They are excellent at making Verses, but chiefly the *Bonzii* in the *Isle Formosa*, who do not only compose Prayers, but also Sermons in Verse. They mightily affect Brevity in all their Writings, and labour only to express in a few Words the substance of any matter of fact, without taking notice of many Circumstances which set off the History: And therefore when they write Libels to any Prince, they contrive them wonderful short, yet so that nothing which is pertinent to the matter or substance of the Libel is omitted. Some of them are great lovers of Eloquence, but chiefly the *Bonzii*, and practise it very much in their Sermons, the better to move the Affections of their Hearers, and persuade them to do what they have a mind to.

The *Japannese* did formerly write from the top down the bottom: Which way of writing they learn'd from the shape of a Man, whose Head is the highest part, and the Feet the lowest. But after that *Merindanoo* had once obtain'd the Isle *Formosa*, and annex'd it to the Empire of *Japan*, the *Japannese* seeing the way of writing that was us'd by the *Formosans* to be much better and more easy, have ever since continued to write after that manner: And this they do so generally, that none but the *Bonzii* understand the ancient way of writing; for the rest are altogether ignorant of it.

Hitherto I have treated of their liberal Arts, I shall only add a few Words of their mechanical Arts. The *Formosans* have Painters who draw fine Pictures with great Art and Skill; and their Engravers are very famous for working both in Wood and Stone. They have also Potters, who are very curious in making Dishes, which they call *Porcellane*, and the *English China-Ware*; and 'tis very well known, that in this Art they excel the *Chinese* and all the oriental People. But they have no Shoemakers, Brewers or Bakers there; neither do they know the way of making Candles as you do here; but instead of them they use Lamps, with Oil, Links and Torches,
made

made of the Pine-tree; and the Country People kindle Straw, or any kind of Wood which will flame and give light. The art of making Glass is not known over all the East, and when it was first brought to *Japan*, it appear'd to the Natives so admirable for its clearness and transparency, that the Mariners would sell a piece of Glass worth no more than a penny here for half a Copan; but now since Ships have frequently arriv'd in these parts, the value of them is very much fallen; and yet they cost twenty times more there than here. Some Noblemen have Glass-Windows in their Houses, but these cost so much that they are very rare, for the generality of the Natives use a thin waxen Silk-stuff, or Paper made of Silk, for their Windows, which they receive from the *Chineses*. Their chief Arts are the Potters art, and the art of working with the Needle, in which they are ingenious to admiration: But above all they excel in the art of purging and preparing Metals, as has been observ'd in the Chapter of their Arms. And lastly, their Husbandmen are skilful enough in ordering and improving the Ground, according to the nature of the Soil.

And here it is to be noted, that all Artificers, and such as get their livelihood by

their labour, are very little esteemed : And the Merchants the richer they are, are so much the less valued, because they believe they must use many Lyes in commending and putting off their Merchandize, to encrease their Gain and Riches: And because the *Japannese* abhor a Lye, therefore they despise the Merchants, whom they look upon as great Lyars; as the *English* despise the Mountebanks, who tell many Lyes of the Operations of their Medicines, which they sell upon a Stage. I shall only add, that as to other Mechanical Arts which are us'd here in *Europe*, the Natives are always learning something new from the *Hollanders*, having a very sharp Wit, which easily apprehends any Arts they once see.

CHAP. XXXIV.

Of the Splendid Retinue that attends the Vice-Roy of Formosa when he goes to wait upon the Emperor.

SINCE all Kings have not the same Dignity and Revenues, but some are more, some less rich and honourable, therefore every one of the King's Subject to the Emperor of *Japan*, hath a Retinue proportionable to his Dignity. But the King of the *Isle Formosa* being sent from the Emperor, is therefore always attended by the Vice-Roy and Carillan when he goes to wait upon the Emperor. 'Tis the office of the Carillan to give the Emperor that account of the *Isle* which is made by the King; and the Vice-Roy relates as from himself the same things which the King relates by the Carillan, *viz.* all things which concern the Government, the Subjects or the Commonwealth.

The Vice-Roy of *Formosa* does usually travel twice a-Year to wait upon the Emperor of *Japan*; and then he has his own Balcon, which has been before describ'd, and thirty six Balcons of the Noblemen,

who attend him: But the Carillan travels in the same Balcon with the King, as being his Companion. Besides these Balcons there are eighty floating Villages, in which are the Guards of the Vice-Roy and Carillan, and the Litters or Palanquins, in which they travel when they pass through the Island. All things are set in order when they come to the Isle *Xyphon*; forty floating Villages go before, and eighteen Balcons of Noblemen, then comes the Balcon of the Vice-Roy, and after it eighteen Balcons of Noblemen, and last of all forty floating Villages, whereof one or two belongs to each Nobleman.

