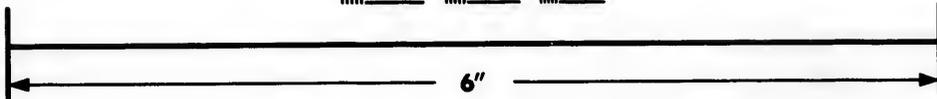
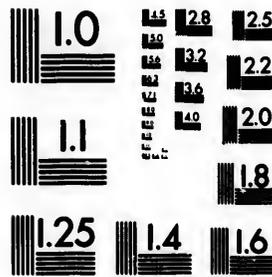


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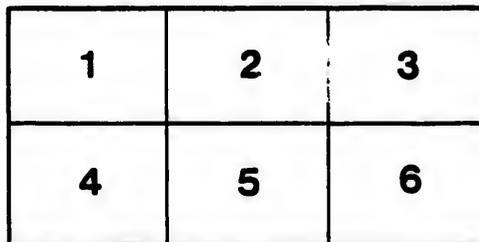
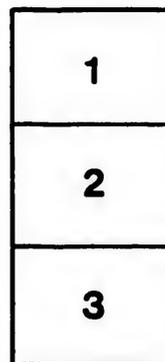
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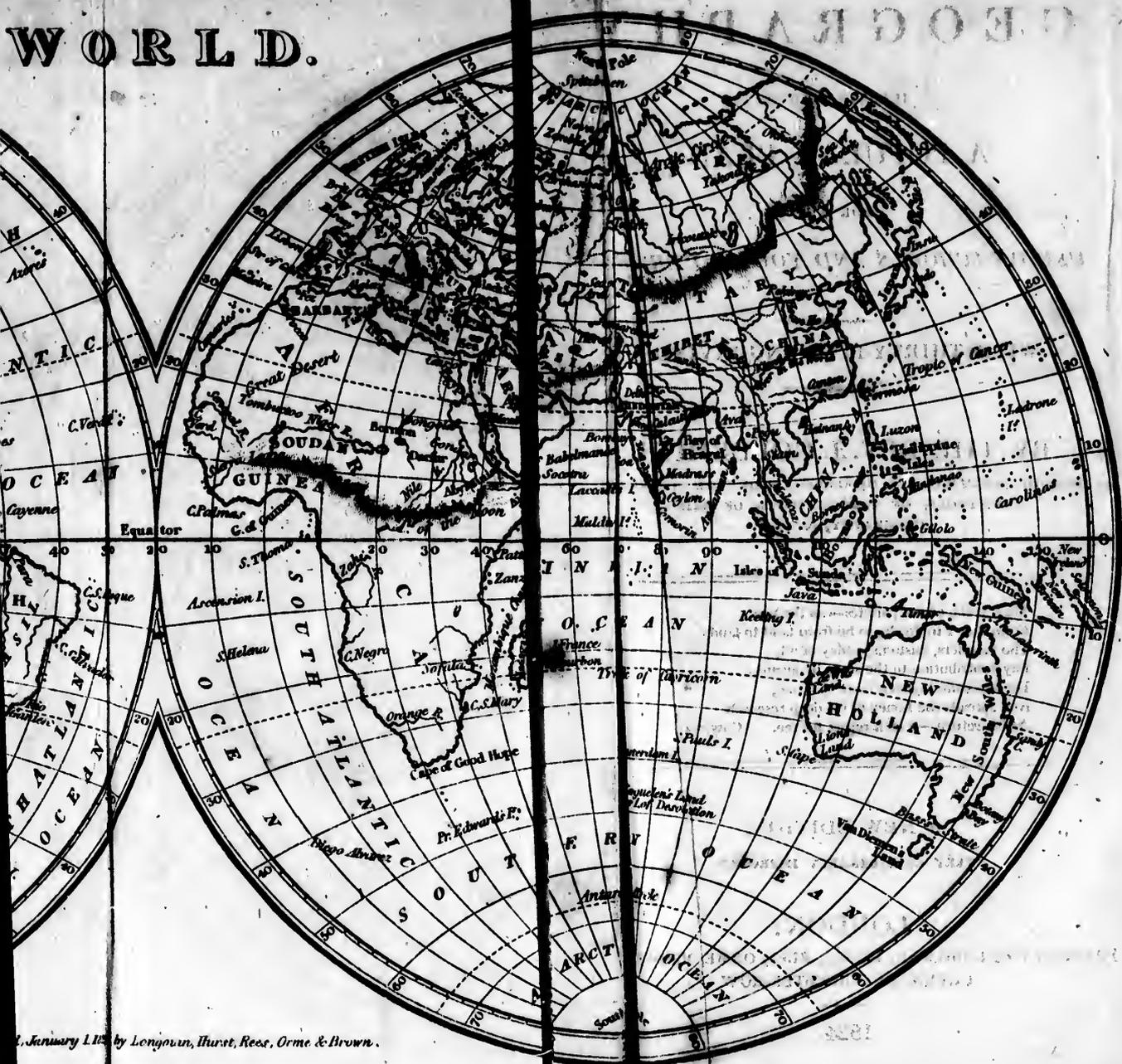


WORLD



Published, January 1st 1811, by Longman, Hurst, K.

WORLD.



London, January 1. 1780. by Longouin, Hurst, Rees, Orme & Brown.

GEOGRAPHY,

ILLUSTRATED ON

A POPULAR PLAN;

FOR THE

USE OF SCHOOLS AND YOUNG PERSONS.

WITH THIRTY-FIVE ENGRAVINGS.

BY THE REV. J. GOLDSMITH,

AUTHOR OF GRAMMAR OF GEOGRAPHY, OF THE GEOGRAPHICAL
COPY-BOOKS, OF THE GRAMMAR OF BRITISH
GEOGRAPHY, &c. &c.

He travels, and expatiates—as the bee
From flow'r to flow'r, so he from land to land;
The manners, customs, policy of all,
Pay contribution to the store he gleans;
He sucketh intelligence in ev'ry clime,
And spreads the honey of his deep research
At his return—a rich repast for me. COWPER.

A NEW EDITION,

VERY CONSIDERABLY IMPROVED.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, BROWN, AND
GREEN, PATERNOSTER-RROW.

1824.

PREFACE

Geography is the science which teaches the natural and political division of the earth's surface, the relations between the productions and countries of countries, and the manners and customs of their inhabitants. The two first of these objects are mentioned in these words, and are only to be understood in a general sense, and are not to be taken in a narrow and literal sense. It is not the province of the geographer to describe the surface of the earth, or to give the names of its mountains, rivers, seas, and islands; but to explain the causes which produce the various appearances of the earth, and to show the relations between the different parts of it. It is not the province of the geographer to describe the surface of the earth, or to give the names of its mountains, rivers, seas, and islands; but to explain the causes which produce the various appearances of the earth, and to show the relations between the different parts of it.

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The progress of political maps is very rapid, and the number of them which are published is increasing every day. It is not, however, to be supposed that the progress of political maps is very rapid, and the number of them which are published is increasing every day. It is not, however, to be supposed that the progress of political maps is very rapid, and the number of them which are published is increasing every day.

LONDON:

Printed by A. & R. Spottiswoode, New-Street-Square,

where the plates are engraved and printed.

PREFACE.

GEOGRAPHY is the science which teaches the natural and artificial divisions of the earth's surface, the relative positions, the productions and curiosities of countries, and the manners and customs of their inhabitants.

The two first of these objects are mechanical in their nature, and can only be taught by mechanical means; but the acquirement of the others depends wholly on reading, and on the powers of the memory. In other words we become acquainted with the divisions of the earth's surface, and with the situation of places, by means of maps and globes, which are mechanical contrivances: and with the productions, curiosities, and inhabitants of countries, by means of books of voyages and travels.

The practice of projecting maps correctly and scientifically, which we have subjoined to this work, has been greatly improved and enlarged; and as this method may be learned in a few short lessons, youth may easily be taught to project maps with precision; it is, however, better to draw them in any manner, even to trace them upon transparent paper, rather than omit the practice altogether. A real proficiency may soon be made in geographical knowledge, by drawing or tracing maps in any manner, and the same degree of knowledge could never be acquired by any other means.

To pursue this system of instruction, while the student is employed in copying maps, he should be

directed to commit to memory the brief definitions and facts contained in my smaller work, intitled "A GRAMMAR OF GEOGRAPHY." As soon as he is somewhat advanced in these definitions, he may proceed to learn the use of the globes, and thereby acquire correct and general ideas of the rationale of the earth's motion. The problems which have been introduced in that work are simple, and will be found, with the numerous examples annexed, to convey all the ideas of which the subject is susceptible.

But while the pupil is proceeding with the mechanical part of geography, the mental department should by no means be neglected. It would be frivolous to become acquainted with the size and relative situations of countries, if no useful ideas were annexed to them, and if their inhabitants, climates, productions, and curiosities, were unknown.

In order to furnish complete and ample information relative to these important and highly interesting particulars, the copious accounts of the manners, customs, and curiosities of nations have been compiled, and they contain every remarkable and entertaining fact, authentic anecdote, and interesting trait of national character, which is to be found in the most respectable books of voyages and travels, and in the voluminous works of modern geography. These illustrations are an indispensable companion to the Grammar, and they form together a complete course of geographical education. This department is accompanied by so many copper-plates, and its contents are altogether so entertaining and fascinating, that it must always be read with eagerness and delight, and be the means of giving to Geography its true character, as the most engaging as well as the most useful pursuit, in which young persons of both sexes can be employed.

In compiling the accounts of the manners, customs, curiosities, &c. of nations, the following works, among a multitude of others, have been of essential service, and may be considered as the *authorities* relative to

the several countries on which the facts and anecdotes are inserted.

Anson's Voyages	Levis's Travels in England
Baretti's Travels in Italy	Lewis's Travels in North America
Barrow's Africa, China, &c.	Liancourt's Travels in ditto
Bell's Travels in Russia	Kotzebue's Travels in Italy
Birkbeck's Travels in France	Leyden's Africa
Bourgoing's Travels in Spain	Mackenzie's Voyage to Iceland
Brown's Travels in Africa	Travels in America
Bruce's Abyssinia	Marsden's Account of Sumatra
Carr's Travels in Spain	Modern Voyages and Travels
Clarke's Travels in Europe, Asia, and America	Moore's France, Switzerland
Chateaubriand's Travels in Greece, Syria, and Egypt	Morier's Travels in Persia
Collin's New South Wales	Murphy's Travels in Portugal
Cook's Voyages	Nicholas's Voyage to New Zealand
Coxe's Travels in Poland, Russia, Switzerland, &c.	Niebuhr's Travels in Arabia
Crantz's Account of Greenland	Park's Travels in Africa
Denon's Travels in Egypt	Perouse's Voyages
Dubois' Castes of India	Pottinger's Persia
Edward's West Indies	Staunton's Embassy to China
Elphinstone's Caubul	Stolberg's Travels in Germany
Travels in the Interior of India	Swinbourn's Travels in Sicily
Forbes' Travels in India	Syme's Embassy to Ava
Graham's ditto	Thunberg's Travels in Japan
Hawkesworth's Voyages	Tooke's Russia
Hanway's Travels	Townsend's Travels in Spain
Hearne's New North Wales	Townson's Travels in Hungary
Holland's Travels in Greece	Tott's Memoirs of the Turks
Humboldt's Travels in South America	Turnbull's Voyages
Jacob's Travels in Spain	Vaillant's Travels in Africa
Kirkpatrick's Embassy	Volney's Travels
Langsdorf's Voyage	Von Troil's Iceland
	Ulloa's Voyages
	Wittman's Travels in Turkey
	Wraxall's Travels.

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LINEAR GEOGRAPHY

Supposing the surface of the whole Earth to be represented by a circle of One foot, then the diameter of a circle corresponding with the surface of the land will be the diameter of a circle corresponding with the surface of the land will be represented by a circle. In proportion to these circles, which for the sake of perspicuity, should be represented beneath will nearly correspond with the sizes of the countries.

