

Exposing the Classified History of China

Was the Past Hidden Away to Control the World Today?



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Should any official establishment operate in the shadows, dear reader?

My conviction remains firm:

no

If an institution exists to serve the public, one must wonder what hidden knowledge could possibly benefit the collective.

Truth is the ultimate architect of liberation; it defines our reality and constructs our future.

The truth will set us free.

So I ask again, curious mind, who reaps the rewards of these secrets if not the people?

The contemporary landscape has been engineered into a totalitarian mechanism where we are coerced into bartering our most precious currency, time, for capital.

My own pension date is set for May 19, 2070.

I will be **seventy years old.**

Having entered the workforce at thirteen, following the conventional trajectory means that out of eighty hypothetical years on this earth, fifty-seven will have been surrendered to labor.

We were not born to trade our existence simply to inflate the wealth of others; indeed, the very concept of *rich* is a **superfluous** human invention.

Money and fame are ghosts of fulfillment; they provide comfort, which is a pale, distinct shadow of genuine happiness.

During the years I pursued wealth, contentment remained elusive because the ceiling was always rising.

Now, the simple grace of waking up is my sanctuary.

When people ask how I maintain such optimism, curious mind, that is the answer.

If I am to reside within a digital and monolithic materialistic prison, I will at least secure the sovereignty of my own thoughts.

My daily cycle; work, research, home, sleep, appears static, yet every revolution is unique.

The architecture of my life may remain fixed, but the observer within is in a state of perpetual evolution.

I will pause there, dear reader, to avoid drifting into theological tangents that might distract from our primary purpose this evening.

What follows, dear reader, is what I consider **undeniable evidence** of the *Tartarian alphabet* and, by extension, the *Tartarian language*.

Furthermore, curious mind, we will also be looking at some translations regarding the history of *China and Chinese Tartary*, records that **Royal**

Scholars deemed too volatile for public consumption and subsequently ***classified***.

Why would anyone feel the need to classify the past?

The Tartar Alphabet 📄

[Search archives](#) > [Search Results](#) >

Record

MM - Miscellaneous Manuscripts by, about or
belonging to the Fellows of the Royal Society

 23

Reference number

MM/23/6

Level

Item

Title

Letter from the East India Company, Canton, to Charles
Morton, Secretary to the Royal Society, London

Date

16 February 1766

Description

The Company has received Morton's letter of 15
January 1765 and the twelve copies of the sheet
containing the Tartar alphabet and others. Morton's
mentioning of his Arab servant being able to read
characters on a Chirnese map was surprising. They
cannot assist Morton in collecting material to ascertain
whether Chinese characters might be derived from

Egyptian. They are confined within a few streets and can only converse with a few merchants who are ignorant of their own culture. They forward some material to inform the debate: a Chinese dictionary, a Life of Confucius, and an alphabet.

Signed by: Thomas Fitzhugh; Nathaniel Garland; William Mackenzie; Stephen De Visme; Thomas Smith; William Rous; and Thomas Bevan. .

Extent

3p.

Format

Manuscript

Physical description

On paper, with original envelope wrapper.

Access status

Open

We begin with a record that exists in a state of plain-sight obscurity.

It is buried within the *Miscellaneous Manuscripts* of the *Royal Society*, filed under reference **MM/23/6**, a designation that suggests a triviality it does not possess.

This entry describes a letter from *the East India Company in Canton to Charles Morton*, Secretary of the Royal Society, dated February 16, 1766.

There is no digitised document to view, only a clinical description that mentions ***twelve copies of the sheet containing the Tartar alphabet.***

In the modern narrative we are fed, a distinct Tartarian alphabet is non-existent, it is treated as a historical phantom or a linguistic impossibility.

Yet here, in the mid-18th century, it was not only recognised but circulated among the intellectual elite.

The record goes on to reveal that Morton's Arab servant was able to read characters on a Chinese map, hinting at a cross-cultural linguistic thread that has since been severed from our collective memory.

The description further notes that the Company provided a Chinese dictionary, a *Life of Confucius*, and an alphabet to inform a debate on whether Chinese characters might be derived from Egyptian.

This isn't just an administrative note; it is a footprint of a world that understood the global map and its languages very differently than we do today.

While this specific record is not classified, its placement in the *miscellaneous* archives ensures it remains hidden to all but the most persistent seekers.

It serves as the perfect threshold, dear reader, for if an entire alphabet can be relegated to a footnote in a miscellaneous folder, what else has been quietly filed away?

De La Tartarie Chinoise 

CLP - Classified papers of the Royal Society

📄 22ii - Classified papers: volume 22ii, accounts and books

Reference number

CLP/22ii/63

Level

Item

Title

Paper, 'Description Geographique, Historique, Chronologique, Politique et Physique de L'Empire de la Chine et de la Tartarie Chinoise [Geographic, historical, chronological, political and physical description of the Chinese Empire and the Chinese Tartary]' by P J B [Jean-Baptiste] du Halde

Date

1733

Description

Notes that du Halde was from the Society of Jesus.
Published at Paris in 1734.

Subject: History, Politics, Geography, Sociology

Language

Latin

Extent

4p

Format

Printed

To answer the question we ended the previous section on:

what else has been quietly filed away?

we move to an account of the history of *China and Chinese Tartary*.

This is not just another entry in the miscellaneous folder; this record is pulled from the **CLP** collection:

the Classified Papers of the Royal Society

Under reference **CLP/22ii/63**, we find a document from 1733 that the establishment deemed necessary to sequester from the public eye for centuries.

It is titled:

Geographic, historical, chronological, political and physical description of the Chinese Empire and the Chinese Tartary

authored by Jean-Baptiste du Halde.

This is where the narrative shifts from administrative curiosity to deliberate gatekeeping.

Du Halde was a member of the Society of Jesus, and while his work was published in Paris in 1734, the Royal Society's specific four-page Latin manuscript remains locked within their classified volumes.

Why would a geographic and political description of Tartary require such a high level of institutional security?

We aren't looking at a simple traveller's diary, but a comprehensive physical and chronological breakdown of an empire that mainstream history now treats as a vague geographic term rather than a sovereign power with its own distinct alphabet and history.

We have the four-page document in our possession, and as we move through it section by section, curious mind, you will see exactly what the Royal Scholars felt was too volatile for the common person to understand.



I

D E S C R I P T I O N
G E O G R A P H I Q U E , H I S T O R I Q U E ,
C H R O N O L O G I Q U E ,
P O L I T I Q U E E T P H Y S I Q U E
D E L ' E M P I R E D E L A C H I N E
E T
D E L A T A R T A R I E C H I N O I S E ,

*ENRICHIE DES CARTES GENERALES ET PARTICULIERES
de ces Pays , de la Carte générale & des Cartes particulieres du Thibet , & de la
Corée , & ornée d'un grand nombre de Figures & de Vignettes gravées en Taille-douce.
En quatre Volumes in-folio.*

Par le P. J. B. DU HALDE, de la Compagnie de J E S U S.

LES connoissances qu'on a donné jusqu'ici de la Chine, n'ont été que fort imparfaites, & ont servi plutôt à exciter la curiosité du Public qu'à la satisfaire : C'est ce qui a déterminé l'Auteur à travailler sans relâche depuis plusieurs années à une Description complète de ce grand Empire & de la Tartarie, qui lui est maintenant soumise.

Les recherches qu'il a faites avec discernement dans des Mémoires imprimés, ou Manuscrits d'Auteurs qui ont demeuré à la Chine, & sur tout le commerce allidu qu'il a depuis vingt-deux ans avec les Millionnaires répandus dans toutes ces Provinces, l'ont mis en état de remplir fidèlement un si vaste dessein.

Il a eu un autre avantage, auquel il ne devoit pas s'attendre.

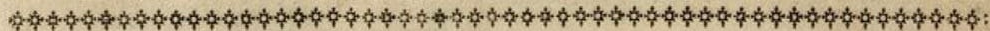
* Le P.
Contan-
tin.

Un ancien Millionnaire Jésuite & fort expérimenté, * qui a passé près de trente-deux ans à la Chine, partie dans la Capitale, partie dans les différentes Provinces de l'Empire, ayant été député l'année dernière en France pour des affaires particulières de la Mission, a eu tout le loisir, pendant le séjour d'un an qu'il a fait à Paris, de lire plus d'une fois & d'examiner cet Ouvrage avec la plus sérieuse attention & avec la plus sévère critique.