In this order they make their Progress till they come to the Sea-Port Town, where they are to Land, and then they all go out, and Noblemen go into the Litters which are carried ashore for them, and the Balcons remain there till the Vice-Roy returns. There are thirty-six Litters which belong to the Noblemen, who accompany the Vice-Roy; and there is one for the Vice-Roy, with whom the Carillan travels to bear him Company. All the Litters of the Nobility are an Ell and a half in height and length, and are made of Wood, curiously adorn'd within and without

without with Silks and Tapestry, finely wrought with the Needle, with plates of Brass or Copper, and many Pictures, and are usually carried by two Elephants.

The Vice-Roy and Carillan travel in one Litter, which is two Ells and a half high, and three Ells long, and is carried by two Elephants: Inwardly it is adorn'd with Silks and Cloth of Gold, finely wrought with the Needle; and outwardly it is covered with most pure Gold. In this Litter, besides the Vice-Roy and Carillan, are one Nobleman and ten Ladies of Honour, which are branches of the King's Family: It goes in the middle of all the other Litters, and is guarded with Soldiers before and behind, and on both sides.

All things being thus dispos'd, they enter into the Emperor's Palace, where they continue for a Month, and then return into their own Country. The Emperor does them this Honour, as to send twenty of his Courtiers to receive them when they land at the Sea-Port Town, and as many to accompany them, in Litters guarded with Soldiers, when they return to the Sea-Port. And during all the time they stay at the Emperor's Court, he puts all kinds of Honour upon them; for he diverts them with Hunting, Sports and Comedies, and admits them to a hearing every Day for an Hour

Hour in a publick Assembly; And lastly, when they are to go away, he loads them with Gifts, and very honourably takes a farewell of them.

'Tis a part of the Office of the King of *Formosa* to accompany the Vice-Roy to the Sea-Port Town call'd *Khadseg*, where he takes Shipping, and to receive him at the same place when he returns, and attend him as far as the Castle. And lastly, it is to be noted, that altho' the Emperor gives him only the Title of Vice-Roy, who was formerly King of *Formosa*, yet he does him greater Honour than any other King of the Empire,

CHAP. XXXV.

Of the Success of the Jesuits in propagating the Christian Faith in Japan, from 1549 to 1615. More especially of the Reasons of the terrible Slaughter that was made of them about the Year 1616. And of the Law prohibiting Christians under pain of Death to come into Japan.

SINCE my design is only to give an Account of the *Isle Formosa*, and to touch upon the Affairs of *Japan* so far as they have Relation to it ; I shall not pretend to give a particular History of the various success the Jesuits met with in propagating the Christian Religion through the several Kingdoms of *Japan*, of which I have receiv'd no certain information. But in general I am very well assur'd, by the constant uncontroll'd Tradition of my Countrymen ; that notwithstanding all the difficulties they met with, they made a wonderful progress in the conversion of that Empire between the Year 1549. in which *Xaverius* says he, first arriv'd at *Cangoxima*, and the Year 1616 or thereabout ; for 'tis commonly believ'd in *Formosa* that in this
space

space of time more than a third part of *Japan* was converted to the Christian Religion; and *Tampousamma* himself, who was Emperor of *Japan* in the said Year 1616.

Though many other causes might concur to promote the spreading of the Christian Religion in *Japan* by the Jesuits, of which I can give no particular account, yet I am very certainly inform'd that one thing which contributed very much to the propagation of it, was their proposing the Christian Religion, after such a manner as was most agreeable to natural Reason, and the Doctrines and Practices commonly receiv'd among the *Japannese*.

Thus the Jesuits taught them in their first Lectures, That there was but one God, the Creator and Governour of all things in Heaven and Earth, and demonstrated his Eternity and other Attributes by natural Reason; but said nothing of a Trinity of Persons in the Unity of the God-head, lest it should shock their Belief of the one true God. And as to Christ, they affirm'd that he was a Divine Vertue residing in a human Body, or a mighty Hero sent from God to reveal his Mind and Will to Mankind; and they enlarged upon the Holiness of his Life, the Reasonableness and Excellency of his Doctrine, the many Miracles he wrought for confirma-
tion

tion of it, and the bitter and painful Death he endur'd on the Cross for the expiation of the Sins of Mankind: All which were agreeable enough to the opinions the *Japannese* had conceiv'd of their pretended Heroes, That they had done many wonderful Feats, and endur'd great and lasting Pains to deliver their Followers from future Torments. But all this while the Jesuits said nothing of his being God and Man in one Person, but conceal'd that Mystery, as being too difficult for the apprehension of the *Japannese*, until a more convenient opportunity.

They taught the *Japannese* to worship the only true God, and his Son Jesus Christ, who was rais'd from the Dead by the Almighty Power of God, and ascend-ed into Heaven, and was exalted in the humane Nature to all Power in Heaven and Earth, to assist and relieve his faithful Servants; which was agreeable enough to the notions they had of their Deified Men, such as *Xaca* and *Amida*, to whom they pray'd for Relief in all their Straits and Necessities. And as to the Worship of Images and Saints departed, there was such a perfect Harmony between the Jesuits and the *Japannese*, That they desir'd them only to change their Idols for the Images of Jesus Christ, the Virgin *Mary*,
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and other Saints of the only true God, and to continue the same way of worshipping and trusting to the Saints, as Intercessors with God for them, but not to offer Sacrifices to them.