EUROPE
the smallest
Quarter of the World
contains 150 millions
of Inhabitants

ASIA
including the
EAST INDIES
supposed to contain
500 millions of
Inhabitants

Sweden
37
millions

France
32
millions

Germany
28
millions

Spain & Portugal
15
millions

Spain & Portugal
13
millions

Italy & Sicily
3
millions

Poland
8
millions

**TURKISH
EMPIRE**
Eighteen
millions

**BRITISH
AMERICA**
One
million

The
CHINESE EMPIRE
including part of
Tartary and Thibet
contains 333 millions
of Inhabitants

**PORTUGUESE
AMERICA**
Three
millions

The
RUSSIAN EMPIRE,
including Siberia & parts of Tartary
contains 36 millions
of Inhabitants

British
India
fourteen
millions

**UNITED
STATES**
Six
millions

SPANISH AMERICA,
contains 9 millions of
Inhabitants and consists of
Mexico, Peru, Chili,
and
Paraguay.

AMERICA
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GEOGRAPHY.

represented by a circle the diameter of which is with the surface of the sea will be 10 1/2 inches, & the size of the land will be six inches. of perspicuity, should be drawn by the pupil, the sizes of the countries expressed.

AFRICA

supposed to contain
50 millions of Inhabitants
chiefly Blacks and in an
uncivilized condition

**TURKISH
EMPIRE**
Eighteen
millions

**BRITISH
AMERICA**
One
million

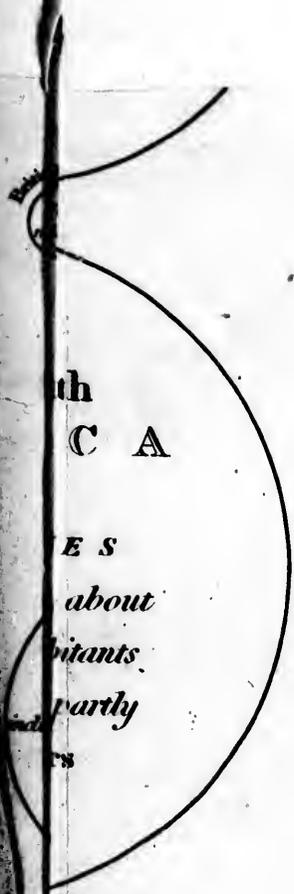
North & South AMERICA

including the
WEST INDIES
supposed to contain about
25 millions of Inhabitants
partly Natives and partly
European Settlers

SCALE of the heights of the Principal Mountains in the WORLD.

	28000
Four Miles.....	2120
Chimbaraco in Peru.....	20000
Cotacachi in Peru.....	
The greatest height ever ascend- ed by Man has been about 20000 feet & in & above that Region is perpetual Snow.	
Mount Ophir, in Sumatra.....	
Monte Blanc, one of the Alps.....	
Peak of Teneriff.....	15000
Mount Argentario, in Switzerland.....	
Mount Etna.....	
Mount Peruvia, City of Quilo.....	
Mount St Gothard.....	12000
Great St Bernard.....	
The Upper Region of the Clouds varies betw 20000 & 5000 feet	
Hecla in Iceland.....	5000
Mount Vesuvius.....	4000
Snowden, Schaffhorn, Helvellyn, and Skiddaw.....	3000
Mool Ethio, in Wales.....	2000
Lower Region of the Clouds.....	
St Peter's, Rome.....	2000
St Paul's, London.....	feet

Level of the Sea.



*Mount Argenticre,
in Switzerland.....*

*Mount Etna.....
Mount Perdu.....
City of Quito.....*

Mount S^t Gothard..... 10000

Great S^t Bernard.....

*The Upper Region of the Clouds
varies between 10000 & 5000 feet*

Hecla in Iceland..... 5000

Mount Vesuvius..... 4000

*Snowden, Schephallen,
Helvellyn, and Skiddaw..... 3000*

Moel Eilio, in Wales..... 2000

Lower Region of the Clouds.....

*S^t Peter's, Rome..... 2000
S^t Paul's, London..... feet*

Level of the Sea.....

ILLUSTRATIONS

OF

GEOGRAPHY.

PRELIMINARY OBSERVATIONS.

THE principal varieties in the character, manners, and customs of the different inhabitants of the earth, may be reduced to three heads:

1st. *Their colour.*

2d. *Their figure and stature.*

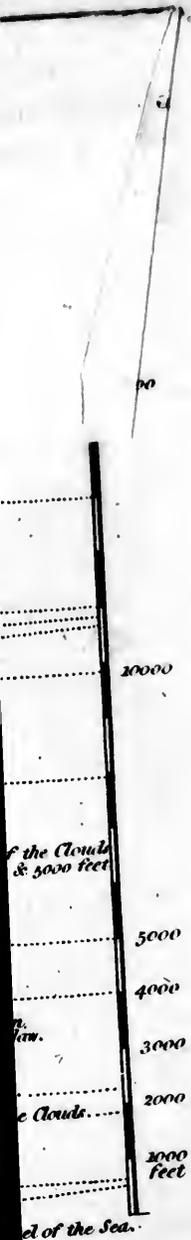
And 3d. *The habits of the different people.*

The varieties in colour depend much, though not entirely, on the climate. Many causes have an influence upon the colour, and even upon the features and corporeal form of different people. The nature of the food, and the mode of living, produce considerable effects.

A polished people, who are accustomed to an easy, regular, and tranquil mode of life, and who, by the vigilance of a wise government, are removed from the dread of oppression, will, for these reasons alone, be more strong, vigorous, and handsome, than savage and lawless nations. In the latter, as the individuals derive no succour from society, they suffer alternately the pangs arising from hunger and surfeits of unwholesome food; they sink under the fatigues of hard labour; they often feel the rigours of a severe climate, without possessing the means of alleviating them; and they are found to act frequently more like brutes than men.

The heat of the climate is a chief cause of blackness among the human species. When this heat is excessive, as in Guinea, the people are perfectly black; when

B



less intense, the blackness is not so deep; when it is temperate, as in *Barbary*, the *Mogul* empire, *Arabia*, &c. men are only brown; and lastly, when it is altogether temperate, as in many parts of *Europe* and *Asia*, they are white.

Some varieties are produced by the mode of living: all the *Tartars*, for example, are tawny, while the *Europeans*, who live under the same latitude, are white. This difference may be ascribed to the *Tartars* being always exposed to the open air; to their having no cities or fixed habitations; to their sleeping constantly on the ground; and to their rough and savage manner of living. These circumstances, at least, are sufficient to render the *Tartars* more swarthy than the *Europeans*, who want nothing to make life easy and comfortable. The *Chinese* are fairer than the *Tartars*, whom they resemble in every feature, because they are more polished, live in towns, and practise every art to guard themselves against the weather; while the *Tartars* are perpetually exposed to the action of the sun and air.

When the cold becomes extreme, it produces effects nearly similar to those of violent heat. The *Samoiedes*, the *Laplanders*, and the natives of *Greenland*, are tawny. Here the two extremes approach each other; great cold and great heat produce similar effects on the skin, because each of these causes acts by a quality common to both, viz. the dryness of the air, which, perhaps, is equally great in extreme cold as in extreme heat. Both cold and heat dry the skin, and give it that tawny hue which we find in so many different nations. Cold appears to contract all the productions of nature; for the *Laplanders*, who are perpetually exposed to the rigours of the polar regions, are the smallest of the human species.

The most temperate climate produces the handsomest people; and from this climate the ideas of the genuine colour of mankind, and of the various degrees of beauty, ought to be derived. The two extremes are equally remote from truth and beauty.

Although the climate may be regarded as the chief cause of the different colours of men, yet food greatly affects the form of our bodies: that which is unwhole-

some, and ill prepared, causes the human species to degenerate. All those people who live miserably, and under the constant irritation caused by want, are ugly and ill made. The air and soil have considerable influence upon the figure of men, beasts, and plants. In the same province, the inhabitants of the elevated and hilly parts are more active, nimble, handsome, and ingenious, than those who live in the plains, where the air is moist and less pure.

It will be seen, in the progress of the work, that there are, in some instances, immense regions of country, inhabited by people, who, although they have obtained among themselves different names, are, nevertheless, clearly of the same origin. Under such circumstances, it will be proper first to give the general outline of their character; and afterwards trace the varying manners and customs of each particular nation or tribe.

In Lapland, and on the northern coasts of Tartary, a race of men are met with of an uncouth figure, and small stature. Their countenances are equally savage as their manners. They appear to be a degenerate species, are very numerous, and occupy vast regions.

The Danish, Swedish, and Russian Laplanders, the inhabitants of Nova Zembla, the Borandians, the Samoiedes, the northern Tartars, the Ostiacks of the Old Continent, the Greenlanders, and savages to the north of the Esquimaux Indians in the New Continent, evidently appear to be the same race, who have extended and multiplied along the coast of the North sea, in deserts, and under climates, which could not be inhabited by other nations.

All these people have broad large faces, and flat noses; their eyes are of a yellowish brown colour, inclining to black; their eyelids extend towards the temples; their cheek bones are very prominent; their mouths are large, and their lips thick; the under part of their face is narrow; they have a squeaking voice; the head is large; the hair black and smooth, and the skin of a swarthy hue. Their size is diminutive; but though meagre, their form is squat. Most of them are only four feet high; and their tallest men seldom exceed four feet and a half. These people not only resemble each other in their per-

sons, but also in their dispositions and manners, for which reason they have been considered as the same race, though distributed over immense tracts of country, and on islands separated from each other at the distance of a great many leagues.

OF LAPLAND.

Of the Dress of the Laplanders.

THE Laplanders wear a sort of pantaloons reaching down to their shoes, which are made of untanned skin, pointed, and turned up before, and in winter they put a little hay in them. Their waistcoat is made to fit the shape, and open at the breast. Over this they wear a close coat with narrow sleeves, which is fastened round them with a leathern girdle, ornamented with plates of tin or brass. To the girdle they tie their knives, their instruments for obtaining fire, their pipes, and the rest of the smoking apparatus. Their clothes are, in general, bordered with fur, or bindings of cloth of different colours. Their caps are edged with fur, pointed at top, and adorned with different coloured lists.

The dress of the women is very like to that of the men, but in addition to it they wear handkerchiefs, short aprons made of painted cloth, rings on their fingers, and ear-rings, from which, among the better sort, are suspended chains of silver, which pass two or three times about their neck. They are much addicted to finery, and to the use of embroidery manufactured from brass wire, and where that cannot be had, list of different colours is substituted.

Habitations of the Laplanders.

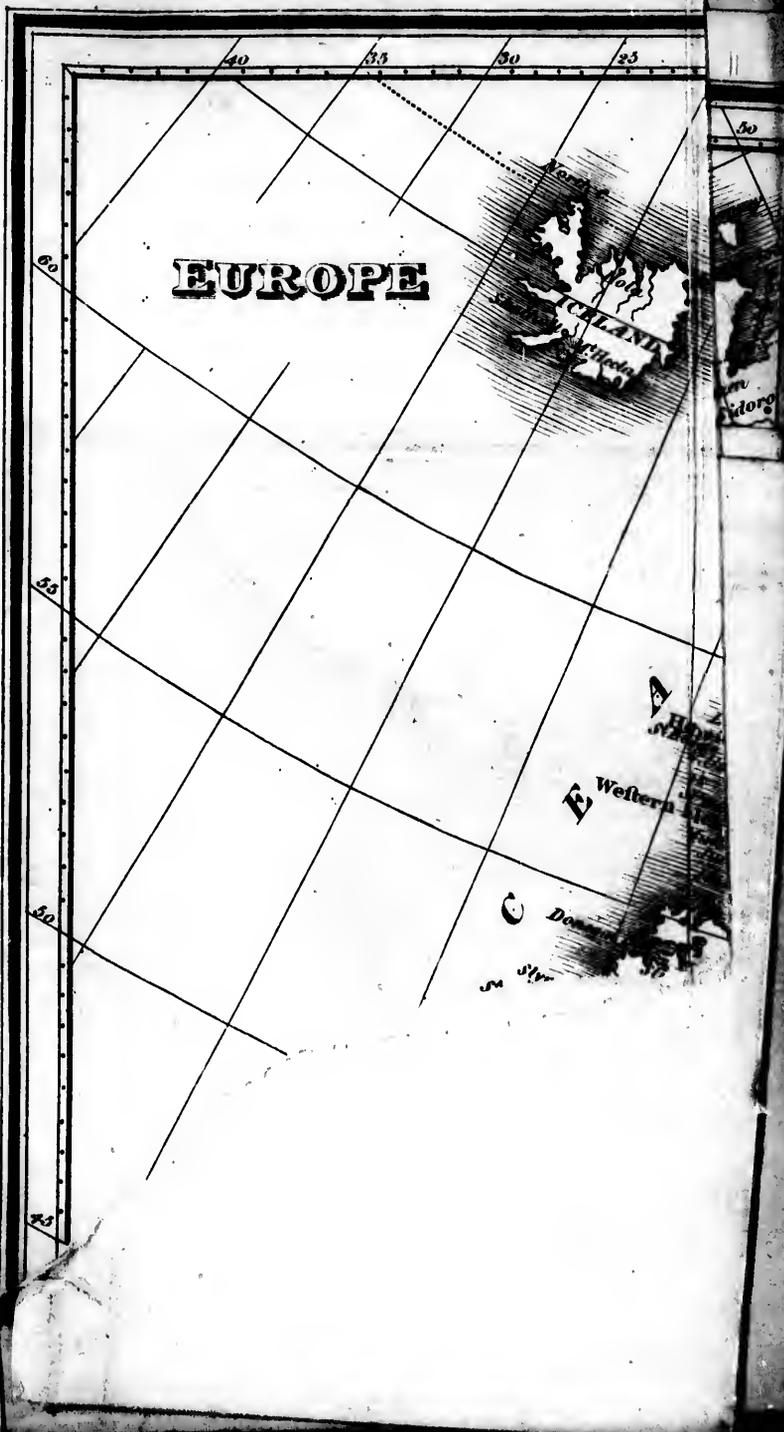
THE Laplanders change their habitations according to the season; living in houses in winter, but in summer they make use of tents. The houses are built with stones and sods; they are roofed with beams and rafters,