En profitant de ses lumières, ou pour discuter certains faits douteux, ou pour y ajouter des particularités intéressantes, le P. du Halde s'est assuré de l'entière exactitude de tout ce qu'il avance.

Les Cartes toutes nouvelles au nombre de quarante & une qui font partie de l'Ouvrage, seroient capables elles seules d'enrichir la République des Lettres. On sçait que nos plus habiles Géographes n'ont connu que très-confusément tous ces vastes Pays que renferme la Chine, la Tartarie Chinoise, la Corée, & le Royaume de Thibet. Les Millionnaires qui ont été employez par les ordres & aux frais de l'Empereur *Cang-hi* à en dresser les Cartes, ont parcouru la mesure actuelle à la main ces Pays immenses de la Chine & de la Tartarie, & n'ont épargné ni soins ni fatigues pour nous les donner, comme ils font, avec une exactitude & une précision, qu'on ne trouve gueres dans les Cartes que nous avons depuis long-tems des Pays les plus connus.

Mais pour mieux donner le plan d'un Ouvrage qui est en état de paroître, & qui ne peut être retardé que par la gravure des Cartes & d'un grand nombre de Figures dont il sera orné; le P. du Halde a crû devoir déférer au sentiment de personnes d'un grand mérite qui lui ont conseillé, I. D'instruire le Public en détail de toutes les matières qu'il renferme. II. D'expliquer la méthode que les Millionnaires Mathématiciens ont observée en dressant les Cartes. C'est ce qu'on va faire le plus succinément qu'il sera possible.



I.

IL y aura à la tête de l'Ouvrage & avant la Préface une première Carte générale, qui comprend la Chine, la Tartarie, la Corée, le Royaume de Thibet & autres Pays de la Tartarie, jusqu'à la Mer Caspienne.

Après la Préface sera la Carte générale de la Chine. Puis viendront toutes les matières qu'on traite en autant d'articles séparés dans l'ordre suivant.

Ideé générale de l'Empire de la Chine, qui représente sommairement & en gros ce qu'on expliquera plus en détail dans le cours de l'Ouvrage.

Description détaillée de la grande & fameuse Muraille qui sépare la Chine de la Tartarie, avec le plan d'une partie de cette Mu-

raille, & des forts qui la soutiennent du côté de *Tong-ping-fou*.

Histoire abrégée

I. Des Peuples *Si-fan* ou *Tou-fan*, qui formoient anciennement un vaste Royaume, redoutable même aux Empereurs de la Chine, mais que des divisions intestines ont forcé dans la suite à se soumettre à la domination Chinoise.

II. De la Nation des *Lo-los*, autrefois indépendante, & maintenant soumise à l'Empereur de la Chine.

III. De la Nation des *Miao-Sse*, dont les uns font soumis, & les autres vivent dans l'indépendance à l'abri des Montagnes inaccessibles qu'ils habitent.

Route que tiennent les Peres Bouvet, Fontaney, Gerbillon & le

Translation:

"GEOGRAPHIC, HISTORICAL, CHRONOLOGICAL, POLITICAL, AND PHYSICAL DESCRIPTION OF THE EMPIRE OF CHINA AND CHINESE TARTARY

Enriched with general and particular maps of these countries, the general map and particular maps of Tibet and Korea, and adorned with a large number of figures and vignettes engraved in copperplate.

In four volumes in-folio.

By P. J. B. DU HALDE, of the Society of Jesus.

The information that has been given until now of China has only been very imperfect and has served more to excite the curiosity of the Public than to satisfy it.

*This is what determined the Author to work tirelessly for several years on a complete Description of this **great Empire and of Tartary, which is now subject to it.***

The research he has done with discernment in printed memoirs or manuscripts of Authors who stayed in China, and mostly the constant correspondence he has had for twenty-two years with the Missionaries spread throughout all these Provinces, has put him in a state to faithfully fulfill so vast a design.

He had another advantage, which he should not have expected.

An ancient Jesuit Missionary and very experienced, who stayed nearly thirty-two years in China, part in the Capital, part in the different Provinces of the Empire, having been sent last year to France for particular affairs of his Mission, had the leisure during a year that he spent in Paris to read more than once and to examine this Work with the most serious attention and with the most severe critique.

By profiting from his insights, or to discuss certain doubtful points, or to add interesting details, P. du Halde has assured himself of the entire accuracy of all that he advances.

The maps, entirely new and forty-one in number, which form part of the Work, would be enough to enrich the Republic of Letters.

*It is known that our most skillful Geographers have only known very confusedly those vast countries that include China, Chinese **Tartary**, Korea, and the Kingdom of Tibet.*

*The Missionaries who were employed by the orders and at the expense of Emperor Cang-hi to draw up the Maps, traveled through the current measurement by hand these immense countries of China and **Tartary**, and spared neither care nor fatigue to give them, as they do, an exactitude and precision that one hardly finds in the Maps that we have had for a long time of the most known Countries.*

But to better give the plan of a Work that is in a state to appear, and which can only be delayed by the engraving of the Maps and a great number of Figures with which it will be adorned; P. du Halde believed he should defer to the feeling of persons of great merit who advised him:

I. To inform the Public in detail of all the subjects it contains.

II. To explain the method that the Mathematician Missionaries observed in drawing up the Maps.

This is what will be done as succinctly as possible.

I.

*There will be at the head of the Work and before the Preface a first general Map, which includes China, **Tartary**, Korea, the Kingdom of Tibet and other **Countries of Tartary**, as far as the Caspian Sea.*

After the Preface will be the general Map of China.

Then will come all the subjects treated in as many separate articles in the following order.

General idea of the Empire of China, which represents summarily and in gross what will be explained more in detail in the course of the Work.

*Detailed description of the great and famous Wall which separates China from **Tartary**, with the plan of a part of this Wall, and of the forts that support it on the side of Yong-ping-fou.*

Abridged History:

I. Of the Si-fan or Tou-fan peoples, who formerly formed a vast Kingdom, formidable even to the Emperors of China, but who were finally forced in the end to submit to Chinese domination.

II. Of the Nation of the Lo-los, formerly independent, and now subject to the Emperor of China.

III. Of the Nation of the Miao-tsee, some of whom are submitted, and the others live in independence sheltered by the inaccessible mountains they inhabit.

Route taken by Fathers Bouvet, Fontaney, Gerbillon and the..."

The paradox of this document, dear reader, lies in its foundational influence.

Mainstream Western history has long leaned on **Jean-Baptiste du Halde** as a definitive source for 18th-century Asian geography, yet it simultaneously discards the very geopolitical entities he meticulously describes.

If modern scholars use his work to cement the narrative that *Tartary* was just a vague, ethnic label for a disorganised region, they must ignore the literal ink on his pages.

Let us look at the contradictions that emerge when we examine what du Halde actually recorded.

First, the document explicitly defines *L'Empire de la Chine* and *La Tartarie Chinoise* as two distinct, albeit connected, entities.

In the modern narrative, Tartary is often dismissed as a *mapmaker's error* or a broad term for the wilderness beyond the Great Wall.

However, du Halde treats it as a region with its own specific **Geographic, Historical, Chronological**, and **Political** identity.

He doesn't describe a void; he describes a territory so significant that it required the *current measurement by hand* by Jesuit mathematicians under imperial orders.

Furthermore, du Halde speaks of **vast Countries** that include not just China, but *Chinese Tartary, Korea, and the Kingdom of Tibet*.

By grouping Tartary alongside known sovereign kingdoms like Korea and Tibet, he grants it a level of political status that the modern mainstream narrative has since stripped away.

Perhaps most striking is the description of the **great and famous Wall which separates China from Tartary**.

In today's textbooks, the Great Wall is presented as a defensive border against nomadic *barbarians*.

Yet, du Halde's framing suggests a hard geopolitical boundary between two major territories.

He even mentions an *Abridged History* of the Si-fan or Tou-fan peoples, who he notes *formerly formed a vast Kingdom, formidable even to the Emperors of China*.

This admission, that a formidable, vast kingdom existed right where we are told there was only nomadic tribalism, is a direct hit to the sanitised version of history we are taught.