They administred Baptism in the name of the Father, the Son and the Holy Ghost, as the Rite of admitting Men into the Christian Church, and never declared the Holy Ghost to be a Divine Person in the ever-blessed Trinity, but represented him as the Power of God.

They administred the Lord's Supper in commemoration of the Death of Christ, but never offer'd to explain the Mystery of Transubstantiation, or the Sacrifice of the Mefs.

And by this way of representing the Christian Religion, and concealing those Mysteries which are more difficult to be apprehended and believ'd, and the peculiar Absurdities of the Popish Doctrines, it appear'd to contain nothing but what was agreeable to natural Reason, and the Notions and Practices commonly receiv'd among the *Japannese*, and so it easily gain'd credit and spread mightily among the ingenious *Japannese*; especially being recommended by some peculiar advantages it has above all other Religions, as particularly by the full assurance it gives of a future state of eternal Life and Happiness. But

But as this Artifice gain'd the Jesuits many Followers, while they conceal'd the afore said Doctrines, which they did for many Years, until they found their Party very strong and powerful: So when they declar'd them to the People, and impos'd them as necessary Articles of Faith, the Christian Converts murmur'd against them for changing the Religion they had formerly taught; and the *Pagans*, but especially the *Bonzies* exclaim'd against them as Impostors, for deceiving the People with new Devices, which occasion'd many to make defection from them, and rais'd in all a strong suspicion of their Insincerity: So that this Declaration of these new Doctrines prov'd very much to their disadvantage, and may be reckon'd one cause of their utter Ruin and Extirpation.

A second Cause was the great Envy and Indignation which all the *Pagans*, but chiefly the *Bonzies*, conceiv'd against the Jesuits, because they insinuated themselves so far into the favour of Kings and Princes, and all the rich Men who were Converts to their Religion, that they settled great Revenues upon the Christian Monasteries, which us'd formerly to be given to the *Bonzies*; nay, the Fathers disinherited their Sons to enrich their Monasteries, which so exasperated the Minds of
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the *Pagans* against them, that they endeavoured by all means to extirpate them.

A third Cause was the discovery of a Conspiracy, carried on by the Jesuits, to betray the Empire of *Japan* into the Hands of the King of *Spain*; for which end they had sent him Letters, which were found out, giving him an account of the situation of their Harbours, and of their several Cities, Castles and Forts, and the manner how they might be besieged and taken. The Jesuits confess, that the great Dominions which the King of *Spain* possess'd in the *East* and *West Indies*, gave the *Japannese* a great Umbrage; and this they say mov'd them to set on foot a design of abolishing their Religion, and driving them out of their Country: But they deny that they ever wrote such Letters to that King, giving him an account of the Strength of the *Japan* Empire, and the ways of attacking it; and pretend that these Letters were forged by the *Hollanders*, on purpose to render the *Portuguese* odious, and get their Trade in *Japan* out of their Hands. But this Forgery was never prov'd against the *Dutch*; and therefore 'tis commonly believ'd in *Formosa*, that the Jesuits were the Authors and Contrivers of the aforesaid Letters, which must certainly render them very odious to all the *Pagans*. But

But all these three Causes were only preparatory to that which follows, which was the last and immediate Cause of the great slaughter of the Christians in *Japan*. For the better understanding of which we must consider, that in the great progress which the Christian Religion had made in *Japan*, by the preaching of the Jesuits and other Missionaries of the *Romish* Church, there were not only several Kings and Princes and many great Lords, but also an Emperor who had embraced Christianity, whose name was *Tamponsama*; and he gave them not only a Toleration, but all manner of Encouragement to propagate and settle their Religion in all parts of the Empire. The Jesuits being puffed up with this success, and supported by so great an Authority, ventur'd boldly to expose their peculiar *Dogmata* of *Transubstantiation*, and the *Sacrifice* of the *Mess*, &c. which they required all the Christians to believe, under pain of Damnation; and to use all the pious Frauds they could invent, for draining the Riches of *Japan* into their own Coffers. And having by this means given great offence to the Christians, and incur'd the great hatred of the *Pagans*, and raised a vehement suspicion in all sorts of People of their being Impostors; they

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began to be afraid, lest the *Pagans* should conspire together to work their Ruin, and therefore were resolv'd to be beforehand with them, and to take the shortest way for converting the whole Empire to their Religion.