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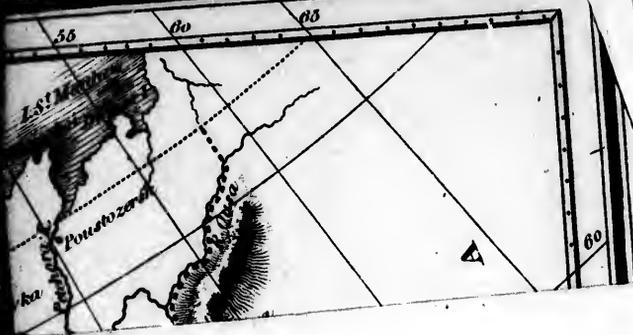
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and small wood between them; over these are laid bushes and turf, with fine earth on the top. They have neither door nor chimney; the former is supplied by two vaulted passages, through which they must creep on their hands and feet. At the smallest of these passages, the men sally forth to their hunting, or other occupations; but no woman attempts to make use of this entry, lest she should happen to meet the man at his departure,—a circumstance that would be interpreted into a bad omen.

Their summer tents are framed with poles and covered with skins, in the structure and situation of these they endeavour to display some finery and taste. Guests on a visit are welcomed with singing, and presented with soft clean skins to sit upon; the men talk gravely and considerably of the weather, and of hunting and fishing; the women mutually bewail their deceased relations with an harmonious howl, and then divert themselves with little stories, in the meantime a horn with snuff goes constantly round. When the victuals are brought in, the guests let the host press them often, pretending an indifference, lest they should appear poor or half-starved.

Their household furniture consists of iron or copper kettles, wooden cups, bowls, spoons, and sometimes tin or even silver basons; to which may be added the implements of fishing and hunting. That they may not be obliged to carry these with them in their excursions, they build huts like pigeon-houses in the forests, placed upon the trunk of a tree, where they leave their goods and provisions; and though they are never shut, yet they are never plundered.

Food of the Laplanders.

REIN-DEER supply the Laplanders with the greatest part of their provisions; the chase and the fishery afford the rest. The flesh of the bear is considered as the most delicate meat. Their winter provisions consist chiefly of flesh and fish dried in the open air, both of which they eat raw, and without any sort of dressing. Their common drink is water: brandy is very scarce, but they are extremely fond of it.

Language and Poetry of the Laplanders.

THE language of the Laplanders comprehends so many

6 *Employment and Commerce of the Laplanders.*

different dialects, that it is with difficulty they understand each other. They have neither writing nor letters among them, but a number of hieroglyphics. Their voices, however, are musical, and they readily oblige strangers by making use of them. Two specimens of their poetry have been translated and inserted in the Spectator. The one is a love-song, in which there is a spirit of tenderness and true poetry worthy the most civilized climes. The other is founded on the custom which northern lovers have to divert themselves with a song, whilst they journey through the fenny moors to pay visits to their mistresses. It is addressed by the lover to his rein-deer.

Haste, my rein-deer! and let us nimbly go
Our anxious journey through this dreary waste;
Haste, my rein-deer! still thou art too slow,
Impetuous love demands the lightning's haste.

Around us far the rushy moors are spread;
Soon will the sun withdraw his cheerful ray;
Darkling and tir'd we shall the marshes tread,
No lay unang to cheat the tedious way,
The wai'ry length of these unjoyous moors,
Does all the flow'ry meadows' pride excel
Through these I fly to her my soul adores;
Ye flow'ry meadows' empty pride, farewell.

Each moment from the charmer I'm confin'd
My breast is tortured with impatient fires;
Fly, my rein-deer! fly swifter than the wind,
Thy tardy feet wing with my fierce desires.

Our pleasing toil will then be soon o'erpaid,
And thou, in wonder lost, shalt view my fair;
Admire each feature of the lovely maid,
Her artless charms, her bloom, her sprightly air.

Employment and Commerce of the Laplanders.

The following is a real picture of a Laplander, with his family attending upon his herds. "It consisted of an old man, his wife, a young man and his wife, with a child about two months old. The infant was curiously trussed up in a cradle or machine, almost resembling a fiddle-case, made of the thick bark of a tree, so formed that it exactly contained the child which was fixed in it

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with a kind of brass chain. It was not covered with bed-clothes, but with soft and fine moss; over which they spread the skin of a young rein-deer. They rocked the child by fastening the cradle with a rope to the top of the hut; and tossing it from one side to the other, lulled it to sleep.

Besides looking after the rein-deer, the fishery, and the chase, the men employ themselves in the construction of their canoes, sledges and harness. The business of the women consists in making nets, in drying fish and flesh, in milking the rein-deer, in making cheese, and tanning hides; but the men attend to the kitchen, in which the women are seldom allowed to interfere. The principal articles of commerce among the Laplanders are white, black, and grey fox skins, grey squirrels and sables, which they willingly exchange with foreigners for cloth, tobacco, and spirituous liquors.

Of the Rein-Deer.

THE rein-deer have been wisely reduced by the Laplander to a state of domestication and servitude; and in these creatures alone he finds almost his wants supplied; they feed and clothe him; with their skins he covers his tents and makes his bed; of their milk he makes cheese, and uses the whey for his drink. Every part of this valuable animal is converted to some use or other: their sinews make them bow-strings, springs for catching birds, and threads for sewing; their horns he sells to be converted into glue; their skins also, and their tongues, which are accounted a great delicacy, are sent to the southern parts of Europe, and procure him toys and luxuries.

The rein-deer, yoked to a sledge, carries him in his journeys; it is easily guided with a cord fastened round the horns, and encouraged to proceed by the voice of the driver, who sometimes urges it on with a goad. When hard driven, it will run between fifty and sixty miles without stopping; but this degree of exercise endangers the life of the animal. In general, rein-deer can go about thirty miles without halting, and without any great or dangerous efforts.

The food which this faithful domestic lives upon is

moss; and, while the fields are clothed with this, the Laplander envies neither the fertility nor verdure of the southern landscape. Wrapt up in his deer-skins, he defies the severity of his native climate; and in the midst of snows, fearless, and at his ease, he drives his herds along the desert, and subsists where another would perish, while his cattle root up their frugal but favourite fare from under the snow. Caravans of these people diversify their long tedious winter in excursions to the Finland fairs.

The Laplanders are averse to war, and will forsake their native homes, rather than engage in it: they are more happy and contented with their lot, than almost any other people.

Their manners and customs are summed up by Thomson, who, in comparing them with the *martial hordes* of the north, says:

Not such the sons of Lapland: wisely they
 Despise th' insensate barbarous trade of war:
 They ask no more than simple nature gives;
 They love their mountains, and enjoy their storms.
 No false desires, no pride-created wants,
 Disturb the peaceful current of their time;
 And through the restless ever-tortured maze
 Of pleasure or ambition bid it rage.
 Their rein-deer form their riches. These their tents,
 Their robes, their beds, and all their homely wealth
 Supply: their wholesome fare and cheerful cups.
 Obssequious at their call, the docile tribe
 Yield to the sledge their necks, and whirl them swift
 O'er hill and dale, heap'd into one expanse
 Of marbled snow, as far as eye can sweep,
 With the blue crest of ice unbounded glazed.

THOMSON'S WINTER.

Religion and Superstitions of the Laplanders.

ALTHOUGH great pains have been taken by the Danes and Swedes, to inform the minds of the Laplanders on the subject of religion, yet the majority of them continue to practise superstitions and idolatries, as gross as any that are to be met with among Pagans. Augury and witchcraft are practised among them; and they have been considered by many of our modern traders as very skilful in

magic and divination. They are professedly Christians of the Lutheran persuasion, but so superstitious, that if they meet any thing in the morning esteemed ominous, they return home, and do not stir out the whole day: they pray to their ancient idols for the increase and safety of their herds.

Their magicians make use of what they call a drum, an instrument not very dissimilar to the tambourine. On this they draw the figures of their own gods, as well as those of Jesus Christ, the apostles, the sun, moon, stars, birds, and rivers. On different parts of this instrument and its ornaments are placed small brass rings, which, when the drum is beaten with a little hammer, dance over the figures, and, according to their progress, the sorcerer prognosticates. When he has gone through all his manœuvres, he informs his audience what they desire to know.

A black cat in each house, is reckoned as one of the most valuable appendages; they talk to it as to a rational creature, and in hunting and fishing parties it is their usual attendant. To this animal the Danish Laplanders communicate their secrets; they consult it on all important occasions; such as whether this day should or should not be employed in hunting or fishing, and are governed by its accidental conduct. Among the Swedish Laplanders, a drum is kept in every family, for the purpose of consulting with the devil!

Marriages, Funerals, and other Customs.

WHEN a Laplander intends to marry, he or his friends court the father with presents of brandy: if he gain admittance to the fair one, he offers her some eatable, which she rejects before company, but readily accepts in private. Every visit to the lady is purchased from the father with a bottle of brandy, and this prolongs the courtship sometimes for two or three years. The priest of the parish at last celebrates the nuptials; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then carries home his wife and her fortune, which consists of a few sheep, a kettle, and some trifling articles. It is a part of the ceremony at a Lapland wedding to adorn the bride with a crown, orna-

mented with a variety of gaudy trinkets; and on these occasions the haubles are generally borrowed of their neighbours.

When a Laplander is supposed to be approaching his dissolution, his friends exhort him to die in the faith of Christ. They are, however, unwilling to attend him in his last moments; and, as soon as he expires, quit the place with the utmost precipitation, apprehending some injury from his ghost, which they believe remains in the corpse, and delights in doing mischief to the living.

The sepulchre is an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to Christianity, they used to place an axe, with a tinder-box, by the side of the corpse, if it was that of a man; and if a woman's, her scissors and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world. the tinder-box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed, from time to time, to dig holes by the side of the grave, and to deposit in them either a small quantity of tobacco, or something that the deceased was fondest of when living. They supposed that the felicity of a future state would consist in smoking, drinking brandy, &c. and that the rein-deer, and other animals, would be equal partakers of their joys.

They are seldom sick, and generally arrive at extreme old age. Even the old men are so hearty, that it is not easy to distinguish them from the young. Blindness is the only malady to which they are subject. As their eyes are perpetually dazzled with the reflection from snow in winter, autumn, and spring; and involved in smoke during summer, few of them retain their sight, with any degree of vigour, after they are advanced in years.

The Climate of Lapland.

THE account given by Maupertuis the French philosopher, of the rigour of this climate, when he went to the polar circle, to ascertain the real figure of the earth, de-

serves the notice of the youthful reader, though his observations were made in the southern part of this country. He observes, that in December the continually falling snow hid the sun during the few moments he might have appeared at mid-day. Spirits of wine were frozen within the house; and if the door of a warm room were opened only for a moment, the external air instantly converted all the vapour in the room into snow, whirling it round in white vortexes. When they went abroad, they felt as though the air was tearing their breasts in pieces; and within doors, the cracking of the wood, which the houses were built, continually warned them by its contractions, of an increase of cold.