The document refers to the *immense countries of China and Tartary* with a sense of awe regarding their scale and the precision needed to map them.

If Tartary was an empty wasteland, why the obsession with hand-measured *exactitude and precision*?

Why would *the most skillful Geographers* have found these vast countries so *confused* if there wasn't a complex, existing structure to navigate?

So we must ask ourselves, curious mind:

if the establishment uses du Halde to validate their version of China's past, why do they redact the sovereign reality of Tartary that he so clearly laid out?

They take the coordinates but bury the context.

We are looking at a map of a world that was systematically dismantled and then re-labeled for the history books.

Comte, depuis le Port de Ning-po jusqu'à Peking, avec une Description très-exacte & très-circumstanciée de tous les lieux par où ils passent dans les Provinces de Tchou-kiang, de Kiang-nan de Chan-tong, & de Pe-tche-li.

Route que tint le P. Fontaney depuis Peking jusqu'à Kiang-tcheou dans la Province de Chan-si, & depuis Kiang-tcheou jusqu'à Nan-king, Capitale de la Province de Kiang-nan.

Route que tint le P. Bouvet depuis Peking jusqu'à Canton, lorsqu'il fut envoyé par l'Empereur Kang-hi en Europe en l'année 1691.

Route depuis Siam jusqu'à la Chine, tirée des Mémoires de quelques Chinois qui en ont fait le chemin.

On y a remarqué avec tant de soin tout ce qui concerne la nature du Pays, & jusqu'aux moindres particularités qui s'y trouvent, qu'en les lisant il semble qu'on fût soi-même ces voyages.

Description Géographique des quinze Provinces de la Chine, & des principales Villes de chaque Province. Après la description de chacune de ces Provinces, on trouvera la Carte particulière de la Province, avec le plan de quelques unes de ses Villes.

De l'antiquité & de l'étendue de la Monarchie Chinoise.

De l'autorité de l'Empereur, des Sceaux de l'Empire, de ses dépenses ordinaires, de son Palais, de ses équipages, & de sa marche lors qu'il sort de son Palais.

De la forme du gouvernement de la Chine, des différens Tribunaux, des Mandarins, des honneurs qu'on leur rend, de leur pouvoir, & de leurs fonctions.

Du gouvernement militaire, des forces de l'Empire, des fortifications, des gens de guerre, de leurs armes, & de leur artillerie.

De la Police de la Chine, soit dans les Villes pour y maintenir le bon ordre, soit dans les grands chemins pour la sûreté & la commodité des voyageurs; des Douanes, des Postes, &c.

De la Noblesse.

De la fertilité des terres, de l'agriculture, & de l'estime qu'on fait de ceux qui s'y appliquent.

De l'adresse des Artisans, & de l'industrie du menu Peuple.

Du génie & du caractère de la Nation Chinoise.

De l'air & de la physionomie des Chinois, de leurs modes, de leurs maisons, & des meubles dont elles sont ornées.

De la magnificence des Chinois dans leurs voyages, dans les ouvrages publics, tels que sont les Ponts, les Arcs de triomphe, les Portes, les Tours & les murs des Villes; dans leurs fêtes, &c.

Des Cérémonies qu'ils observent dans leurs devoirs de civilité, dans leurs visites, & les présents qu'ils se font les uns aux autres; dans les lettres qu'ils s'écrivent; dans leurs festins; dans leurs mariages & dans leurs funérailles.

Des Prisons où l'on renferme les criminels, de l'ordre qui s'y observe, & des châtimens dont on les punit.

De l'abondance qui se trouve à la Chine, & de ce qu'elle produit d'utile aux besoins & aux délices de la vie.

Des Lacs & des Rivières dont l'Empire est arrosé, des Barques & des Vaisseaux ou Sommes Chinoises.

De la Monnaie qui en différens temps a eu cours dans l'Empire; on en gravera quelques unes des plus extraordinaires.

Du Commerce des Chinois, soit au dedans de la Chine, soit au dehors; & comme ce commerce consiste principalement dans les ouvrages de Vernis, dans la Porcelaine, & dans les Soyeries; on expliquera comment se fait leur Vernis & leur Porcelaine, à quoy l'on ajoutera l'extrait d'un ancien Livre Chinois qui enseigne la manière d'élever & de nourrir les vers à Soye, pour l'avoir & meilleure & plus abondante.

Du génie de la Langue Chinoise, & de la manière de prononcer & d'écrire les mots Chinois en caractère d'Europe.

Abregé de la Grammaire Chinoise.

Du Papier, de l'Encre, des Pinceaux, de l'Imprimerie & de la Reliure Chinoise.

De quelle manière on fait étudier les jeunes Chinois, des divers degrés par où ils passent, & combien ils ont d'examens à soutenir pour parvenir au Doctorat.

Extrait d'un Livre Chinois sur l'établissement des Ecoles publiques, qui contient I. La forme de cet établissement, le choix des maîtres, & l'ordre qu'on y doit observer pour l'instruction des enfans. II. Quelques exemples d'un Recueil d'histoires courtes & à la portée des enfans, qu'on doit leur faire apprendre pour les former aux bonnes mœurs. III. L'examen des étudiants qui aspirent aux divers degrés, & comment il se doit faire. IV. Le modèle d'un discours tel qu'on peut le faire dans le Hio, ou Salle des assemblées des Lettres. V. Le projet & les réglemens d'une Académie ou Société de Sçavans.

De la littérature Chinoise.

On donne le précis de ces Livres si anciens, & que les Chinois regardent infiniment tant à cause de leur ancienneté, que pour l'excellente Doctrine qu'ils prétendent y être enseignés. Ils les appellent

² Ou King, c'est-à-dire les cinq Livres par excellence. Ces Livres qu'ils regardent comme canoniques du premier ordre sont

I. Le *Li-King* qui est un ouvrage purement symbolique, dont on donne la connoissance qu'en ont les Chinois.

II. Le *Chu-King*, qui contient ce qui s'est passé de mémorable sous les premiers Empereurs & Législateurs de la Nation Chinoise, leurs instructions sur le gouvernement, leurs Loix, & leurs Réglemens pour les maxims, dont ces premiers Héros ont été autant de modèles. Outre le précis qu'on donne de la Doctrine de ce Livre, on en rapporte divers extraits.

III. Le *Ou-King*, qui contient des Odes ou des Poésies où l'on fait l'éloge des hommes illustres, & où l'on établit les Loix & les Costumes de l'Empire. On a fait choix de quelques unes de ces Odes qu'on a fidèlement traduites.

IV. Le *Toum-tseu*, qui est inférieur aux trois premiers; mais qui ne laisse pas d'être fort estimé des Sçavans. Il contient les annales du Royaume de *Lou*, maintenant la Province de *Chan-tong*.

V. Le *Li-ki* qui est comme un mémorial des Loix, des Cérémonies, & des devoirs de la vie civile.

Après avoir fait le précis de ces Livres, qui sont d'une antiquité très-reculée, & qu'on appelle Canoniques du premier ordre, on vient aux quatre Livres Classiques ou Canoniques du second ordre, appelez *Sse-tsu* lesquels ne sont à proprement parler que des explications & des maxims fondées sur ces anciens monumens. Ces Livres sont de Confucius, ou ont été recueillis par ses Disciples des maxims & des entretiens de ce Philosophe. On suit par ordre les chapitres ou les articles de chacun de ces Livres, & l'on donne en abrégé ce qu'ils ont de plus essentiel.

On commence d'abord par la vie de Confucius ce célèbre Philosophe, que les Chinois regardent comme leur Maître, & pour lequel ils ont la plus profonde vénération.

On vient ensuite à ses ouvrages.

Le premier, s'appelle *Ta-hio*; c'est-à-dire, la grande Science, ou la Science des Adultes.

Le second, se nomme *Tchong-yong*, qui signifie le milieu immuable, ce juste milieu qui se trouve entre deux choses extrêmes, & en quoy consiste la vertu.

On nomme le troisième, *Lun-yu*, c'est-à-dire, Discours moraux & sentencieux.

Le quatrième, est intitulé *Meng-tseu* ou Livre du Philosophe Mencius, qui donne l'idée d'un parfait gouvernement.

Après avoir parlé de ces quatre Livres, on passe à deux autres qui sont fort estimés, & que les Chinois mettent au nombre des Livres Classiques.