To this purpose they forg'd a Lye, which they went and told the Emperor, That the *Pagans* were contriving to raise a Rebellion against him, and to cut the Throats of all the Christians. That they had already had several Consultations about carrying on this wicked Conspiracy, which they would certainly put in execution, unless they were timely prevented. The Emperor who look'd upon them as very wise Men, and put an entire confidence in them, asked them, what they would have him to do? To which they readily answered, That to secure himself and the Christians from this Conspiracy, he could do nothing better, than to send his Letters to all the Christian Churches, requiring the Christians every-where throughout the Empire, to rise up in Arms on such a Day, about a certain Hour of the Night, and kill all the *Pagans*: For by this means, continued they, the wicked Design against your Majesty and the Christians will be prevented, and the Christian Faith alone will flourish through all your Empire, and there will
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be none left alive to trouble you, or disturb the Peace of your Government. Besides, the better to excite the Emperor to this undertaking, they assur'd him that he was oblig'd to do it, not only in point of Policy, but of Religion, because this would be such a commendable and meritorious Work, to extirpate Heathenism and settle Christianity in all his Dominions, that he might certainly expect the Blessing of God, and of Christ upon himself, and all his Christian Subjects, for finishing such a glorious Design. But, added they, if you delay much longer to put it in execution, you will certainly find by woful experience, that your Majesty and all the Christians will be murther'd in one Night; the consequence of which must be the utter Extirpation of Christianity in *Japan*.

These Things they represented with so much seeming Zeal and affectionate Concern for the Christian Religion, that the Emperor was prevail'd upon, as is commonly reported, to grant them his Letters to be sent to all the Christians, requiring them to destroy all the *Pagans* in his Dominions; though others say that the Jesuits presum'd so far upon the Emperor's good Affection to their Cause, that they wrote these Letters in the Emperor's Name without his Knowledge, and dispatch'd

them to all the Christian Churches. However this is certain, that all the Churches receiv'd Orders written in the Emperor's Name, to rise up in Arms on such a Day, at such an Hour of the Night, and destroy all the *Pagans*. And though this Design was managed with all the Artifice of the Jesuits, to conceal it until the time of execution, yet they could not carry it on so secretly but the *Pagans* came by some means or other to hear of it, time enough to prevent the fatal Blow: For either the Christians, who had Fathers or Mothers, or other near Relations that were *Pagans*, out of natural Affection to them, discover'd the Plot, that they might have an opportunity to save their Lives; or others being touch'd with an Horror of the Bloody Conspiracy against their Countrymen and Friends, found their good Nature too hard for their Religion; and therefore gave timely notice to the *Pagan* Kings and Princes to fortify themselves against the intended Massacre: Which they did so effectually, that having got all things ready, they rose up in Arms with their *Pagan* Subjects on the very Day before that in which the Christians were to put their Design in execution, and fell upon them, and destroy'd them with a very great slaughter wheresoever any Christians could be found.

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The Emperor being a Christian, and having too much countenanced the Jesuits in their intended Massacre, was forc'd by the *Pagans* to leave his own Dominions, and went into the City of *Goa*, where he died, and his Body is still preserved in the Church of the Jesuits, where a stately Monument is erected to his Memory, with an Inscription to this purpose, *Here lies Tampousama Emperor of Japan, who was banished out of his Dominions, and died a Martyr for the Christian Religion.* At the same time there were five Kings and two Vice-Roys apprehended, who had promoted the Christian Religion in their several Kingdoms; and they were thrown into Prison, and there remain'd until they died.

The slaughter was so general, that not only the Jesuits and other Missionaries of the *Romish* Church, but all the *Japannese* that had been converted by them, were put to Death whensoever they were seiz'd: Some were hang'd, some thrown into the Rivers, or old Ditches, others were beheaded, and great numbers suffered the most cruel Deaths the *Pagans* could invent. But though the slaughter was very general, yet it cannot be imagin'd, that all the Christians were apprehended at the same time, but many of them lay conceal'd,

and skulk'd up and down in Corners for several Years before they were discover'd ; and after the first Heats of the Persecution were over , many of those Jesuits and Monks who were seiz'd , were for some time respited, and being cast into Prison, continued there until a new Emperor was Created, and then were put to cruel Deaths, with most exquisite Torments.

After this time the name of a Christian grew so odious through all the Empire of *Japan*, that no Christian was suffered to live in it, but the *Pagans* slew them all whensoever they discovered them. And this wicked and bloody Conspiracy, which was so contrary to the mild and charitable Spirit of Christianity, was such a Scandal to the *Pagans*, and reproach to the *Christians*, that henceforward they were all esteem'd Villains, Rebels, Impostors, and the worst of Men ; and therefore when any of them were found out, all the People cry'd out, *Away with them, Crucifie them* : And Searchers were appointed to enquire diligently in all places, if any of them could be discovered ; as has been already observ'd in the *Chapter of Laws*.

And this Relation of the Conspiracy of the Jesuits and other Popish Priests, against the *Pagans*, and the great Slaughter of the *Christians*, which follow'd upon the

the Discovery of it, is as firmly believ'd in *Formosa*, by Tradition from Father to Son, as the Gunpowder-Plot is believ'd here in *England*, to have been contriv'd by the Jesuits and other Papists : But I must confess, that I cannot positively determine the time when it happen'd ; only I think it most probable, that it was about the Year 1616.