The frost, which, during the winter, is always very great, increases by such violent changes as are almost infallibly fatal to those who have the unhappiness to be exposed to it; and sometimes sudden tempests of snow rise that are still more dangerous. The winds seem at once to blow from all quarters, and drive about the snow with such fury, that the roads are in a moment invisible and unpassable. How dreadful is the situation of a person surprised in the fields by such a storm! his knowledge of the country, and even the mark he may have taken by the trees, cannot avail him; he is blinded by snow, and if he attempts to return home, is generally lost.

In 1719 seven thousand Swedes, part of an army of ten thousand, retreating over the Lelbo mountains, were frozen to death. When found, some were sitting up, some lying down, others on their knees, all stiff and dead!

Though the days in winter are extremely short, and the nights long and tedious, yet this evil is in some measure compensated by the pleasant luminous summers, when the sun is for weeks together constantly above the horizon. Even in winter, the brightness of the moonlight, and of the stars, and the effulgent coruscations of the aurora borealis, afford light sufficient for most occasions of life.

Maupertuis observes, that the short days are no sooner closed, than meteors of a thousand figures and colours light the sky, as if designed to make up for the absence

of the sun. These lights have not a constant situation. Though a luminous arch is often seen fixed towards the north, they more frequently possess the whole extent of the hemisphere. Sometimes they begin in the form of a great fan of bright light, with its extremities upon the horizon, which, with the motion resembling that of a fishing-net, glides softly up the sky, preserving a direction nearly perpendicular; and, commonly, after these preludes, all the lights unite over head, and form the top of a crown. It would be endless to mention the different figures which these meteors assume, and the various motions with which they are agitated.— Their motion is most commonly like that of a pair of colours waved in the air, and the different tints of their light give them the appearance of so many vast streamers of changeable silk. "I saw," continues the philosopher, "a phenomenon of this kind, that, in the midst of all the wonders to which I was every day accustomed, excited my admiration. To the south a great space of sky appeared tinged with so lively a red that the constellation of Orion looked as though it had been dipped in blood. This light, which was at first fixed, soon moved, and changing into other colours, violet and blue, settled into a dome, whose top stood a little to the south-west of the zenith. The moon shone bright, but did not efface it. In this country, where there are lights of so many different colours, I never saw but two that were red; and such are always taken for presages of some great misfortune. It is not, indeed, surprising, that people with an unphilosophic eye should fancy they discover in these phenomena armies engaged, fiery chariots, and a thousand other prodigies."

Another advantage is the twilight, which begins four or five hours before sun-rise, and lasts as long after that luminary is set. Many of the inhabitants sleep away most of the dark season, and employ the luminous part of the year in their respective occupations, without any particular injury to their health.

"With blue cold nose and wrinkled brow,
 Traveller, whence comest thou?
 From Lapland woods, and hills of frost,
 By the rapid rein-deer coast;

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Where tapering grows the gloomy fir,
 And the stunted juniper;
 Where the wild hare and the crow
 Whiten in surrounding snow;
 Where the shivering huntsmen tear
 His fur coat from the grim white bear;
 Where the wolf and arctic fox
 Prowl among the lonely rocks:
 And tardy suns to deserts drear
 Give days and nights of half a year.
 From icy oceans, where the whales
 Toss in foam their lashing tails;
 Where the snorting sea-horse shows
 His ivory teeth in grinning rows;
 Where, tumbling in their seal-skin boat,
 Fearless the hungry fishers float,
 And from teeming seas supply
 The food their niggard plains deny.

In summer the thermometer rises as high as ninety degrees, which is equal to many parts of the West Indies; and in winter it has been known to fall to forty degrees below the freezing point, which is twenty-five degrees below what is usually felt in winter in London. Their summers last three months, from the beginning of June to the beginning of September.

A lake of Lapland presents singular appearances from the ascent of gaseous vapours. M. Maupertuis says that "the fine lakes which surround the mountain of Niemi, give it the air of an enchanted island in romance. On one hand you see a grove of trees rise from a green, smooth and level as the walks of a garden, and at such easy distances as neither to embarrass the walks, nor the prospect of the lakes that wash the foot of the mountain. On the other hand are apartments of different sizes, that seem cut by art in the rocks, and to want only a regular roof to render them complete. The rocks themselves are so perpendicular, so high, and so smooth, that they might be taken for the walls of an unfinished palace, rather than for the works of nature. From this height," he adds, "we saw those vapours rise from the lake which the people of the country call *Hallios*, and deem the guardian spirits of the mountains. We had been frightened with stories of bears haunting this place,

but saw none. It seemed rather indeed a place of resort for fairies and genii, than for savage animals."

DENMARK.

Persons, Dispositions, and Amusements of the Danes.

THE natives of Denmark are in general tall and well made; their features are regular, their complexions florid, and their hair inclining to yellow and red. In their dispositions they are characterized as brave, courteous, and humane. The superior classes possess abundance of spirit and vivacity, and are naturally fond of magnificence and show, yet not so as to exceed their incomes. The French fashions are generally adopted by both sexes in summer, but in winter they have recourse to their furs and woolly garments. Even the peasants exhibit a neatness in their dress, which seems to exceed their condition. They make good soldiers and sailors, and fill the various relations of life with respectability.

The common people are very neat, and pride themselves in different changes of linen. Their diversions are very few; their whole amusements consisting in running at the goose on Shrove Tuesday, and in being drawn in sledges on the ice during winter. The Danes are given to intemperance in drinking and convivial entertainments, so that a drunken Dane is proverbial.

The Danes are fond of dancing to the music of the violin. Bands of itinerant Germans supply them with all sorts of harmonies. The great people in all countries have now nearly the same customs: to the common and middling people we must look for a national character. The Danes are not the most cleanly in their persons and houses, which is owing as well to the use of their stoves as to their poverty. The cold of winter makes them exclude the fresh air as much as possible from their apartments; and what appears ridiculous to strangers,

many of them, even during their hot summers, wear great coats, or other thick garments. Both Swedes and Norwegians have the same customs, notwithstanding the latter affect, in some instances, to set the cold at defiance.

The Danish houses are generally built of timber: their flat islands have few rocks, and it is only their cities which have any considerable proportion of brick houses: each house has a kind of piazza before it, where the family often sit in summer, and the landlord smokes his pipe.

Magnificent churches were formerly erected in Copenhagen, though the houses of the inhabitants frequently wanted their roofs. Since, however, the great fire which happened in the year 1794, little regard has been paid to the rebuilding of the places of worship. The bombardment by the British, in 1807, is not likely to animate the Danes with more zeal in the renewal of those buildings which were devoted to religious uses.

In Denmark they travel in a vehicle, something between an English coach and a cart, drawn by four little horses, which may be made to run at the rate of about five miles an hour.

Climate.

In Denmark the year should be divided into two parts, viz. winter and summer, rather than into four. In the northern provinces the winters are so severe, that the inhabitants often pass arms of the sea in sledges upon the ice. But during the months of June, July, and August, the heat is much more intense than in England, and very sultry in the nights: and the inhabitants are troubled with myriads of flies.

NORWAY.

Different Classes in Norway.

THE Norwegians being the same race with the Danes, speak the same language with a mixture of provincial

expressions. The inhabitants of the eastern confines bordering on Sweden, naturally blend with their own language many Swedish words and phrases, and the general accent and cadence through the whole country are more analogous to the Swedish than to the Danish pronunciation.

The Norwegians are highly esteemed for their bravery, and, like the Swiss mountaineers, are exceedingly attached to their country. The horses which supply the cavalry are small, but strong, active, and hardy.

They are so illiterate, that in the whole of Norway there is not one single bookseller's shop. The Norwegian farmers have no great stock of cattle, because they do not cultivate land sufficient to raise hay to support them during the winter, which is of seven or eight months duration. In the summer, pasturage is very abundant; but if their stock of cattle is large, they are obliged either to kill them on the approach of winter, or to take them to market. The greatest part of the country round the principal towns belongs to the inhabitants of these towns, who consume a considerable portion of their productions. Farther in the country, the peasant chuses rather to employ himself in felling trees, which he sells to the sawing-mills, than to be at the trouble of cultivating the ground, and thus to procure a subsistence.

The Norwegian peasants possess much spirit and fire in their manner: they are frank, open, and undaunted, yet not insolent; never fawning to their superiors, yet paying proper respect to those above them. Their principal mode of salutation is by offering the hand; and when any thing is given or paid to them, the peasants, instead of returning thanks by words or by a bow, shake the hands of the donor, with frankness and great cordiality. They are well clothed, and appear to possess more of the comforts and conveniences of life than the same class of people in almost any country, excepting, perhaps, those of some parts of Switzerland.

The common food of the peasant is milk, cheese, dried or salted fish, and sometimes, though but rarely, flesh or dried meat, oat bread, called *fladbrod*, baked in small cakes about the size and thickness of a pancake, which is made twice a year. The peasants also, in times of scarcity, mix the bark of trees, usually that of the fir-tree,

with their oatmeal. As a luxury the peasants eat the flesh of the shark, or thin slices of meat sprinkled with salt, and dried in the wind, in the same manner as dabs, flounders, whittings, &c. are dried by the sea side: also a soup made like hasty-pudding, of oatmeal or barley-meal, and in order to render it more palatable, they put in a pickled herring or salted mackarel.

The funeral ceremonies of the Norwegians contain vestiges of former paganism. They play on the violin at the head of the coffin, and while the corpse is carried to the church, which is often in a boat. In several districts they ask the dead person why he died? whether his wife and neighbours were kind to him? imploring at the same time forgiveness if they have at any time injured or offended him.

Of the Climate, &c. of Norway.

THE climate and atmosphere of Norway are various in different parts of the kingdom. At Bergen the winter is so moderate, that the seas are always open. In the eastern parts, the cold is uncommonly severe, and the country is covered with snow. But in summer the heat is excessive, partly owing to the high mountains, which reflect the sun-beams, and partly to the great length of the days. Hence vegetation is astonishingly quick; barley is sown and reaped in the space of six or eight weeks, and other grain and vegetables are equally rapid in their progress.

Dofrefield is the highest mountain among the high mountains of Norway: the river Drivane, which winds along the side of it in a serpentine course, is met nine times by those who travel the winter road to the other side of the chain. For the convenience of resting and refreshing, there are houses maintained on these mountains at the public expence, which are furnished with fire, light, and kitchen utensils. Nothing can be more dreary than these tremendous scenes, covered with eternal snow, where neither tree nor living creature is to be seen, but here and there a solitary rein-deer, and a few wandering Laplanders.

Norway abounds in small hares, which in the winter change their colour from brown to white. Bears are

found in every part of this country, but they principally inhabit the districts of Bergen and Drontheim. While a she-bear is suckling her young, it is dangerous to meet her in the fields; but at other times she will not injure, but rather fly from the human species. A Norwegian bear once took the liberty of seating himself in a ferryman's boat, and sat with great composure till his conductor landed him at a distant shore.

There are woods in all the Danish isles, and forests in Jutland. The Norwegian mountains are generally clothed with pines and firs; and almost the whole country may be regarded as a forest, which supplies all Europe with masts, other large timber, and deals for flooring and other useful purposes.

In Norway from the multitude of springs that issue from its lofty mountains, and the vast masses of snow accumulated on their summits, which gently dissolve in summer, are formed many lakes, in some of which are floating islands, and a considerable number of rivers, the largest of which is the Glommen or Glamer; but none of them are navigable far up the country, the passage being every where interrupted by rocks, and in some places by dreadful cataracts, in which the stream precipitates itself from the height of forty, fifty, and even a hundred fathoms. The bridges over these rivers are not walled, but formed of timber cases filled with stones, which serve for the piers on which the wood-work is laid. The largest bridge of this kind has forty-three stone cases, and is a hundred paces in length. In those places where the narrowness and rapidity of the current will not admit of sinking such cases, thick masts are laid on each side of the shores, with the largest end fastened to the rocks; one mast being thus laid in the water, another is placed upon it, reaching a fathom beyond it, and then a third or fourth in like manner, to the middle of the stream, where it is joined by other connected masts from the opposite side. Thus in passing over the bridge, especially in the middle, it seems to swing, which, to those who are not used to such contrivances, appears extremely dangerous; so that, filled with terror, passengers alight from their horses, and lead them over.

Of the Vortex of Maelstrom.