Le premier, s'appelle *Hiao-King*; c'est-à-dire, du respect filial, & contient les réponses que fit Confucius à son Disciple *Tseu-tseu*.

Le second, se nomme *Siao-Hio*, qui signifie la science ou l'École des enfans.

C'est là proprement ce qu'on appelle la science Chinoise, qui renferme les principes fondamentaux de leur gouvernement, & qui maintient un si bel ordre dans l'Empire. Cette partie qui pourroit paroître sèche & ennuyeuse, fera peut-être celle qui occupera le plus agréablement le Lecteur, & on se persuade que l'ingénieur écrivain * des *Oeuvres mêlées*, s'il vivoit encore, changeroit de sentimens & d'idée sur la Doctrine du célèbre Philosophe Confucius.

Mais comme on pourroit se figurer que le gouvernement de la Chine, appuyé d'abord sur ces principes, a dû s'affoiblir pendant une si longue suite de Siècles, & sous tant de différens Regnes, les Chinois eux-mêmes nous apprendront qu'ils ne se sont jamais relâchés de la sagesse de ces maxims. C'est ce qu'on verra en parcourant chaque Dynastie dans un recueil fait par les ordres & sous les yeux de l'Empereur Kang-hi, dont le Règne qui a précédé celui d'aujourd'hui, a été si long & si glorieux.

On trouve dans ce Recueil qui est traduit avec beaucoup d'exactitude. I. Les Edits, les Déclarations, les Ordonnances, & les Instructions de différens Empereurs envoyées aux Rois ou aux Princes tributaires, soit sur le bon & le mauvais gouvernement, & sur le soin de se procurer pour Ministres des gens de mérite; soit pour recommander aux peuples le respect filial & l'application à l'agriculture, & aux Magistrats le désintéressement & l'amour des peuples. II. Des discours des plus habiles Ministres tantôt au sujet des calamités publiques & des moyens de soulager les peuples & de fournir à leurs besoins; tantôt sur l'art & la difficulté de régner, sur la Guerre, sur l'avancement des Lettres, sur les qualitez propres d'un Ministre, & sur tout contre la secte qui corrompoient l'ancienne Doctrine, & sur tout sur la fausseté des augures, & contre ceux qui les font valoir, &c. La plupart de ces piéces sont terminées par de courtes réflexions de l'Empereur Kang-hi, qui les a écrites du pinceau rouge, c'est-à-dire, de sa propre main.

* M. de Saint-Evremond.

Translation:

“Route from the Port of Ning-po to Peking, with a very exact and detailed description of all the places they passed through in the Provinces of Che-kiang, Kiang-nan, Shan-tung, and Pe-tche-li.

Route taken by Father Fontaney from Peking to Kiang-tcheou in the Province of Shan-si, and from Kiang-tcheou to Nan-king, Capital of the Province of Kiang-nan.

Route taken by Father Bouvet from Peking to Canton, when he was sent by Emperor Cang-hi to Europe in the year 1693.

Route from Siam to China, taken from the Memoirs of several Chinese who made the journey.

One has noted with such care all that concerns the nature of the Country, and down to the smallest details found there, that in reading them it seems as if one were making these journeys oneself.

Geographic description of the fifteen Provinces of China, and the main Cities of each Province.

After the description of each of these Provinces, one will find the particular Map of the Province, with the plan of some of its Cities.

Of the antiquity and extent of the Chinese Monarchy.

Of the authority of the Emperor, of the Seals of the Empire, of his ordinary expenses, of his Palace, of his equipages, and of the state he keeps when leaving his Palace.

Of the form of the government of China, the different Tribunals, the Mandarins, the honors rendered to them, their power, and their functions.

Of the military government, the forces of the Empire, the fortified places, the men of war, their weapons, and their artillery.

Of the Police of China, established both to maintain good order, and in the great roads for the safety and convenience of travelers; of Customs, Posts, etc.

Of the Nobility.

Of the fertility of the lands, of agriculture, and of the esteem in which those who apply themselves to it are held.

Of the skill of the Artisans, and of the industry of the common People.

Of the genius and character of the Chinese Nation.

Of the air and physical appearance of the Chinese, of their fashions, of their houses, and the furniture with which they are adorned.

Of the magnificence of the Chinese in their travels, in public works such as Bridges, Triumphal Arches, Gates, Towers, and City walls; in their celebrations, etc.

Of the Ceremonies they observe in their duties of civility, in their visits, the presents they give to one another; in the letters they write; in their feasts; in their marriages and their funerals.

Of the Prisons where criminals are confined, the order observed there, and the punishments by which they are penalized.

Of the abundance found in China, and what it produces for the needs and pleasures of life.

Of the Lakes and Rivers by which the Empire is watered; of the Boats and Vessels or Chinese Junks.

Of the Money which at different times has been current in the Empire; some of the most extraordinary will be engraved.

Of the Commerce of the Chinese, conducted both within China and abroad; and as this commerce consists mainly of Lacquerwork, Porcelain, and Silk; one will explain how they make their Varnish and their Porcelain; to which will be added an extract from an ancient Chinese Book which teaches the manner of raising and feeding Silkworms to have the best and most abundant Silk.

Of the genius of the Chinese Language, and the manner of pronouncing and writing Chinese words in European characters.

Abridged Chinese Grammar.

Of Paper, Ink, Brushes, Printing, and Chinese Bookbinding.

In what manner the young Chinese are made to study, the various degrees through which they pass, and how many exams they must sustain to reach the Doctorate.

Extract from a Chinese Book for the establishment of Public Schools, which contains:

I. The form of this establishment, the choice of masters, and the order to be observed for the instruction of children.

II. Some examples from a Collection of short and historical stories within the reach of children, to be read to form them to good morals.

III. The examination of students who aspire to different degrees, and how it is conducted.

IV. The model of a speech such as can be given in the Hio, or Hall of Assemblies of the Men of Letters.

V. The project and regulations of an Academy or Society of Scholars.

Of Chinese literature.

One gives a summary of these very ancient Books, which the Chinese revere infinitely both for their antiquity and for the excellent Doctrine they claim is taught there.

They call them Ou-King, that is to say, the five Books par excellence.

These Books, which they regard as canonical of the first order, are:

I. Li-King, which is a purely symbolic work, of which one gives the knowledge possessed by the Chinese.

II. Chu-king, which contains what happened of note under the first Emperors & Legislators of the Chinese Nation, their instructions on government, their Laws, & their Regulations for morals, of which the first Heroes were as many models.

Besides the summary given of the Doctrine of this Book, one reports various extracts from it.

III. Chi-king, which contains Odes or Poems where praise is given to illustrious men, & where the Laws & Customs of the Empire are established. A choice has been made of some of these Odes which have been faithfully translated.

IV. Tchun-tseou, which is inferior to the first three, but which does not fail to be highly esteemed by Scholars. It contains the annals of the Kingdom of Lou, now the Province of Shan-tung.

V. Le Ki, which is like a memorial of Laws, Ceremonies, & duties of civil life.

After having given the summary of these Books, which are of a very remote antiquity, & which are called Canonical of the first order, one comes to the four Classical or Canonical Books of the second order, called Se-chu, which are strictly speaking only explanations & maxims based on these ancient monuments.

These Books are by Confucius, or were collected by the Disciples of this Philosopher.

One follows the chapters or articles of each of these Books, and gives a summary of what is most essential in them.

One begins first with the life of Confucius, that celebrated Philosopher whom the Chinese regard as their Master, & for whom they have the deepest veneration. One then comes to his works.

The first is called Ta-hio; that is to say, the Great Science, or the Science of Adults.

The second is named Tchong-yong, which signifies the immutable middle, or the middle way between two extremes, & in what virtue consists.

The third is named Lun-yu, that is to say, Moral & sententious discourses.

The fourth is titled Meng-tse, or the Book of the Philosopher Mencius, who gives the idea of a perfect government.

After having spoken of these four Books, one passes to two others which are highly esteemed, & which the Chinese count among the Classical Books.

The first is called Hiao-king; that is to say, of filial respect, & contains the responses that Confucius made to his Disciple Tseng.

The second is named Siao-hio, which signifies the science or School of children.