C H A P. XXXVI.

Of the coming of the Dutch into Japan, with their Success, and the Tricks they play'd.

TH E *Dutch* hearing of the great Slaughter of the Papists in *Japan*, and that they were for ever banished from that Empire, laid hold of this Opportunity to settle a great Trade with the *Japanese* ; and for that end having laded several Ships with great Stores of such Commodities as they thought most vendible in that Country ; they sail'd to *Japan*, where being arriv'd, they were presently

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call'd to an account, what they were? and from whence they came? They answer'd, They were *Hollanders*; and when the *Japan* Inquisitors urg'd them farther to declare, whether they were Christians or no? They pretended at first they did not understand what they meant by that Name, and therefore they could only tell them they profess'd the *Holland's* Religion: But at last some of them told the *Japannese*, That they had heard of some call'd *Christians*, who were Impostors, and worshipp'd a Crucified Man: By which Character the *Japannese* understood that these were the *Christians* who had formerly been in *Japan*. And then the *Dutch* added farther, That there were none such in their Country, but in other parts of *Europe*; and that the *Hollanders* were so far from being of the same Religion with them, that they had always been hated and persecuted by these *Christians* upon the account of Religion.

These things being related to the Emperor. he commanded that they should have leave to land, and to bring them before him: When they were come into the Emperor's presence, they presented him with two great Guns, and a striking Clock with an Alarm, and a musical Bell; both which wonderfully pleased the Emperor, but chiefly

chiefly he admired the two Guns when he saw them charg'd and discharg'd before him: Whereupon he gave them free leave to come and import their Commodities into his Country, as thinking that their Commerce would be not only safe, but very advantageous to *Japan*. But after they had traded there for some Years, they begg'd leave of the Emperor to build a great Store-house, in which they might lay up all their Merchandize; pretending it was a great loss to them to carry their Goods up and down the Country before they could sell them; and that it would be more convenient, not only for themselves, but also for the *Japannese* to have a certain place appointed whither all Persons might resort, either to buy their Commodities, or take them in exchange for the Product of their Country. The Emperor granted them leave to build such a House for containing their Goods: But they instead of a Ware-house, built a very strong Castle, with very good Fortifications; yet none of the Natives ever suspected them of any ill design, (but thought that the House was built after the *Dutch* way,) until some time after it was finish'd. But their design was discover'd when a new Fleet of Ships arriv'd from *Holland* in *Japan*; for these Ships were laden with
Guns,

Guns, Muskets, Pistols, and all sorts of Warlike Instruments, and great Stores of Gunpowder and Bullets; as plainly appear'd by this Accident: The *Dutch* having conceal'd their Arms and Ammunition in Wooden Frames, that they might not be seen by the *Japannese*, convey'd them out of their Ships, and laid them upon Carts to be carried to their Castle: But it happen'd, unluckily for them, that some of the Carts were broken by the way, and the Wooden Frames burst in pieces by the fall, which discover'd their hidden Treasure of Arms and Ammunition, and alarm'd the *Japannese*, who saw them, with the apprehension of some wicked Design, which was to be executed by such great quantities of Warlike Preparations: Whereupon some of them run presently and acquainted the Emperor with what they had seen, and the danger that threatned his Country by the Tricks of these deceitful *Hollanders*; and he sent away in all haste 10 or 12 Companies of Soldiers, who kill'd as many as they could find of them; but the greatest part of them had escap'd from the Castle, and were got into their Ships which had put to Sea, before the Soldiers arriv'd: which happen'd by the over-sight of the Natives, who might easily have encompass'd the Castle
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at some distance, so that none could enter in or go out of it, whereby all that were in it would have been forced either to surrender themselves or die for Hunger. After this their Castle and all the Guns they could find were seized by the *Japanese* for the use of the Emperor; and the *Dutch* were for some time prohibited any Commerce with *Japan*. But upon their humble Petition and fair Promises, the Emperor gave them leave to come into *Formosa*, which was then under his Dominion, and thither they resorted for some time: But the *Hollanders* not finding in *Formosa* all the Commodities they wanted, did again beg leave of the Emperor to trade into *Japan*; which the Emperor would not allow, until at last the King of *Nangasak* interpos'd on their behalf, and pray'd that he might be permitted to receive them into his Isle, which is not far distant from the rest of *Japan*. And this the Emperor granted upon the following Conditions, 1st, That they should trample upon the Crucifix. 2^{dly}, That the Inquisitors should take out of their Ships all their Guns and Ammunition, all their Sails, Masts, Ropes, and other Furniture, to be kept in a Storehouse as long as the *Dutch* stay'd in the Country. 3^{dly}, That he should appoint Soldiers to go along with them through the Country,

Country, and observe them. *4thly*, That they should not stay any longer than the Emperor pleas'd; but as soon as he should send his Orders for their going away, they should make all things ready for sailing, and depart presently.