The dreadful vortex or whirlpool of Maelstrom, or Moskoestrom, is the most remarkable of the natural curiosities of Norway. It is caused by a furious current which runs among the Loffoden isles, particularly between the island of Moskoe, and the point of Moskoenas, where its violence is greatest, flowing, contrary to the motion of the tide, in a kind of circular stream. Twice in twenty-four hours, at the turn of ebb and tide, the current ceases, and the water is calm during almost an hour; after which it gradually increases, till it becomes tremendous, and roars with a noise unequalled by the loudest cataracts. It is heard at the distance of many leagues, and forms a vortex of great extent and depth, so violent that if a ship comes near it, it is immediately drawn irresistibly into the whirl, and there disappears, being absorbed and carried down to the bottom in a moment, where it is dashed to pieces against the rocks; and when the water becomes again still, rises in scattered fragments, scarcely to be known for the parts of a ship. At the time of its greatest violence the danger of its influence is said to extend to the distance of eight, or even twelve, English miles from its centre. Whales, and other animals which happen to be caught by this dreadful whirlpool, are said to shew themselves sensible of their approaching destruction by their hideous bellowing, and desperate, but ineffectual struggles to escape.

GREENLAND

Persons of the Greenlanders.

IT has been a common remark, that men and other animals become smaller and smaller, in proportion to their vicinity to the poles; and the inhabitants of Green-

land, being remarkably short, are frequently mentioned in support of this, few of them being five feet in height. They have the appearance of imbecility, yet they are well shaped, and have limbs very proportionable to their size. Their faces are broad and flat, their eyes, nose, and mouth, commonly small, and the under lip is somewhat thicker than the upper.

The colour of their bodies is a dark grey, but that of the face is an olive colour; they have coal-black, straight, long hair on their heads, but their beards they constantly root out. They seem formed to carry great burdens, to which they are inured from their earlier years; they are exceedingly nimble with their feet, and dextrous in the use of their hands; they manage with considerable skill their *kaiaks*, or canoes, in the most furious waves, and are said to be able to carry burdens nearly double the weight of what an European can lift. In the summer they sleep only five or six hours in the twenty-four, and in winter about eight. When they rise in the morning they are thoughtful, and even dejected, at the prospect of the labours and dangers of the ensuing day; but when their labours are finished they are cheerful and happy.

At the winter solstice, that is, about the 21st or 22d of December, the Greenlanders keep a great festival, called the sun-feast, to rejoice at the prospect of the returning sun, and consequently the renewal of good hunting and fishing. On this occasion they assemble all over the country in large parties, and treat each other with the best fare they possess. The only musical instrument they have is the drum, to the sound of which they dance, while some Greenlander accompanies the music and dancing with a song or ode in honour of seal-catching, or such kind of exploits, he extols the noble deeds of their ancestors, and expresses great joy at the approaching season. The singer knows how to express the passions with peculiarly soft or animated turns of the drum and motions of his body. They afterwards make parties to play at foot-ball and other athletic exercises. They even decide their quarrels by singing and dancing, and this is called a *singing combat*. It is conducted in an encircled theatre appointed for the purpose, and he who

maintains the last word wins the process; the spectators constitute a jury, and bestow the laurel; after which the combatants become the best friends.

The Greenlanders believe in the immortality of the soul, and that as soon as a person dies he goes to the land of spirits, and there enjoys the felicity of hunting from age to age, while the body remains behind, and moulders in the dust.

Dress, Habitations, and Food.

THE Greenlanders' dress consists principally of the skins of the rein-deer, seals, and birds. Their outer garment reaches about half down the thigh, and is sewed fast on all sides like a waggoner's frock, but not so long or so loose; at the top of this is fastened a cap or hood, which they can draw over their heads as a defence against the wet and cold. These garments are sewed together with the sinews of rein-deer or whales, split so thin and small, that they are adapted to the finest steel needles, and with these they execute their work with surprising neatness and ingenuity.

The skins of fowls, with the feathers inwards, are made into shirts; these, however, are sometimes manufactured of the skins of the rein-deer. Over the shirt is another garment, of very fine-haired rein-deer skins, which are now so scarce in Greenland, that none but the wealthy can appear in them. Seal-skins are substituted in their place, the rough side is turned outwards, and the borders and seams are ornamented with some narrow stripes of red leather and white dog-skin. Seal skins are also manufactured, by different methods, into drawers, stockings and shoes; but among the richer sort, woollen stockings, trowsers, and caps, are worn in their stead. When they travel by sea, a great coat, made of a black smooth seal's hide, rendered water-proof, covers the rest of their dress.

The women's clothes differ from the men's in several particulars; their jackets have high shoulders, and a hood still higher; they are not cut all round even at the bottom, like the men's, but form, both behind and before, a long flap, the pointed extremity of which reaches a little below the knee, and it is bordered with

red cloth. The boots and shoes of the women are made of white leather, the seams of which are sewed and figured very neatly.

Mothers and nurses put on a garment wide enough in the back to hold the child, which is placed in it quite naked; it is accommodated with no other swaddling clothes or cradle; and it is kept from falling through, by means of a girdle fastened about the mother's waist. Their common dress abounds with filth and vermin, but they keep their holiday garments exceedingly neat.

In winter the Greenlanders live in *houses*, and in summer in *tents*; the former are four yards in breadth, and from eight to twenty-four yards in length, according to the number of persons who are to live in them, and they are made of a height just sufficient for a person to stand erect. They are generally built on some elevated place, in order that the melted snow may run off the better.

The Greenlander never builds far from the sea, because from it he derives his whole subsistence: and the entrance to his house is also towards the sea-side. The houses have neither door nor chimney; the purpose of both is supplied by a vaulted passage made of stone and earth five or six yards long, entering through the middle of the house; but it is made so low, that it is necessary to creep rather than walk into the houses. This long passage, thus constructed, is well calculated to keep off the wind and cold, and let out the dense air. The walls are hung on the inside with old worn tent and boat-skins, with which also the roof is covered on the outside.

From the middle of the house to the wall, extending its whole length, there is a raised floor a foot high, made of boards, and covered with skins, which is divided into several apartments, resembling horse-stalls, by skins, reaching from the posts that support the roof to the wall. Each family has such a separate stall, and the number of families occupying one such house are from three to ten. On these floors they sleep upon skins, and sit upon them all the day long; the men in front, with their legs hanging down, and the women cross-legged behind. The women cook and sew, and the men prepare their tackle and tools for hunting and fishing.

On the front wall of the house are several windows,

made of the entrails of the seal, dressed and sewed so neatly, that they serve as a defence against the wind and snow, and at the same time admit the light; on a bench under these windows strangers sit and sleep. To every family there is a fire-place, and one or more lamps of the train-oil made from seals; by means of these the houses are kept warm with a steady temperature, and by these they dress their meat, which chiefly consists of the flesh of seals. On the outside of the mansion-house they have little store-houses, in which they lay up their stock of fish, flesh, oil, and dry herrings. Whatever they catch in winter is preserved under the snow, and their oil is kept in leathern pouches made of seal-skin. Close by their store-houses, they lay up their boats on some raised posts bottom upwards, under which they hang their hunting and fishing tackle, and skins. From a review of these particulars an European, who had been long and intimately acquainted with the habits and manners of the Greenlanders, was led to the following reflection: "We are," says he, "at a loss which to admire most, their excellently-contrived housekeeping, which is comprised within the smallest circle; their content and satisfaction in poverty, in the midst of which they imagine that they are richer than we; or, finally, their apparent order and stillness in such a narrow and crowded space."

About April they move out of their houses with great joy, and spend the summer in tents, which are formed by means of long poles covered with skins; these are wrought with surprising neatness, and the entrails of the seal serve for doors, which are so manufactured as at once to admit the light, and defend them from the cold air. So careful are they of preserving neatness and order in their tents, that they boil their victuals in the open air. The mistress of the family lays up her furniture in a corner of the tent, over which she hangs a white leathern curtain, wrought by the needle with a variety of figures. On this curtain she fastens her looking-glass, pin-cushion, and ribbons. To each family there is a separate tent; though they sometimes admit their relations, or a poor family or two; so that frequently twenty people reside in the same tent.

Of their Implements, Boats, &c.

THE methods and implements made use of by the Greenlanders, for procuring their maintenance, are extremely simple, but, in their hands, well adapted to the purpose. In former times they made use of bows, two yards in length, for *land-game*, but these have long since given way to fowling-pieces. For *sea-game* five sorts of instruments are principally used. 1. The harpoon-dart with a bladder. 2. The great lance, which is about two yards long. 3. The little lance; these three weapons are used in the capture of seals. 4. The missile dart, a foot and a half in length; and 5. The hunting dart, two yards long, chiefly used for the purpose of catching seals. (See the Plate.)

The Greenlanders have two kinds of boats, conveniently adapted for procuring their sustenance. The first is the *great*, or women's boat, called the *umiak*; it is from twelve to eighteen yards long, four or five feet wide, and about three deep; it is constructed with slender laths, fastened together with whalebone, and covered over with tanned seal-skins. These boats are commonly rowed by four women, and steered by a fifth. Never, but in case of great emergency, do the men afford any assistance in navigating these boats.

Lo! the bleak Greenlander, beneath the pole,
Eyes all his hoary mountains close him round,
Immense with gather'd snows, that ne'er relent,
Not e'en when languid summer deigns to cheer,
They own the influence of the genial ray.
Yet, soft affections kindle in his breast,
When to his heart he clings his infant charge,
Or, sturdy on the sledge, by harness'd dogs
Drawn rapid, agitates the panting deer.
His harrowy tempest oft astounds the seal,
And with a bloody deluge swells the surge:
Meantime, his partner, busy in her bark,
Leads a hard life of unremitted toil;
Unconscious of the softer ease, that art
And higher polish grant to female charms.
Thus pass her stormy days, till during night
Of lingering winter, wraps their dusky shed.

The *kaiak*, or little men's boat, is six yards long, sharp

at head and stern, like a weaver's shuttle, scarcely eighteen inches broad, and about a foot deep: the construction of this boat is very similar to that of the *umiak*, only that the top is covered with skins. In the middle of the upper covering there is a round hole, with a rim, of wood or bone, into which the Greenlander slips with his feet; the rim reaching just above his hips, he tucks the under part of his great coat so tight round the rim, that the water cannot in any place penetrate. On the side of the *kaiak* lies his harpoon, and in the front his line, rolled up on a little round raised seat made for it, and behind him is his seal-skin bladder. He holds his oar, in the middle, with both hands, and strikes the water on each side very quick, and as regularly as if he were beating time. Thus equipped, he is prepared for fishing or travelling.

In these *kaiaks* the Greenlanders row so swiftly, that if a letter requires expedition, they will make a voyage sixty or seventy miles in a day: they fear no storm, and pass on regardless of the most boisterous billows, because they can dart over them with the greatest ease, and if a whole wave should overwhelm them, yet they are quickly seen swimming again upon the surface. If they are even over-set, they are able, while they lie with their heads downwards under water, by giving themselves a certain swing with their oars, to mount again into their proper position. But if they have the misfortune to lose their oar, they are almost sure of being lost, in which case they contrive to bind themselves to their *kaiak*, in order that their body may be found and buried.

The *seal* is of the utmost importance to the Greenlanders; the flesh supplies them with substantial food; the fat furnishes oil for lamp-light and kitchen-fire, and is used as sauce for their fish. The oil is bartered also with the factor for all kinds of necessaries. With the fibres of the sinews of the seal, the Greenlanders can sew better than with thread or silk. Of the entrails they make their windows, shirts, and the bladders which they use with their harpoons. Even the blood, when boiled with other ingredients, is eaten as soup. Formerly, for want of iron, the bones of the seal were manufactured into all sorts of instruments and working

tools; and the skins are now used for clothing, for covering their boats and tents, and for many other purposes.

Of the Manners and Habits of the Greenlanders.

ACCORDING to outward appearance, the lives of the Greenlanders are regulated, in general, by the strict principles of propriety and decorum; nothing unbecoming is to be heard or seen in their words and actions. Single women very rarely have illegitimate children; but it sometimes happens to a divorced wife or a young widow, who, though held in great contempt for the looseness of her morals, frequently makes a fortune by selling her children to those persons who have none of their own.

A man does not marry till he is about twenty years of age, when he chooses a woman not much younger than himself, with whom he expects no dowry but her clothes, knife, lamp, and sometimes a stone boiler: to her skill in housewifery and sewing, he pays a principal regard; and the women, on the other hand, esteem individuals of the opposite sex in proportion as they excel in hunting and fishing.