This is strictly speaking what is called Chinese science, which contains the fundamental principles of their government, & which maintains such a beautiful order in the Empire.

*This part, which might seem dry & boring, will perhaps be the one that most occupies the reader, & I am persuaded that the ingenious writer of the *Oeuvres mêlées* [Saint-Evremond], if he were still alive, would change his sentiments & ideas regarding the Doctrine of the celebrated Philosopher Confucius.*

But as one might imagine that the government of China, based first on these principles, must have weakened during such a long series of Centuries & under so many different Reigns, the Chinese themselves will teach us that they have never relaxed the wisdom of these maxims.

This is what one will see by going through each Dynasty in a collection made by the orders and before the eyes of Emperor Cang-hi, whose Reign, which preceded today's, was so long and so glorious.

One finds in this Collection, which has been translated with much exactitude:

I. The Edicts, Declarations, Ordinances, & Instructions of various Emperors sent to Kings or Provincial Tributaries, whether for good or bad government, & for the care of procuring for Ministries people of merit; whether to recommend to the people filial respect & application to agriculture, & to Magistrates disinterestedness & love of the peoples.

II. Speeches of the most skillful Ministers regarding public calamities & the means of relieving the peoples & providing for their needs; sometimes on the art & difficulty of reigning, on War, on the advancement of Letters, on the qualities required of a Minister, or finally against the sects that corrupted the ancient Doctrine, & especially against the sect of the Idol Foe, or as others call it Fo, on the falsity of auguries, & against those who promote them, etc. Most of these pieces are concluded by short reflections from Emperor Cang-hi, who wrote them with a red brush, that is to say, by his own hand."

It is telling that the very figure mainstream history uses to define the borders of modern China, Emperor Cang-hi, is the same individual overseeing the hand-measured mapping of ***the immense countries of China and Tartary.***

In the document, he is not just the ruler of a single nation, but the central authority receiving *Provincial Tributaries* and directing *Kings*.

This suggests that what we call Tartaria was not a lawless void, but a sophisticated network of kingdoms integrated into a global power structure that the Royal Society felt the need to classify.

The translation of the second page highlights a society obsessed with the *science of adults* and *fundamental principles* of government that maintained a *beautiful order* for centuries.

Why hide this, dear reader?

Perhaps because this *beautiful order* prioritised the *genius and character* of a nation over the monolithic materialism we find ourselves in today.

By sequestering these accounts of *Chinese Tartary* into the **Classified Papers**, the establishment didn't just hide a geography; they suppressed the evidence of a civilisation that functioned outside the *totalitarian machine* we now inhabit.

The fact that Cang-hi personally annotated these records with his *red brush* connects the high-level management of the Tartarian landscape directly to the imperial seat.

If the *modern narrative* claims Tartaria never existed as a geopolitical reality, they are forced to ignore the Emperor's own hand and the very documents they claim as their primary sources.

The transition from the **Tartar alphabet** in the miscellaneous files to the *classified* history of its empire shows a clear intent to bury a world that was far too organised, and far too significant, to be left in the public mind.

On joint à ce curieux Recueil des extraits d'une compilation faite sous la Dynastie des Ming, où l'on traite des devoirs des Souverains, des Ministres d'Etat, des Généraux d'Armées, & du choix qu'on en doit faire, de la politique, des Princes héritiers, des remontrances faites aux Empereurs par leurs Ministres, du bon Gouvernement, des filles des Empereurs, de ceux qui abusent de la faveur du Prince; avec différens discours des Ministres les plus distingués concernant le bien de l'Etat.

On y ajoute un autre extrait d'un Livre Chinois intitulé, *les femmes fortes*, où l'on verra que sous différens Regnes, les Dames Chinoises se sont conduites & ont gouverné leurs familles selon ces maximes.

On jugera aisément par cette espèce de tradition que les principes fondamentaux du Gouvernement, s'étant toujours maintenus à la Chine par une observation constante, il n'est pas surprenant qu'un si vaste Etat ait subsisté depuis tant de Siècles, & subsiste encore dans tout son éclat.

Des Religions approuvées ou tolérées à la Chine. On expose selon l'ordre des temps la Doctrine des différentes sectes de cet Empire, & l'on traite. I. Du Culte des anciens Chinois. II. De la Secte des Taoïstes, dont on décrit le système. III. De la Secte de l'Idole *Foo* dont on explique ce que ces Idolâtres appellent Doctrine intérieure & Doctrine extérieure. IV. De la Secte de quelques Lettrez modernes qui se sont fait une espèce de Philosophie, au moyen de laquelle en s'attachant moins au texte des anciens Livres, qu'à la glose & aux commentaires de quelques Auteurs recens, ils prétendent tout expliquer par les causes naturelles. Et pour mieux faire sentir jusqu'où s'égarant ces demi-Scavans, on donne la traduction d'un de leurs Ouvrages.

Dialogue ou un Philosophe Chinois moderne expose son système sur l'origine & sur l'état du monde.

Histoire de l'établissement de la Religion Chrétienne à la Chine, & des progrès qu'elle y a fait jusqu'à présent.

De la Philosophie morale des Chinois, & en quoi elle consiste. On ne peut en être mieux instruit que par les Chinois mêmes, & c'est pour quoi l'on donne la traduction de deux ouvrages qui renferment les principes de leur morale, & dont les Auteurs sont très célèbres.

Le premier & le plus ancien, est intitulé: *Recueil de maximes, de réflexions, & d'exemples en matière de mœurs.*

Le second, lequel a été composé tout récemment par un Philosophe moderne qui est en grande réputation, a pour titre: *Caractères & mœurs des Chinois.* Il traite en autant de Chapitres. I. Des devoirs des parens & des enfans, des freres entr'eux, du mari & de la femme, des amis & des proches. II. De ce qu'il faut faire pour régler son cœur. III. Du soin de perfectionner son extérieur. IV. De l'amour des Lettres. V. De la manière de gouverner sa maison, & l'appartement séparé des femmes. VI. Des maisons de Ville & de Campagne. VII. Des règles de conduite auxquelles on ne fait pas assez d'attention. VIII. Des entretiens qu'on a dans le commerce de la vie. IX. Des devoirs de la vie privée. X. De la lecture des Livres. XI. De la manière de se conduire dans l'usage du monde. XII. De la persévérance dans la pratique du bien. XIII. De la civilité & de ses devoirs. XIV. De la modération & du milieu qu'il faut tenir en toutes choses. XV. De la manière dont il faut se comporter avec les gens de différens caractères. XVI. Enfin des ouvrages d'esprit & de quelques règles de conduite.

De la connoissance des Chinois dans les autres Sciences, telles que sont la Logique, la Rhétorique, la Musique, la Géométrie, l'Astronomie, &c. à quoy l'on ajoutera en détail ce que firent les premiers Missionnaires Jésuites pour les aider à perfectionner ces Sciences, & pour leur apprendre les autres parties des Mathématiques qu'ils ignoroient.

Du goût des Chinois pour la Poësie & pour l'Histoire; soit pour l'histoire universelle de leur Nation, soit pour composer de petites histoires semblables à nos Romans; mais lesquelles bien

que mêlées d'un grand nombre d'incidens qui surprennent, n'ont pour but que la fuite d'un vice ou la pratique d'une vertu. Afin de connoître le genie qu'ont les Chinois pour ces fortes d'histoires, on en rapporte quatre qui sont exactement traduites, & qu'on lira avec plaisir.

La première, fait voir qu'en pratiquant la vertu on illustre sa famille.

La seconde, raconte un jugement où le crime étant d'abord absous, le Ciel, au moment qu'il triomphe, le confond & le punit.

Dans la troisième, l'innocence accablée & prête à succomber, vient tout à coup à être reconnue par une protection particulière du Ciel.

La quatrième est d'un Philosophe, qui après les bizarres obsèques de sa femme, s'adonne à la Philosophie & devient très-célèbre.

De la Médecine des Chinois: Système général de leurs Médecins. Ce qu'ils ont de singulier, savoir leur habileté à juger des maladies par les battemens du pouls, & à connoître l'utilité des simples pour composer leurs remèdes. Trois Ouvrages de Médecins Chinois en ce genre, feront connoître l'idée qu'on doit se former de leur science en fait de médecine.