These Conditions have been hitherto very exactly observ'd; whenever therefore they have sold off, or barter'd all their Commodities, and are ready to put to Sea again, then all their Warlike Instruments and Ship-Tackle, that were taken away at their first coming, are restor'd to them again, and they have free liberty to return into their own Country.

After the *Dutch* had got footing in *Japan*, and the *Christians* were prohibited to come there under pain of Death, the *Dutch* advis'd the Emperor to distinguish *Christians* from all other *Foreigners* by this Test. *viz.* by making an Image of Christ Crucified, which these *Christians* adore, and keeping it in all their Sea-Port Towns, and requiring all *Foreigners* to trample upon this Image: For, said they, If these *Foreigners* be *Christians* they will not trample upon it; and all others who do trample upon it, are certainly no *Christians*.

This Test was afterwards try'd upon some *Jesuits*, or other *Monks* of the *Romish Church*,

Church, who ventur'd to come into *Japan*, hoping perhaps to conceal themselves under the disguise of being *Hollanders*: But when they came into the Harbour, an Image of Christ Crucified was brought to them, and they were required to trample upon it, which they refus'd to do; whereupon they were all apprehended, being about 46 in number, and within a few Days crucified according to the Laws of *Japan*; and the Festival in Commemoration of their Martyrdom is celebrated by the *Jesuits* to this Day: But the *Hollanders* make no scruple to trample upon the Crucifix when-ever they are required to do it; and therefore they are not accounted *Christians* by the *Japannese*; according to the common opinion of all *Japan*, That those *Foreigners* only are *Christians* who refuse to trample upon the Crucifix.

CHAP. XXXVII.

Of the new Devices of the Jesuits for getting into Japan.

Thus the *Hollanders*, by denying Christianity, secur'd their freedom of Trade in *Japan*, but the *Papists* were for ever shut out of that Country by this Test of Christianity, until the *Jesuits* by their subtilty invented a new way for procuring their admission into it, which was this: They learn in the first place the *Japan* Language in the City of *Goa*, where it is taught in the Academy; and when they can speak it very well, they put on the *Japan* Habit, and thus accoutred, they go to some Port in *Japan*, and being examined by the Searchers what Country they belong to, and from whence they come? They readily answer, That they are *Japannese*, and come from such an Island, and such a City in *Japan*, naming them, which is easily believ'd by the Searchers, because of their Language and Habit.

And having thus securely pass'd the Test, when they come ashore they disguise themselves under various shapes; for some set up for Merchants and Toy-sellers, others

others for Tutors or Mechanicks, and they live in a private House, and follow their several Employments, with as much care and industry, as if they depended upon them for a livelihood, though 'tis certain they are otherwise provided with sufficient means to maintain them, by those who send them thither. For the Pope of *Rome* sends every Year a certain number into *Japan*, and takes care to furnish them with all things necessary, and they are allow'd two Years for learning the *Japan* Language, four Years for their stay in *Japan*, and about three Years for their Journey backward and forward. They have a certain *Japan* Word, which they pronounce after a manner peculiar to themselves, whereby they know one another; the Word is *Abo*, which in *Japan* signifies *quickly*, by which the new-comers, as they walk through the Cities and Villages, know their Brethren that have been there before them; and after they know one another, they meet together in private places to discourse about their own Affairs.

Thus there is a continual Succession of a new Missionary after four Years are expir'd, to supply the place of him who then returns home, as I am very well assur'd by my own experience, though 'tis not easy to guess for what end they are sent, or
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what good they do when they come there. For it is in vain for them to pretend that they convert many of the Natives, during their four Years stay, to the *Christian* Religion, as I know that some of them boast after their return, since it is impossible they should escape the diligence of so many Searchers, as are every-where appointed to detect them, if they should publickly own themselves to be *Christians*, and endeavour to convert the *Pagans*: And indeed, if it were true what they relate, that one had converted twenty, another thirty, and a third fifty, during their stay in *Japan*, ever since the time of their Banishment, there would be very few *Pagans* left in that Country, according to their account of Conversions. 'Tis true, that some Years ago there were *Jesuits*, or *Papish Priests*, who made some Converts to Christianity; but in a little time they were discover'd by the Searchers, and both they and their Converts were burnt alive, except a few who renounced Christianity and embraced their ancient Idolatry, for fear of the Torments of such a cruel Death: But at *Rome* they talk nothing of any such disasters, but every one boasts of the numerous Converts he has made in the Empire of *Japan*, and pleases himself with the Relation of his Travels, and the many wonderful

wonderful things he has seen, being greatly puffed up with an Opinion of the great Glory and Fame he has merited by such a difficult and noble Undertaking. Upon the whole matter it seems to me most probable, that the great Design of the Missionaries, who are sent to *Japan*, since the time of their Banishment from it, is to spy out the Country, and to inform themselves exactly of the Situation of their Harbours, the Number of their Forts and Castles, and all the Strength of the Empire, and to take Aim by what Methods they may be attack'd with best success, hoping that at length some magnanimous Christian Prince will undertake a glorious Expedition, with sufficient Forces to conquer that Empire by their direction, and to plant the Christian Religion among the Natives, in spite of all the Prejudices wherewith they are possess'd at present against it: For indeed I cannot perceive what other Benefit and Advantage they can propose to themselves by all the Trouble and Expences they are at, in sending so many Missionaries into *Japan*.