Polygamy, though by no means common among the Greenlanders, is not altogether unknown; and so far from its being considered a disgraceful thing for a man to have a plurality of wives, he is respected for his industry, by which he is enabled to maintain them: but to be without children, is deemed a matter of great reproach, and therefore, in such cases, the matrimonial contract is easily broken, for the man has only to leave the house in anger, and not to return again for several days; and the wife, understanding his meaning, packs up her clothes, and removes to her own friends.

The Greenland women shew great affection for their offspring, and carry them wherever they go, suckling them till they are three or four years old, as the country affords no food proper for tender infants. Children are brought up without severity; they stand in need of no chastisement, for they run about as quietly as lambs, and fall into few extravagances; the nearer they arrive to years of understanding, and the more employment they are engaged in, the more tractable they are. Instances of ingratitude from grown-up children

towards their aged and helpless parents, are very rarely to be met with.

As soon as the boy can make use of his hands and feet, his father furnishes him with a little bow and arrow, and exercises him in shooting at a target, in throwing stones at a mark by the sea-side, or else he gives him a knife to carve play-things, by which he becomes fit for the future business of life.

Towards his tenth year the father provides him with a *kaiak* to practise rowing, oversetting, and rising again, fishing and fowling. When he is fifteen he must go out with his father to catch seals, and the first he takes is consecrated to purposes of festivity for the family and neighbours. During the repast the young champion relates his achievement, and in what manner he performed it: from this day the females begin to think of finding him a bride. But the youth who is unable to catch seals is held in the greatest contempt, and is obliged to subsist on women's diet. At the age of twenty years he must make his own *kaiak* and tools, and fully equip himself for his profession; soon after this he marries, and dwells with his parents as long as they live, his mother always retaining the management of the house.

Of the Ice Islands, and Climate.

ICE ISLAND is a name given by sailors to a great quantity of ice collected into one huge mass, and floating about upon the seas near or within the polar circles. Many of these are to be met with on the coasts of Spitzbergen, to the great danger of the shipping employed in the Greenland fishery. In the midst of these tremendous masses, navigators have been arrested in their career, and frozen to death. In this manner Sir Hugh Willoughby perished, with all his crew, in 1553.

Miserable they

Who, here entangled in the gathering ice,
Take their last look of the descending sun;
While full of death, and fierce with tenfold frost,
The long long night, incumbent o'er their heads,
Falls horrible! Such was the Briton's fate,
As with first prow (what have not Britons dar'd?)
He for the passage sought, attempted since

So much in vain, and seeming to be shut
 By jealous nature with eternal bars;
 In these fell regions, in Arzina caught,
 And to the stony deep his idle ship
 Immediate seal'd, he with his hapless crew,
 Each full-exerted at his several task,
 Froze into statnes; to the cordage glued
 The sailor, and the pilot to the helm.

THOMSON.

And in the year 1773, Lord Mulgrave had nearly experienced the same fate. The scene, which at that time presented itself, has been thus described:—Two large ships becalmed in a vast bason, surrounded on all sides by islands of various forms: the weather clear; the sun gliding over the circumambient ice, which was low, smooth, and even; covered with snow, excepting where the pools of water on part of the surface, appeared crystalline with the new-formed ice: the small space of sea, in which they were confined, was perfectly smooth. After fruitless attempts to force a way through the fields of ice, their limits were perpetually contracted by its closing, till at length each vessel became immoveably fixed. The smooth extent of surface was soon lost; the pressure of the pieces of ice, by the violence of the swell, caused them to pack: fragment rose upon fragment, till they were, in many places, higher than the mainyard. The movements of the ships were tremendous and involuntary, in conjunction with the surrounding ice, agitated by the currents. The water shoaled to fourteen fathoms. The grounding of the ice or of the ships would have been equally fatal: the force of the ice might have crushed them to atoms, or have lifted them out of the water and upset them, or have left them suspended on the summits of the pieces of ice at a tremendous height, exposed to the fury of the winds, or to the risk of being dashed to pieces by the failure of the frozen dock. A fruitless attempt was made to cut a passage through the ice. The commander directed the boats to be made ready to be hauled over the ice, till they arrived at navigable water, a task alone of seven days, and in them to attempt a voyage to England. The boats were drawn progressively three whole days. At length a wind sprung up, the ice separated sufficiently to yield to

the pressure of the full-sailed ships, which, after labouring against the resisting fields of ice, arrived at the west end of Spitzbergen.

The forms assumed by the ice in this chilling climate, are extremely pleasing to the most incurious eye. The surface of that which is congealed from the sea-water is flat, and even hard, opaque, resembling white sugar, and incapable of being slid on. The greater pieces or fields, are many leagues in length: the lesser are called the meadows of the seals, on which, at times, those animals frolic by hundreds. The motion of the lesser pieces is as rapid as the currents: the greater, which are sometimes two hundred leagues long, and sixty or eighty broad, move slowly and majestically. The approximation of two great fields produces a most singular phenomenon: they force smaller pieces out of the water, and add them to their own surface, till at length the whole forms an aggregate of tremendous height. They float in the sea like so many rugged mountains, and are sometimes five or six hundred yards thick, the far greater part of which is concealed beneath the water. Those which remain in this frozen climate receive continual growth; others are gradually wafted into southern latitudes, and melt by degrees by the heat of the sun, till they waste away, and disappear in the boundless element.

The collision of the *great* fields of ice in high latitudes, is often attended with a noise, that for a time takes away the sense of hearing any thing else; and that of the *lesser*, with a grinding of unspeakable horror. The water which dashes against the mountainous ice, freezes into an infinite variety of forms, and gives the voyager ideal towns, streets, churches, steeples, and every shape which imagination can paint. In this climate winter is represented by Thomson as holding his court:

To furthest Greenland, to the pole itself,
Where, failing gradual, life at length goes out,
The muse expands her solitary flight;
And hovering o'er the wild stupendous scene
Beholds new seas beneath another sky.
Thron'd in his palace of cerulean ice,
Here WINTER holds his unrejoicing court;

And through his airy hall the loud misrule
 Of driving tempest is for ever heard :
 Here the grim tyrant meditates his wrath,
 Here arms his winds with all-subduing frost ;
 Moulds his fierce hail, and treasures up his snows,
 With which he now oppresses half the globe.

Besides the fields of ice, there are *icebergs*, or large bodies of ice, that fill the vallies between the high mountains in northern latitudes. Among the most remarkable are those near the coast of Spitzbergen. They are seven in number, at considerable distances from each other : each fills the vallies for tracts unknown, in a region totally inaccessible in the internal parts. The last exhibits a front three hundred feet high, emulating the emerald in colour ; cataracts of melted snow precipitate down various parts, and black spiring mountains, streaked with white, bound the sides, and rise crag above crag, as far as the eye can reach in the back-ground. At times, immense fragments break off, and tumble into the water with a most alarming crash. Similar icebergs are frequent in all the arctic regions, and they often have singular and majestic forms. Masses have been seen assuming the shape of a Gothic church, with arched windows and doors, and all the rich drapery of that style composed, apparently, of crystal, of the richest sapphire blue ; tables with one or more feet ; immense flat-roofed temples, like those of Luxor on the Nile, supported by round transparent columns of cerulean hue, float by the astonished spectator. Hence Cowper's beautiful description of the palace of ice.

————— No forest fell,
 Imperial mistress of the fur-clad Russ,
 When thou wouldst build—no quarry sent its stores
 To enrich thy walls : but thou didst hew the floods,
 And make thy marble of the glassy wave.
 Silent as a dream the fabric rose ;
 No sound of hammer or of saw was there :
 Ice upon ice, the well-adjusted parts
 Were soon conjoined ; nor other cement ask'd
 Than water interfused to make them one.
 Lamps gracefully dispos'd, and of all hues,
 Illumin'd every side : a wat'ry light

Gleam'd through the clear transparency, they seem'd
Another moon new-risen, or meteor fall'n
From heav'n to earth, of harmless flame serene.
So stood the brittle prodigy; tho' smooth
And slipp'ry the materials, yet frost-bound
Firm as a rock. Nor wanted aught within
That royal residence might well best,
For grandeur or for use. Long wavy wreaths
Of flowers that fear'd no enemy but warmth,
Blush'd on the panne's. Mirror needed none
Where all was glassy, but in order due
Convivial table and commodious seat
(What seem'd at least commodious seat) were there;
Sofa, and couch, and high-built throne august;
The same lubricity was found in all,
And all was moist to the warm touch; a scene
Of evanescent glory, once a stream,
And soon to slide into a stream again.

In the more northerly parts, the sun never sets for several weeks together, during the months of June and July; which is of great advantage to the inhabitants, who, in their short summer, can shoot and fish at all hours; and also to the sailors, who would otherwise run a great hazard from the floating ice.

To them the sun never rises for the same length of time in the depth of winter, during which period there is a moderate twilight, arising from the reflection of the sun's rays on the tops of the hills. Besides, the nights here are never so dark as they are in more southerly countries; for, 1st, the ice and snow with which the earth is covered, reflect all the light which proceeds from the moon and stars; 2d, at this season the moon never descends below the horizon for several days together; and 3d, the northern lights are much more powerful and brilliant there than they are in our climates.

ICELAND.

Persons and Manners of the Icelanders.

THE Icelanders differ much in their persons from those who have already been described; they are middle-

sized, and well made, though not very strong. Both men and women make a disagreeable appearance, and have swarthy complexions. The men wear no beards, though some families on the north side of the island still have them. About half a century ago, two brothers dividing between themselves the inheritance left by their fathers, the one gave his brother four rix-dollars for the exclusive right of wearing a beard; which right, in their family, was the sole prerogative of their late father.

The Icelanders are an honest, well-intentioned people, moderately industrious, faithful, and obliging. Theft is seldom heard of among them. Though their poverty prevent them from performing many acts of benevolence, yet they are much inclined to hospitality; and exercise it as far as they are able. They cheerfully give away the little they have to spare, and express the utmost joy and satisfaction, if the receiver be pleased with the gift. When they wish to appear particularly affectionate, they kiss one another; this they do to the husband and wife, the mother and daughter. They have an inexpressible attachment for their own country, and are no where else so happy.

Dress and Habitations of the Icelanders.

THE Icelanders of modern times have made very few alterations in their dress. It is neither elegant nor ornamental; but neat, cleanly, and suited to the climate. The men wear a linen shirt next to the skin, with a short jacket, and wide pair of trowsers over it. When they travel they wear another shorter coat. The whole is made of black cloth; only the inhabitants of the north wear white clothes. On the head they wear a large three-cornered hat, and on their feet worsted stockings and Icelandic shoes.

The women are likewise dressed in black: they wear a bodice over their shifts, which are sewed up at the bosom; and over this a jacket laced before, with long narrow sleeves reaching down to the wrists. In the opening on the side of the sleeve they have chased buttons, with a plate fixed to each, on which the bridegroom, when he buys them, in order to present to his bride, takes care to have his name and her's engraved. At the top

of the jacket a little black collar is fixed, of about three inches broad, made of velvet or silk, and frequently trimmed with gold cord. The petticoat reaches to the ankles, and at the top of this is a girdle of silver, or some other metal, to which they fasten the apron, which is also ornamented with chased buttons. They have also an upper dress, which is wider and shorter, adorned with facings which look like velvet, but are manufactured by the Icelandic women. On their fingers they wear many gold, silver, or brass rings. Their head-dress serves more for warmth than ornament; this, girls are not allowed to put on before they are marriageable.

At their wedding they are adorned in a very particular manner: the bride wears close to her face, round her head-dress, a crown of silver gilt. She has two chains round her neck, one of which hangs down very low before, and the other rests on her shoulders. Besides these she has a smaller chain on the neck, from which a heart generally hangs, that may be opened to receive balsam or some other kind of perfume.

The houses of the Icelanders are different in different parts of the country; those on the north side of the island make a tolerable appearance; but in the other parts, the inhabitants live mostly in huts or caverns hewn out of the rock.

The Iceland beds are of eider down. To a stranger, says Sir G. S. Mackenzie, crawling under a huge feather bed seems rather alarming. But though very bulky, the down of the eider duck is very light; and a bed which swells to the thickness of two or three feet, weighs no more than four or five pounds. At first, the sensations produced by this light covering were very agreeable; but the down being one of the very worst conductors of heat, the accumulation soon became oppressive; and at length, we were under the necessity of getting rid of the upper bed, to escape the proofs of the good qualities of the eider down, which we now experienced to an intolerable degree.