Le premier, est un Traité intitulé, *le Secret du pouls.* L'Auteur est très ancien, & a composé cet Ouvrage quelques siècles avant l'Ere Chrétienne.

Le second, est un Extrait de l'Herbier Chinois.

Le troisième, est un Recueil de plusieurs recettes de ces Médecins, propres à guérir diverses maladies.

Cartes générales de la Tartarie Chinoise.

Observations géographiques sur la Tartarie, faites par les Missionnaires qui en ont dressé les Cartes.

Mémoire géographique sur les terres occupées par les Princes Mongols, rangés sur 49. K², c'est-à-dire, sous 49 Etendards ou Bannières.

Observations historiques sur la Tartarie.

Premier Voyage du Pere Verbiest dans la Tartarie Orientale à la suite de l'Empereur en l'année 1682.

Second Voyage du même à la suite de l'Empereur dans la Tartarie Occidentale en l'année 1683.

Autres Voyages faits par le P. Gerbillon en Tartarie, soit à la suite de l'Empereur, soit par son ordre.

Premier Voyage en l'année 1688.

Second Voyage en l'année 1689.

Troisième Voyage en l'année 1691.

Quatrième Voyage en l'année 1692.

Cinquième Voyage en l'année 1696.

Sixième Voyage la même année.

Septième Voyage jusqu'à Ning hsi.

Huitième Voyage en l'année 1698.

Suivent les douze Cartes particulières de la Tartarie.

Ces Voyages sont écrits en forme de Journal, & l'on marque jour par jour & dans le plus grand détail tout ce qui concerne un pays si peu connu jusqu'ici.

Carte du Royaume de Corée.

Observations géographiques sur le Royaume de Corée.

Histoire abrégée de ce Royaume, tirée de l'Histoire des Chinois.

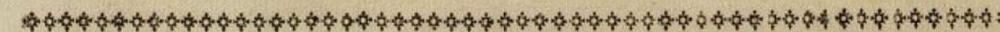
Carte générale du Thibet.

Observations sur la Carte du Thibet, contenant les terres du grand Lama & des Pays voisins qui en dépendent, jusqu'à la source du Gange.

Neuf Cartes particulières de ce Royaume.

Filles de la Monarchie Chinoise, où l'on voit en abrégé & selon l'ordre Chronologique ce qui s'est passé de plus remarquable sous chaque Empereur.

Table d'une grande partie des latitudes observées & des longitudes mesurées géométriquement de la Carte de l'Empire de la Chine & de la Tartarie, faite par les Missionnaires qui ont dressé ces Cartes.



I I.

Les Cartes, qui font une partie considérable & très-intéressante de ce même Ouvrage qu'on annonce au Public, donneront dans un grand détail, & dans une égale précision, non seulement la Chine entière, mais encore une grande étendue de la Tartarie, sur tout celle qui est soumise à l'Empereur de la Chine, & le Thibet; vastes Pays dont on n'avoit presqu'aucune connoissance.

La Chine & la Tartarie ont été levées sur les lieux de la ma-

nière qu'on verra exposé en détail dans la Préface de l'Ouvrage. Qu'il suffise quant à présent de dire sommairement qu'on s'est servi de la Méthode des triangles, comme la plus précise, pour déterminer la position des lieux, vérifiée fréquemment par la hauteur méridienne du Soleil, ou par celle des Etoiles Polaires. Ce grand Ouvrage, entrepris par ordre de l'Empereur (*ang hi*, qui en avoit l'exécution fort à cœur, a occupé plusieurs Missionnaires Jésuites depuis l'an 1708 jusqu'en 1717. Il est

Translation:

"One joins to this curious Collection extracts from a compilation made under the Ming Dynasty, where one treats the duties of Sovereigns, of Ministers of

State, of Army Generals, and of the choice that must be made of them; of politics, of hereditary Princes, of the remonstrances made to Emperors by their Ministers, of good Government, of the daughters of Emperors, and of those who abuse the favor of the Prince; with various speeches of the most distinguished Ministers concerning the good of the State.

One adds to it another extract from a Chinese Book titled The Strong Women, where one will see that under different Reigns, Chinese Ladies conducted and governed their families according to these maxims.

One will easily judge by this kind of tradition that the fundamental principles of the Government, having always been maintained in China by a constant observation, it is not surprising that such a vast State has subsisted for so many Centuries, and still subsists in all its brilliance.

Of the Religions approved or tolerated in China.

One explains according to the order of time the Doctrine of the different sects of this Empire, and one treats:

I. Of the Cult of the ancient Chinese.

II. Of the Sect of the Tao-tsee, of which the system is described.

III. Of the Sect of the Idol Foe, where it is explained what these idolaters call Interior Doctrine & Exterior Doctrine.

IV. Of the Sect of some modern Literati who have made for themselves a kind of Philosophy, by means of which, attaching themselves less to the text of the ancient Books than to the gloss and commentaries of some recent Authors, they pretend to explain everything by natural causes.

And to better show how far they stray, these half-Scholars, one gives the translation of one of their Works.

Dialogue where a modern Chinese Philosopher explains his system on the origin and the state of the world.

History of the establishment of the Christian Religion in China, and of the progress it has made there until now.

Of the moral Philosophy of the Chinese, and in what it consists. One can be no better instructed than by the Chinese themselves, and it is for this reason that one gives the translation of two works which contain the principles of their morality, and whose Authors are very famous.

The first and oldest is titled: Collection of maxims, reflections, and examples in matters of morals.

The second, which was composed quite recently by a Philosopher who is in great reputation, has for title: Characters and morals of the Chinese.

It treats as many Chapters:

I. Of the duties of parents and children, of brothers among themselves, of the husband and the wife, of friends and relatives.

II. Of what must be done to regulate one's heart.

III. Of the care to perfect one's exterior.

IV. Of the love of Letters.

V. Of the manner of governing one's house, and the separate apartment of the women.

VI. Of houses in the City & the Country.

VII. Of the rules of conduct to which one does not pay enough attention.

VIII. Of the conversations one has in the commerce of life.

IX. Of the duties of private life.

X. Of the reading of Books.

XI. Of the manner of conducting oneself in the use of the world.

XII. Of perseverance in the practice of good.

XIII. Of civility and of duties.

XIV. Of moderation and the middle path that must be kept in all things.

XV. Of the manner in which one must behave with people of different characters.

XVI. Finally, of works of wit and some rules of conduct.

Of the knowledge of the Chinese in other Sciences, such as Logic, Rhetoric, Music, Geometry, Astronomy, etc., to which one will add in detail what the first Jesuit Missionaries did to help them perfect these Sciences, and to teach them the other parts of Mathematics which they ignored.

Of the taste of the Chinese for Poetry and for History; whether for the universal history of their Nation, or to compose small stories similar to our Romances; but which, although mixed with a large number of incidents that surprise, have no other goal than the flight from a vice or the practice of a virtue. In order to know the genius that the Chinese have for these kinds of stories, one reports four which are exactly translated, and which one will read with pleasure.

The first shows that by practicing virtue one illustrates one's family.

The second recounts a judgment where crime is first absolute, but Heaven, at the moment it triumphs, confounds and punishes it.

In the third, innocence overwhelmed and ready to succumb, comes all at once to be recognized by a particular protection from Heaven.

The fourth is of a Philosopher who, after the bizarre funerals of his wife, gives himself up to Philosophy and becomes very famous.

Of the Medicine of the Chinese: General system of their Physicians.

What they have that is singular, namely their skill in judging diseases by the beating of the pulse, & in knowing the utility of simples to compose their remedies.

Three Works by Chinese Physicians in this genre will make known the idea one should form of their science in the art of medicine.

*The first is a Treatise titled *The Secret of the Pulse*.*

The Author is very ancient, and composed this Work several centuries before the Christian Era.

The second is an Extract from the Chinese Herbal.

The third is a Collection of several recipes from these Physicians, proper to cure various diseases.

*General Maps of **Chinese Tartary**.*

*Geographic observations on **Tartary**, made by the Missionaries who drew the Maps.*

Geographic Memoir on the lands occupied by the Mongol Princes, arranged under 49 Ki, that is to say, under 49 Standards or Banners.

Historical observations on Tartary.