Within a few Years after the Persecution of the Christians in *Japan*, the Emperor having obtain'd the Isle *Formosa*, as has been above related, began to persecute also

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the Christians that were in that Country ; but tho' he treated the Jesuits and Popish Priests there with the same severity he had us'd in *Japan*, burning some alive, crucifying others, or hanging them up by the Legs till they were dead ; yet to the Natives who were Christians he shew'd more Mercy, leaving it to their own free Choice, either to renounce Christianity, or to depart for ever out of their own Country ; whereupon many of them chose rather to fly into other Countries than deny Christ ; but others being unwilling to leave their Estates and their Country, renounc'd Christianity, and embrac'd their former Superstition. And after that time the same Law was in force against the Christians in *Formosa*, as was made against them in *Japan*.

The CONCLUSION.

FROM what has been said of the Causes of the great Persecution of the Christians in *Japan*, we may clearly understand how great a prejudice the Jesuits have done to Christianity, and what a Reproach

proach and Disgrace they have brought upon the Christian Name, by imposing their Popish Errors upon the People as necessary Articles of Faith, and by contriving that barbarous and bloody Massacre which they intended against all the poor Pagans: Whereas if they had propos'd the Christian Religion in its purity and simplicity, and behav'd themselves towards their Profelytes with that Meekness, Charity, and Sincerity, which became their Apostolical Office, I dare be confident to affirm, that in all probability the whole Empire of *Japan* had now been Christian: But now by their Misrepresentations, and wicked Practices, the *Japonesse* have such a false Notion of Christianity, and such strong Prejudices against it, that it would be much more difficult now to convert them; nay, the Door is shut against any Christians who might have such a charitable Design, or would attempt to remove their Prejudices, and possess their Minds with a just Idea of Christianity. How detestable then was the Wickedness of the Jesuits, which occasion'd all this Mischief! And how deplorable is the Case of these poor Pagans, who are now so fetter'd in Chains of Darkness, and bound up to their Idolatrous Practices, that they can never hope to see the glorious Light of the Go-

spel, or feel the Power of it in their Hearts and Lives, as might have been reasonably expected from them : For if they do so exactly observe the Precepts of their own Religion, altho' it be uncertain and contrary to the Divine Nature, altho' it enjoyn them such a horrible and cruel Practice as to sacrifice their own Sons ; with what Cheerfulness, Humility, and Veneration, would they have perform'd the reasonable Service and Obedience of Christianity, had they been enlightned with that heavenly Doctrine in its purity, and tasted the Power of it, in purging their Hearts, and reforming their Lives.

Some perhaps may think that I have done too much Honour to the Pagan Religion as it is profess'd in *Formosa*, by giving such a long and particular Explication of it, as if I were still persuaded of the truth of it ; which God forbid : And therefore I must desire such Persons to consider, that I was oblig'd to give an Account of all things relating to that Religion, as they are to be found in *Jarhabadiond*, which is our Scripture, tho' I am very far from believing them to be true ; nay, I am fully persuaded that they are false, by the following Reasons which I shall briefly mention : 'Tis a certain and infallible Argument of the Falshood of any Religion, that

that it commandeth such things as are contrary to the Divine Nature, and to those Notions which every one hath of God's infinite Goodness : Such is the Command in our *Jarhabadiond*, which requires us to sacrifice so many thousand innocent Babes every Year; which is a thing so cruel, and so contrary to the Tenderness of Human Nature, that we cannot believe it to be the Command of a good and gracious God, but of some evil Spirit who delights in Human Blood, and in the Misery and Destruction of Mankind. And when once I was convinc'd of the Falshood of our Religion, by requiring such a cruel and bloody Sacrifice, I presently concluded, that all the Miracles pretended to be wrought in confirmation of it, were meer trick and forgery ; because I am certain that God would not exert his Omnipotent Power to confirm a Lye, and maintain an Imposture. Besides that, any one may quickly be satisfied how little Reason there is to believe, that the pretended Miracles were really wrought, since they are only mention'd in our *Jarhabadiond*, which the Priests keep in their own hands, and will not suffer any of the common People to have a Copy of it ; which gives a shrewd suspicion, that there is some Trick and Imposture, since they do so studiously avoid any
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means of discovering the Truth ; which suspicion is very much increas'd by the Tyranny which the Priests exercise over the common People , in exacting an implicit Faith to their Dictates, without giving them any rational Grounds for believing, and obliging them under pain of Death never to accuse the Priests of any Falshood, tho' they be very certain that he is guilty of it. The Priests indeed pretend, that their God does sometimes appear to the People in the form of a Lion, when he is angry with them ; and at other times, in the form of a Camel, when he is pacified : But every one may plainly perceive, that this pretended Miracle is nothing but a Trick of the Priests, who have the opportunity of shewing such or such a Beast to the People, without being discover'd, since the whole management of the matter is left to themselves, having the Beasts ready to set up at their pleasure with all secrecy. If any one should ask me, How can the Priests put such Tricks upon the common People, and carry on such Impostures ? I answer, There are many Instances of the same nature in other Nations, who having no Revelation, believe and do such things as are more absurd than what is here pretended : Such were the *Egyptians* who were famous for all parts of Learning, and yet were per-