Of the Climate of Iceland.

In winter the cold is not very severe, the thermometer being rarely more than eight or ten degrees below the

freezing point. The greatest cold is in January, February, and March. In April and May the easterly winds are very piercing, and of long continuance; and they frequently weaken and injure the cattle, so as to prove fatal to them. The heat of summer is subject to great variations: at the end of June, the thermometer has, in the day, been 70° , and at night below the freezing point. It is said that the slightest change in the wind is sufficient to produce a variation in the heat. Between the highest and lowest altitudes of the barometer, there are never two inches. It rarely thunders, and never scarcely but in the winter season. Scarcely a night passes without an aurora borealis, of innumerable colours, which make a most brilliant appearance.

The Sulphur Mountain.

AT the foot of the mountain is a small bank composed chiefly of white clay, and some sulphur, from all parts of which steam issues. Ascending it, says Sir G. S. Mackenzie, we got upon a ridge immediately above a deep hollow, from which a profusion of vapour arose, and heard a confused noise of boiling and splashing, joined to the roaring of steam escaping from narrow crevices in the rock. This hollow, together with the whole side of the mountain opposite, as far up as we could see, was covered with sulphur and clay, chiefly of a white or yellowish colour. Walking over this soft and streaming surface we found to be very hazardous; and we were frequently very uneasy when the vapour concealed us from each other. The day, however, being dry and warm, the surface was not so slippery as to occasion much risk of our falling. The chance of the crust of sulphur breaking, or the clay sinking with us, was great; and we were several times in danger of being much scalded. Mr. Bright ran at one time great hazard, and suffered considerable pain from accidentally plunging one of his legs into the hot clay. From whatever spot the sulphur is removed steam instantly escapes; and in many places, the sulphur was so hot that we could scarcely handle it. From the smell we perceived that the steam was mixed with a small quantity of sulphurated hydrogen gas. When the thermo-

meter was sunk a few inches into the clay, it rose generally to within a few degrees of the boiling point. By stepping cautiously, and avoiding every little hole from which steam issued, we soon discovered how far we might venture. Our good fortune however ought not to tempt any person to examine this wonderful place without being provided with two boards, with which every part of the banks may be traversed in perfect safety. At the bottom of this hollow, we found a cauldron of boiling mud, about fifteen feet in diameter, similar to that on the top of the mountain, which we had seen the evening before; but this boiled with much more vehemence. We went within a few yards of it, the wind happening to be remarkably favourable for viewing every part of this singular scene. The mud was in constant agitation, and often thrown up to the height of six or eight feet. Near this spot was an irregular space, filled with water boiling briskly. At the foot of the hill, in a hollow formed by a bank of clay and sulphur, steam rushed with great force and noise, from among the loose fragments of rock."

It is quite beyond our power to offer such a description of this extraordinary place, as to convey adequate ideas of its wonders or its terrors. The sensations of a person, even of firm nerves, standing on a support which feebly sustains him, over an abyss where, literally, fire and brimstone are in dreadful and incessant action; having before his eyes tremendous proofs of what is going on beneath him; enveloped in thick vapours; his ears stunned with thundering noises; must be experienced before they can be understood.

Hot Springs at Reikholt.

THE hot springs in the valley of Reikholt, or Reikiadal, though not the most magnificent, are perhaps the most curious among the numerous phenomena of this sort that are found in Iceland. Some of them, indeed, excite a greater degree of interest than the Geyser, though they possess none of the terrible grandeur of that celebrated fountain, and are well calculated to exercise the ingenuity of natural philosophers. On entering the valley, we saw numerous columns of vapour ascending

from different parts of it. The first springs we visited, issued from a number of apertures in a sort of platform of rock, covered by a thin coating of calcareous incrustations. We could not procure any good specimens; but from those we broke off, the rock appeared to be green stone. From several of the apertures the water rose with great force, and was thrown two or three feet into the air. On plunging the thermometer into such of them as we could approach with safety, we found that it stood at 212° .

A little farther up the valley, there is a rock in the middle of the river, about ten feet high, twelve yards long, and six or eight feet in breadth. From the highest part of this rock, a jet of boiling water proceeded with violence. The water was dashed to the height of several feet. Near the middle, and not more than two feet from the edge of the rock, there is a hole about two feet in diameter, full of water, boiling strongly. There is a third hole near the other end of the rock, in which water also boils briskly. At the time we saw these springs, there happened to be less water in the river than usual, and a bank of gravel was left dry a little higher up than the rock. From this bank a considerable quantity of boiling water issued.

Hot Springs at Tunga-Hver.

ABOUT a mile farther down, at the foot of the valley, is the Tunga-hver, an assemblage of springs the most extraordinary perhaps in the whole world. A rock (*wacke*) rises from the bog, about twenty feet, and is about fifty yards in length, the breadth not being considerable. This seems formerly to have been a hillock, one side of which remains covered with grass, while the other has been worn away, or perhaps destroyed at the time when the hot water burst forth. Along the face of the rock are ranged no fewer than sixteen springs, all of them boiling furiously, and some of them throwing the water to a considerable height. One of them, however, deserves particular notice. On approaching this place, we observed a high jet of water, near one extremity of the rock. Suddenly this jet disappeared, and another thicker, but not so high, rose within a very short distance of it.

At first we supposed that a piece of the rock had given way, and that the water had at that moment found a more convenient passage. Having left our horses, we went directly to the place where this had apparently happened; but we had scarcely reached the spot, when this new jet disappeared, and the one we had seen before was renewed. We observed that there were two irregular holes in the rock, within a yard of each other; and while from one a jet proceeded to the height of twelve or fourteen feet, the other was full of boiling water. We had scarcely made this observation, when the first jet began to subside, and the water in the other hole to rise; and as soon as the first had entirely sunk down, the other attained its greatest height, which was about five feet. In this extraordinary manner, these two jets played alternately. The smallest and highest jet continued about four minutes and a half, and the other about three minutes. We remained admiring this very remarkable phenomenon for a considerable time, during which we saw many alternations of the jets, which happened regularly at the intervals already mentioned.

This spring may be distinguished by the name of the alternating Geyser.

The Geysers.

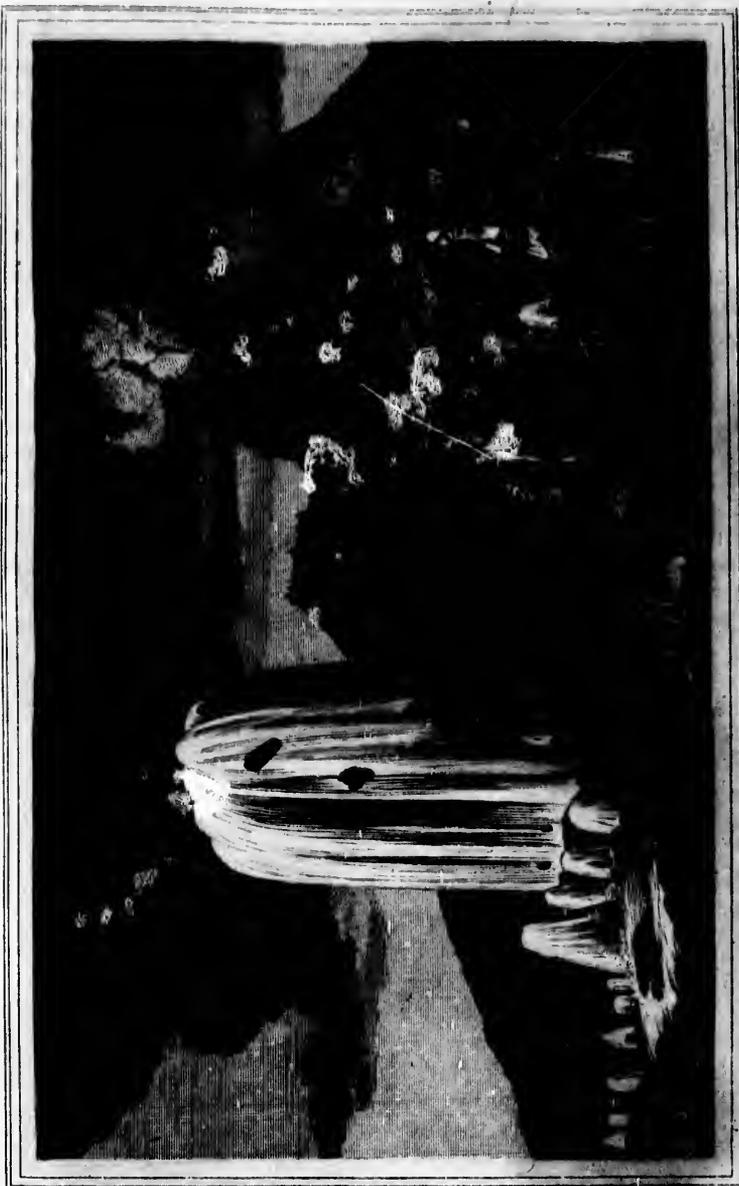
ON the 27th of July we set out to visit these celebrated fountains, which are about sixteen miles to the north of Skalholt. The country between is varied by gentle risings, and the prospect towards the north and west is bounded by mountains, from which there appear to have been many volcanic eruptions. All the flat ground in this quarter is swampy; but excepting near the lakes, it is not so soft as to occasion any risk in travelling over it. To the eastward of Skalholt are several hot springs, and others rise among the low hills which we left on the right hand in going to the Geyser. We passed one farmhouse, situate on a rising ground in the midst of the bogs; and the weather being favourable, the people were busy making hay: a scene which afforded a pleasing change from dreary solitude. The whole of this extensive district abounds in grass, and, were draining practised, might prove a very rich pasture country. Further

we found some cottages at the foot of the mountain, which we tarried and came in sight of the hill, on the east side of the Geysers. This hill, which does not exceed three hundred feet in height, is separated from the mountain towards the west by a narrow strip of boggy ground, connected with that which extends over the whole valley. Crossing this bog, and a small river which runs through it, we came to a farm-house at the east end of the hill, and arrived at a place where the wonderful and awful effects of a subterraneous heat are exhibited.

On the east side of the hill there are several banks of sandstone, some of which steam arises in different places; and in some there are cavities in which water boils briskly. A few of these cavities the water, by being mixed with mud, is thick, and varies in colour; but it is chiefly white. Below these banks there is a gentle and uneven slope, composed of matter which, at some distant period, has been deposited by springs that no longer exist. The strata or beds thus formed, seem to have been produced by the shocks of earthquakes, particularly those which attended the eruption of the Geysers. Within a space not exceeding a quarter of a mile, there are numerous orifices in the old strata, from which boiling water and steam issue, with different degrees of force; and at the northern extremity the great Geyser, sufficiently distinguishable from the others by every circumstance connected with it. On approaching this place, it appeared that a mount had been formed of irregular, rough-looking depositions, upon the ancient regular strata, whose origin has been similar. The slope of the latter has caused the mount to spread more on the east side, and the recent depositions of the water may be traced till they coincide with them. The perpendicular height of the mount is about seven feet, measured from the highest part of the surface of the old strata. From these the matter composing the mount is easily distinguished, on the west side, where a specimen was taken place. On the top of this mount is a basin, which we found to extend fifty-six feet in one direction, and forty-six in another.

At a quarter before three o'clock in the afternoon, when we arrived on the spot, we found the basin full

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The Great Mount of the Island

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of hot water, a little of which was running over. Having satisfied our curiosity at this time, we went to examine some other places whence we saw vapour ascending. Above the great Geyser, at a short distance, is a large irregular opening, the beauties of which it is hardly possible to describe. The water which filled it was as clear as crystal, and perfectly still, though nearly at the boiling point. Through it we saw white incrustations forming a variety of figures and cavities, to a great depth; and carrying the eye into a vast and dark abyss, over which the crust supporting us formed a dome of no great thickness; a circumstance, which, though not of itself agreeable, contributed much to the effect of this awful scene.