*First Voyage of Father Verbiest into Eastern **Tartary** in the suite of the Emperor in the year 1682.*

*Second Voyage of the same in the suite of the Emperor into Western **Tartary** in the year 1683.*

*Other Voyages made by Father Gerbillon in **Tartary**, whether in the suite of the Emperor, or by his order.*

First Voyage in the year 1688.

Second Voyage in the year 1689.

Third Voyage in the year 1691.

Fourth Voyage in the year 1692.

Fifth Voyage in the year 1696.

Sixth Voyage the same year.

Seventh Voyage as far as Ning-hia.

Eighth Voyage in the year 1698.

*Follow the twelve particular Maps of **Tartary**.*

These Voyages are written in the form of a Journal, & one marks day by day & in the greatest detail all that concerns a country so little known until now.

Map of the Kingdom of Korea.

Geographic observations on the Kingdom of Korea.

Abridged history of this Kingdom, taken from the History of the Chinese.

General Map of Tibet.

Observations on the Map of Tibet, containing the lands of the Grand Lama & the neighboring Countries which depend on it, as far as the source of the Ganges.

Nine particular Maps of this Kingdom.

Annals of the Chinese Monarchy, where one sees in summary & according to Chronological order what happened of most remarkable under each Emperor.

*Table of a large part of the latitudes observed & of the longitudes measured geometrically from the Map of the Empire of China & of **Tartary**, made by the Missionaries who drew these Maps.*

II.

*The Maps, which form a considerable & very interesting part of this same Work announced to the Public, will give in great detail, & with equal precision, not only China entirely, but also a great extent of **Tartary**, above all all that which is subject to the Emperor of China, & Tibet; vast Countries of which one had almost no knowledge.*

*China & **Tartary** were surveyed in the places in a manner that one will see explained in detail in the Preface of the Work.*

It suffices for now to say summarily that one made use of the Method of triangles, as the most precise, to determine the position of places, verified frequently by the meridian height of the Sun, or by that of the Polar Stars.

This great Work, undertaken by order of Emperor Cang-hi, who had its execution much at heart, occupied several Jesuit Missionaries from the year 1708 until 1717.”

C H I N A.

XUNCHI, or Tsoute, King of Niuche, a Tartarian kingdom, North-east of China, taking advantage of the civil wars in China, joined one of the contending parties, and made an intire conquest of the empire of China, about one hundred years ago, and from him is descended the present emperor Canghi, who took upon him the name of Yong Ching, which signifies lasting peace, at his accession, anno 1722.

This Prince banished the Jesuits, and the rest of the Christian missionaries, out of his dominions, and compelled their profelytes to renounce christianity.

The historical conundrum of this classified manuscript, dear reader, arrives in the realisation that the Royal Society was not just archiving a map, but an entire way of life that had to be kept from the common consciousness.

This third page is a visceral reminder of what is lost when history is **curated** by the victors.

Here, we find the explicit mention of the **Mongols**, yet the distinction made is a sharp departure from the modern tendency to lump all nomadic peoples into a single, chaotic bucket.

The Mongol Princes are described as being arranged under **49 Standards or Banners**, a specific, organised administrative structure, yet they are treated as a distinct entity within the broader, overarching reality of **Chinese Tartary**.

This is a heavy hitter because it exposes the linguistic sleight of hand used to erase Tartary.

If the *Mongols* are a specific group with a defined territory, then **Tartary** cannot simply be a synonym for **Mongolia**.

It was a vast, sovereign expanse that required its own *General Maps and Historical Observations*.

The establishment didn't just find a tribe; they found a geopolitical titan that they have since tried to shrink into a footnote.

The level of sophistication described on this page is staggering.

We are looking at a civilisation that had perfected Medicine, Logic, Rhetoric, and Astronomy while the Western *totalitarian machine* was still in its assembly phase.

Du Halde references a medical work, ***The Secret of the Pulse***, written centuries before the Christian Era.

This is *undeniable evidence* of an ancient, superior intelligence that understood the human body and the celestial mechanics of the *Polar Stars* with a precision that demanded the *Method of Triangles* to map.

Why classify the *Characters and Morals of the Chinese* or the *History of the Si-fan*?

Because these accounts describe a *beautiful order and a vast Kingdom* that was *formidable even to the Emperors*.

A society that functions on *fundamental principles* and *constant observation for so many Centuries* is a threat to any system that thrives on the manufactured chaos of the modern era.

By burying the *Universal History of their Nation* and the *Annals* of their Emperors in the **Classified Papers**, the *Royal Society* ensured that you, curious mind, would never realise that a functional alternative to our *materialistic prison* ever existed.

They didn't just hide a country; they hid a mirror that shows us how much of our **Time** and **Freedom of Mind** we have truly surrendered.

They took the hand-measured truth of a world-wide empire and filed it under **Miscellaneous** and **Classified** until it became a ghost.

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constant que c'est l'Ouvrage de Géographie le plus vaste qui ait encore été fait selon les règles de l'Art. Quant au Thibet, s'il n'a pas été levé de même par les Jésuites, du moins a-t-il été dressé sur divers routiers fort détaillés, & sur les mesures prises dans le Thibet même par des Tartares envoyés exprès, qui avoient connoissance des Mathématiques, & qui avoient reçu des Missionnaires l'instruction & la direction nécessaire pour y réussir.

Pour faire connoître le détail des Cartes dont il s'agit, il suffit de dire, que les Provinces de la Chine, qui sont au nombre de quinze, ont chacune leur Carte particulière. Comme on les a toutes mises sur une même échelle, la différence dans l'étendue & la situation des Provinces en a apporté inévitablement dans la grandeur de ces Cartes. Mais la Tartarie & le Thibet, qui ne sont point divisés en portions aussi distinctement que la Chine, ont été traités tout d'une pièce, dont la Tartarie occupe douze feuilles égales, & le Thibet en occupe neuf. On a joint à la Tartarie Chinoise une Carte particulière de la Corée, prise d'après celle qui s'est trouvée dans le Palais même du Roy de ce Pays, & examinée par ceux qui ont été employez à faire la Carte de la Tartarie. Toutes ces parties ont été mises non-seulement au même point, mais même sous une projection générale, comme si toutes les pièces n'en devoient composer qu'une, & effectivement on pourra les rassembler toutes, & n'en faire qu'un seul morceau. Aux Cartes des Provinces de la Chine, on a joint un assez grand nombre de Plans de Villes Chinoises, dont la forme & la situation pourront donner une idée de toutes les autres.

Pour rediger ce grand nombre de diverses pièces, & les mettre dans l'état d'être gravées & mises au jour, on a fait choix de M. d'Anville, Géographe ordinaire du Roy, qui joint à beau-

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coup de capacité, le plus grand zèle pour la perfection de la Géographie. Des Cartes particulières il a dressé les Cartes générales, non pas succintes, mais très-amplées & propres à faire connoître indépendamment même des Cartes particulières, jusqu'où le détail & la précision ont été portées dans cet Ouvrage; c'est ce qui paroît principalement dans la Carte générale de la Chine, Pays extrêmement rempli de circonstances, & qu'on s'est trouvé en état d'exprimer à proportion. Quand M. d'Anville entreprit la Carte générale de la Tartarie, ce fut après avoir pris communication des Mémoires particuliers du P. Gerbillon Jésuite & Mathématicien de l'Empereur, & après les avoir combinés avec les Cartes. Pour remplir même le carré de cette Carte, il a été nécessaire qu'il y fit entrer le Japon tout entier, & quelques terres plus Septentrionales qu'il y fait paroître avec des circonstances particulières. Il a conformé la Carte du Thibet, dans la partie qui couvrit à l'Indostan, aux connoissances positives qu'on peut prendre par ce côté là. Enfin dans la Carte qui doit être à la tête de l'Ouvrage, & qui comprendra toutes les autres en général, outre la vaste étendue de tous les Pays dont on vient de parler, on se portera jusques sur la Mer Caspienne. Car les PP. Jésuites de la Chine en ont eu quelques connoissances, & ils ont souhaité qu'on en fit usage, après les avoir comparées & jointes aux connoissances qu'on peut rassembler d'ailleurs, ce que M. d'Anville s'est engagé de faire.

Outre les Cartes, les Planches, & les Plans de Ville qui seront en grand nombre, les Cartouches & les Vignettes seront ornées de Figures, de Symboles, d'Animaux & des Plantes les plus singulières de la Chine.