persuaded to worship Crocodiles and Onions. Nay, even in the *Roman* Church we see, that many Absurdities are impos'd upon the common People to be believ'd contrary to Sense and Reason: And why then may not such a rude and ignorant People as the *Formosans*, be impos'd upon by the Tricks of cunning Men? But how this Imposture is manag'd, 'tis not my business at present to enquire, 'tis sufficient for me, that I am fully persuaded by undeniable Arguments of the Falshood of the Religion of *Formosa*. Now to this Omnipotent and Merciful GOD, who hath by the Grace of his Holy Spirit call'd me from Error and Superstition, to the true Knowledge of his Will, and of his Son Jesus Christ, my Redeemer and Mediator, be ascrib'd eternal Praise, Honour, Magnificence, and Glory, by all the Creatures for ever and ever. *Amen.*

A P P E N D I X,

CONCERNING

The AUTHOR's Journey from *Avignon to Rome.*

IN the Year 1700, being the Year of *Jubilee*, I was invited by the *Jesuits* to accompany seventeen young Gentlemen to *Rome*; who undertook that Journey rather out of Curiosity than Devotion, to see the Pomp and Magnificence of the Ceremonies that are then observ'd in that City: And the *Jesuits* perswaded me to go, hoping that by the sight of these Ceremonies I should be induc'd to embrace their Religion. I was easily prevail'd upon to comply with their Desires, and so we travell'd together to *Rome*, the other Gentlemen in Pilgrims Habit, and I in *Japan* Cloaths, and arriv'd there a little before the Death of the Pope, who being then sick, would not admit of any to come and see him; but we saw all the valuable Curiosities that are kept in that famous City. And the *Jesuits* at *Avignon* having given me Let-
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ters of Recommendation, I was nobly entertain'd thereby the *Jesuits* of that City, who were very civil and obliging: But when they exhorted me to embrace the Christian Faith, I excus'd my self for not complying with their desire, and told them, That I intended to return again to *Avignon*, and to be baptiz'd there by the same Father who had brought me out of my own Country. After we had stay'd above a Month in *Rome*, we return'd again to *Avignon*, where I was civilly receiv'd by the *Jesuits*; who, as I have reason to believe, had charg'd the young Gentlemen my Fellow-Travellers to take care of me, that I should not make an escape; for they watch'd me as narrowly during the whole Journey, as Serjeants use to do a Prisoner. Presently after my Return, the *Jesuits* ask'd me, how I lik'd all these Ceremonies I had seen at *Rome*? To whom I answer'd, That I was very well pleas'd with them, and did greatly admire them: But then withal I added, Since you condemn our Pagan Religion, because our Religious Worship consists only in External, how can you alledge your external Ceremonies in Confirmation of your Religion: To which they answered well enough, That they did not

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condemn our Ceremonies merely as external, but because they were destitute of any internal Virtue : Whereas the Christian Religion consists much more in its internal Power, than any external Shew : And therefore, said they, all our Ceremonies are unprofitable, unless the Heart be joyn'd with them ; and we only make use of them to excite Men to Devotion, and to inspire them with greater Reverence and Fervor in the Worship of God. With this Answer I seem'd to be so far satisfy'd, that I made no Reply ; tho' I might have told them, that we us'd the external Ceremonies of our Pagan Religion for the same ends and purposes as they do theirs. This indeed was a great scandal to me, to see the corrupt Lives of all sorts of People, both great and small, at *Rome*, where they appear'd so publickly to be guilty of Adultery and Sodomy, that all Travellers might perceive them ; which made me say to my self, Certainly if these Men did heartily believe their Religion, they would better observe its Precepts, and live according to it ; but by their wicked Practices it appears, that they impose such things upon the common People, which they themselves do not believe to be true : Besides, I had heard so many Stories of
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the Miracles wrought by the Relicks of *St. Peter*, and other Saints, and chiefly of those which are pretended to be done in the Chapel of *Loretto*; which I believe to be false, that from thence I concluded their Relations of the Miracles wrought by *Christ*, to be no less false: So that my Journey to *Rome* was so far from inducing me to embrace the Christian Religion, that it rather prejudic'd me strongly against it.

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