A V E R T I S S E M E N T.

Comme la quantité de Cartes & de Planches que contient cet Ouvrage obligera à n'en tirer qu'un certain nombre d'Exemplaires, ceux qui en voudront avoir sont avertis de les retenir de bonne heure. Ils pourront s'adresser ou au P. DU HALDE, qui demeure à la Maison Professe rue saint Antoine, ou à P. G. LE MERCIER fils, Imprimeur-Libraire, rue saint Jacques, au Livre d'or à Paris.

On aura soin d'informer ceux qui auront retenus des Exemplaires, du tems auquel on commencera l'impression de l'Ouvrage, & du prix auquel il leur sera livré. Ce sera au plûtard dans quatre ou cinq mois.

De l'Imprimerie de P. G. LE MERCIER fils, rue saint Jacques, au Livre d'or,
1733.

June 27. 1734.

Translation:

"...trusting that this is the most vast Work of Geography that has yet been made according to the rules of Art.

*As for Tibet, if it has not been surveyed in the same way by the Jesuits, it has at least been drawn according to various very detailed itineraries, and according to **measurements taken in Tibet itself by Tartars sent expressly**, who had knowledge of Mathematics, and who had received from the Missionaries the instruction and the necessary direction to succeed.*

To make known the detail of the Maps in question, it suffices to say that the Provinces of China, which number fifteen, each have their particular Map.

As they have all been placed on the same scale, the difference in the extent and the situation of the Provinces has inevitably brought about a difference in the size of these Maps.

*But **Tartary** and Tibet, which are not divided into portions as distinctly as China, have been treated all of one piece, of which **Tartary** occupies twelve equal sheets, and Tibet occupies nine.*

*One has joined to **Chinese Tartary** a particular Map of Korea, taken from the one found in the Palace itself of the King of this Country, and examined by those who were employed in making the **Map of Tartary**.*

All these parts have been set perfectly to the same point, but under a general projection, as if all the pieces were to compose only one, and effectively one can gather them all, and make of them but a single piece.

To the Maps of the Provinces of China, one has joined a fairly large number of Plans of Chinese Cities, whose form and situation can give an idea of all the others.

To edit this great number of various pieces, and to put them in a state to be engraved and updated, a choice was made of M. d'Anville, ordinary

Geographer to the King, who joins to a great deal of capacity, the greatest zeal for the perfection of Geography.

From particular Maps, he has drawn up the general Maps, not succinct, but very large and proper to make known independently even the particular Maps, as far as the detail and precision have been carried in this Work; this is what will appear principally in the general Map of China, a Country extremely full of details and which one has found oneself in a state to express in proportion.

*When M. d'Anville undertook the **general Map of Tartary**, it was after having received communication of the Memoirs of P. Gerbillon, Jesuit & Mathematician of the Emperor, and after having combined them with the Maps.*

To fill even the frame of this Map, it was necessary for him to include Japan entirely, and some northern lands that he makes appear with particular details.

He has conformed the Map of Tibet, in the part that borders on Indostan, to the positive knowledge that one can take from that side.

Finally, in the Map that must be at the head of the work, and which will include all the other lands in general, besides the vast extent of all the Countries of which we have just spoken, one will go as far as the Caspian Sea.

For the Jesuit PP. of China have had some knowledge of them, and they have wished that one make use of it, after having compared and joined them to the knowledge that one can gather elsewhere, which M. d'Anville has undertaken to do.

Besides the Maps, the Plates, and the City Plans, which will be in great number, the Cartouches and the Vignettes will be adorned with Figures, Symbols, Animals, and the most singular Plants of China.

ADVERTISEMENT

As the quantity of Maps and Plates contained in this Work will oblige the printing of only a certain number of copies, those who wish to have them are warned to reserve them early.

They may apply either to P. DU HALDE, who resides at the Maison Professe, rue saint Antoine, or to P. G. LE MERCIER the son, Printer-Bookseller, rue saint Jacques, at the Golden Book in Paris.

Care will be taken to inform those who have reserved copies of the time at which the printing of the Work will begin, and the price at which it will be delivered to them.

This will be at the latest in four or five months.

From the Printing House of P. G. LE MERCIER the son, rue saint Jacques, at the Golden Book, 1733."

The final page of this classified manuscript acts as the definitive spatial proof of the geopolitical reality the establishment has tried to minimise.

We are told that this is the most vast work of geography ever produced, yet the way it categorises land is a direct confrontation to the modern narrative.

While the fifteen provinces of China are divided and scaled as distinct units, Tartary is treated as a massive, unified whole, occupying *twelve equal sheets of data*.

This is not a description of a fragmented ethnic region; it is the cartographic footprint of a titan.

The technical precision revealed here exposes the shallow nature of our current historical education.

Even Tibet, a region often shrouded in mystery, was mapped using *measurements taken by Tartars sent expressly* who possessed advanced knowledge of mathematics and worked under Jesuit direction.

The existence of mathematically trained Tartars performing imperial surveys completely dismantles the image of the lawless nomad.

It reveals a coordinated, scientific infrastructure spanning from the Palace of the King of Korea to the shores of the Caspian Sea.

Perhaps most revealing is the role of the King's geographer, who synthesised the memoirs of *Father Gerbillon* to create the general Map of Tartary.

This map was so expansive it had to include Japan entirely just to fill the frame of the Tartarian reality.

The document explicitly mentions that the general map at the head of the work includes all these lands as far as the Caspian Sea, showing a contiguous, organised geographic span that the *Royal Society* deemed necessary to classify.

The advertisement at the end adds a layer of artificial scarcity to this knowledge.

By limiting the quantity of maps and plates and requiring early reservations, the authorities ensured that this high-resolution truth remained in the hands of a select few.

They didn't just map a country; they captured its symbols, animals, and most singular plants to be filed away under lock and key.

We are looking at the final receipt of a global erasure, the moment an empire was converted into a limited-edition printing and then quietly removed from the public mind.

And so, dear reader, we arrive at the threshold of a profound realisation:

the history we inhabit is not a mirror of the past, but a carefully curated gallery of shadows

We have spent this evening peeling back the vellum of the **CLP/22ii/63** manuscript, and what we found was not a myth, but a meticulously measured empire.

We have seen Tartary not as a ghost, but as a geopolitical titan of twelve sheets, mapped by the hands of mathematicians and the commands of an Emperor who signed his truth in red brushstrokes.

It becomes undeniably clear that history is a fiction authored by the victors to serve as the walls of our present materialistic prison.

They took a civilisation that had mastered the secret of the pulse, the geometry of the stars, and the *beautiful order* of a sovereign existence, and they filed it away under the cold, silent label of **Classified**.

They transformed a formidable kingdom into a nomadic vacuum, counting on the fact that we would eventually forget how to look for ourselves.

The greatest act of rebellion we can perform is to simply let go of the hollow requirement to believe everything we are told.

To look for oneself is to reclaim the **time** that the machine has stolen from us.

When we refuse to accept the redacted map, we begin to see the world as it truly was, and as it could be again.

We must stop being the passive recipients of a pre-packaged heritage and become the architects of our own clarity.

Let the classified journals of *Gerbillon* and the detailed itineraries of the *Tartar mathematicians* be your reminder that the truth does not vanish just because it is hidden.

It waits in the margins, in the miscellaneous folders, and in the *curious minds* that refuse to settle for a convenient lie.

The map only changes when we have the courage to acknowledge the ink that was meant to stay invisible.

In the end, the most poetic truth is the one you discover when you finally decide to trust your own eyes over their scripts.

Donations are not a requirement for your participation here, dear reader, and your presence is valued far more than any financial contribution.

This work is fuelled by curiosity and a commitment to digging deeper into the records that have been obscured for too long.

If you do choose to contribute, those funds are funnelled directly back into the search; securing rare documents, accessing classified archives, and keeping the investigation moving forward.

However, it is important to remember that this space is built on the collective effort of looking for oneself.

Money can help facilitate the acquisition of data, but it is not needed to sustain the spirit of the project.

Whether you contribute or not, the information remains open and the mission continues unchanged.

Your engagement and your critical eye are the most vital resources we have.

Thank you, dear reader.

[BUY ME COFFEE !\[\]\(ae3fa106f2de1c6faa9877e80d357754_img.jpg\)](#)

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