We pitched our tent, says Sir G. S. Mackenzie, at the distance of about one hundred yards from the Geyser, and having arranged matters so that a regular watch might be kept during the night, I went to my station at eleven o'clock, and my companions lay down to sleep. About ten minutes before twelve I heard subterraneous discharges, and waked my friends. The water in the bason was greatly agitated, and flowed over, but there was no jet. The same occurred at half past two. At five minutes past four on Saturday morning, an alarm was given by Mr. Bright. As I lay next the door of the tent I instantly drew aside the canvas, when at a distance of little more than fifty yards, a most extraordinary and magnificent appearance presented itself. From a place we had not before noticed, we saw water thrown up, and steam issuing with a tremendous noise. There was little water; but the force with which the steam escaped, produced a white column of spray and vapour at least sixty feet high. We enjoyed this astonishing and beautiful sight till seven o'clock, when it gradually disappeared.

We were occupied this morning in examining the environs of the Geysers; and at every step received some new gratification. Following the channel which has been formed by the water escaping from the great bason during the eruptions, we found some beautiful and delicate petrifications. The leaves of birch and willow were seen

converted into white stone, and in the most perfect state of preservation; every minute fibre being entire. Grass and rushes were in the same state, and also masses of peat. In order to preserve specimens so rare and elegant, we brought away large masses, and broke them up after our return to Britain; by which means we have formed very rich collections; though many fine specimens were destroyed in carrying them to Reikiavik. On the outside of the mount of the Geyser, the depositions, owing to the splashing of the water, are rough, and have been justly compared to the heads of cauliflowers. They are of a yellowish brown colour, and are arranged round the mount somewhat like a circular flight of steps. The inside of the bason is comparatively smooth; and the matter forming it is more compact and dense than the exterior crust; and, when polished, is not devoid of beauty, being of a grey colour, mottled with black and white spots and streaks. The white incrustation formed by the water of the beautiful cavity before described, had taken a very curious form at the edge of the water, very much resembling the capital of a Gothic column.

Mount Hekla.

We left Skalholt on the 30th, in order to visit Mount Hekla. On approaching this mountain from the westward, it does not appear remarkable; and has nothing to distinguish it among the surrounding mountains, some of which are much higher, and more picturesque. It has three distinct summits; but they are not much elevated above the body of the mountain.

We now, says Sir G. S. Mackenzie, came into the plain from which Hekla rises; but we had no view of the mountain as we approached, as it was covered with clouds. We passed through lava which had been exposed to view by the blowing of the sand that covers so great an extent of this country.

Having recrossed the Rangaa, we entered a wide plain, bounded by Hekla and the adjacent mountains on one side, and by a lofty, precipitous, and broken ridge on the other, the surface being completely covered with lava, sand, or minute fragments of scorïæ and pumice. The

lava which has flowed over the plain, the termination of which we could not see, appears to have been remarkably rough, from the numerous sharp-pointed masses rising out of the loose sand and slags, the accumulation of which has rendered it passable. We travelled about fourteen miles, judging of the distance by the time our journey occupied, and then halted at the foot of a large mass of lava, and changed our horses; stopping no longer than was necessary for shifting our saddles. The subsequent part of our route, though still through an extremely desolate country, was rendered more easy by the absence of lava, and somewhat less forbidding by the appearance of thinly-scattered vegetation on the vallies, and on the sides of some of the hills. Ere long we found ourselves inclosed in a hollow among the mountains, from which there was no apparent outlet; but following the steps of our guide, we pursued a winding course, passing through a number of rivulets of very thick muddy water, which proceeded from under the snow on the mountains.

As we went along we observed several craters in low situations, from which flame and ejected matter had proceeded during the convulsions to which this part of the island has been particularly subjected. After having advanced about fifteen miles farther, and traversed a part of that immense waste which forms the interior of Iceland, and is partially known only to those who go in search of strayed sheep, we descended by a dangerous path into a small valley, having a small lake in one corner, and the extremity opposite to us bounded by a perpendicular face of rock resembling a stream of lava in its broken and rugged appearance. While we advanced, the sun suddenly broke through the clouds, and the brilliant reflection of his beams from different parts of this supposed lava, as if from a surface of glass, delighted us by an instantaneous conviction, that we had now attained one of the principal objects connected with the plan of our expedition to Iceland. We hastened to the spot, and all our wishes were fully accomplished in the examination of an object which greatly exceeded the expectations we had formed. The mineralogical facts which here presented themselves to our notice, will be described in a subsequent chapter.

On ascending one of the abrupt pinnacles which rose out of this extraordinary mass of rock, we beheld a region, the desolation of which can scarcely be paralleled. Fantastic groups of hills, craters, and lava, leading the eye to distant snow-crowned Jockuls; the mist rising from a waterfall; lakes embosomed among bare bleak mountains; an awful profound silence; lowering clouds; marks all around of the furious action of the most destructive of elements; all combined to impress the soul with sensations of dread and wonder. The longer we contemplated this scene, horrible as it was, the more unable we were to turn our eyes from it; and a considerable time elapsed, before we could bring ourselves to attend to the business which tempted us to enter so frightful a district of the country. Our discovery of obsidian afforded us very great pleasure, which can only be understood by zealous geologists; and we traversed an immense and rugged mass of that curious substance, with a high degree of satisfaction; though various circumstances prevented our tracing it so fully as we wished.

We now proceeded a considerable way along the edge of a stream of lava, and then crossed it where it was not very broad, and gained the foot of the south end of the mountain. From this place we saw several mountains and hollows from which the streams of lava below appeared to have flowed. While we had to pass over rugged lava, we experienced no great difficulty in advancing; but when we arrived at the steepest part of the mountain, which was covered with loose slags, we sometimes lost at one step, by their yielding, a space that had been gained by several. In some places we saw collections of black sand, which, had there been any wind, might have proved extremely troublesome. The ascent now became very steep, but the roughness of the surface greatly assisted us.

Before we had reached the first summit, clouds surrounded us, and prevented our seeing farther than a few yards. Placing implicit confidence in our guide, we proceeded, and having attained what we thought was the nearest of the three summits, we sat down to refresh ourselves, when Brandtson told us that he had never been higher up the mountain. The clouds occasionally dividing, we saw that we had not yet reached the southern

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summit. After having passed a number of fissures, by leaping across some, and stepping along masses of slags that lay over others, we at last got to the top of the first peak. The clouds now became so thick, that we began to despair of being able to proceed any farther. Indeed, it was dangerous even to move; for the peak consists of a very narrow ridge of slags, not more than two feet broad, having a precipice on each side many hundred feet high. One of these precipices forms the side of a vast hollow, which seems to have been one of the craters. At length the sky cleared a little, and enabled us to discover a ridge below, that seemed to connect the peak we were on with the middle one. We lost no time in availing ourselves of this opportunity, and by balancing ourselves like rope-dancers, we succeeded in passing along a ridge of slags so narrow that there was hardly room for our feet. After a short, but very steep ascent, we gained the highest point of this celebrated mountain.

The middle peak of Hekla forms one side of a hollow, which contains a large mass of snow at the bottom; and is evidently another crater. The whole summit of the mountain is a ridge of slags, and the hollows on each side appear to have been so many different vents from which the eruptions have from time to time issued. We saw, no indications that lava had flowed from the upper part of the mountain; but our examination, from the frequent recurrence of fog, was unavoidably confined.

The crater, of which the highest peak forms a part does not much exceed a hundred feet in depth. The bottom is filled by a large mass of snow, in which various caverns had been formed by its partial melting. In these the snow had become solid and transparent, reflecting a bluish tinge; and their whole appearance was extremely beautiful, reminding us of the description of magic palaces in eastern tales.

At the foot of the mountain, the thermometer at half past nine o'clock stood at 59° . At eleven, it was at 55° , and at four, on the top, at 39° .

Our descent was greatly retarded by thick fog; and we found it much more hazardous than the ascent. We missed our way, and were under the necessity of crossing the lava we had passed in our way up, at a place where

it had spread to a much greater breadth, and from the rapidity of the slope along which it had flowed, had become frightfully rugged.

We had no opportunity of measuring the height of Mount Hekla; but we have been informed by Sir J. Stanley, that the elevation which resulted from his observations, was 4,300 feet, and this, from different circumstances, we believe to be correct.

SWEDEN.

Character, Dress, and Manners of the Swedes.

THOUGH Sweden is covered with rocks, woods, and mountains, its inhabitants are mild and peaceable in their character. Theft, murder, and atrocious crimes, are very uncommon among them; and even in war they do not appear to be sanguinary. Naturally serious and grave, they are acquainted with, and cultivate the valuable bonds of social intercourse. Under a simple external appearance, they often conceal a profound judgment, an acute genius, and an active and intrepid spirit.

They are fond of travelling, but love their own country, and always long to see it again. They support poverty with patience, but riches are often their ruin. In some cantons, the manners of the people are truly patriarchal, and display the utmost purity, innocence, and integrity.

The Swedes are distinguished from other European people, by a national dress established in 1777, and designed to repress luxury in the article of clothes. The men wear a close coat, very wide under-clothes, strings in their shoes, a girdle, a round hat, and a cloak. The usual colour is black. The women wear a black robe, with puffed gauze sleeves, a coloured sash and ribbands. There is also a particular uniform for gala

days, when the men appear in blue satin, lined with white, and ornamented with lace; the women in a white satin robe, with coloured sashes and ribbands.

The appearance of the Swedish peasantry is very striking to a native of Great Britain, who is accustomed to so great a diversity in the features of the people with whom he associates. The Swedes have all light flaxen hair, and a ruddy countenance. I would say that a certain degree of flabbiness is visible in their complexions. There is nothing to be seen which indicates the existence of the more violent passions; but every one expresses a docility and good humour in his face, which I believe all possess, almost to a man. I have often gone into a Swedish cottage in the middle of the night, where the whole family, to the number of six or eight, were asleep in different beds; awakened the whole family, and sent the hollenkarr to ramble through the woods in the dark, to a distance of three or four miles, in quest of horses. The family were made to get up, and kept out of bed perhaps for two or three hours. All the while they preserved the most perfect good humour, never attempted to persuade you to stop all night, nor seemed to feel the inconvenience.

The peasants in Sweden seem to be a most amiable and innocent race. Most of them can read and write; they are all clean and well dressed, in coarse blue cloth, manufactured in Sweden.

The first day of May, and Midsummer day, are in Sweden consecrated to mirth and joy. On the former, large fires announcing the natural warmth about to succeed the severity of winter, are kindled in the fields; and around these the people assemble, to enjoy good cheer and banish the cares of winter. Midsummer day is still better calculated to inspire mirth and festivity; on the evening before the houses are ornamented with boughs, and the young men and women erect a pole, around which they dance till morning. Having recruited their strength by some hours repose, they repair to church, and after imploring the protection of the Supreme Being, they again give themselves up to fresh amusement. During these two festivals, the people display all their

gaiety by dances and songs, the greater part of which are national, and partake of the gloom of the climate.

The inhabitants of the southern provinces endeavour to provide places of shelter from the heats of summer; and those of the north employ all their ingenuity to preserve themselves from the cold of winter.

Such are the principal outlines of the character and manners of the Swedes. By examining each province in particular, there will be found various shades of a deeper or lighter cast. The *Scandion*, who cultivates a fertile soil, and who possesses a moderate share of wealth, is sensible of his own happiness, and imparts it to others. The *Smolander*, his neighbour, placed amidst barren rocks and melancholy woods, is humble, mild and submissive; the smallest reward will satisfy him, and he testifies his gratitude in the most simple and affecting manner. The *Westrogoth* is well acquainted with the resources of industry, and puts them in practice; above all, he understands every kind of traffic. The *Ostrogoth* has nothing against him but his name; he is distinguished by his politeness, affability, and the easiness of his manners; he resembles that nature with which he is surrounded, and which every where presents itself under the most pleasing aspect. The vicinity of the capital gives to the *Sudermanian* and the *Uplander* a double physiognomy, the natural features of which have been disfigured. The *Westmanian* prepossesses, by a noble figure, a firmness and steadiness of character, and simple but mild manners. The inhabitant of that district called *Norland*, is very tall, has an intrepid look; frankness and loyalty are painted in the countenance. The inhabitant of *Finland* is honest, laborious, and capable of enduring great hardships, but he is sometimes reproached with being stiff and obstinate. The *Dalecarlians* accustom themselves to the severest labours, and fear no fatigue. Like the rocks which surround them, they brave every attack, detest slavery, resist oppression under all its forms, and, attached to their own manners and customs, they transmit them unchanged from generation to generation.

The amusements and vices of Stockholm, the capital of Sweden, resemble very much those of other European

cities, but its police is highly respectable; watchmen call the hours of night, and during the whole period of darkness, the streets resound with the following words: "May the good and all powerful arm of God preserve our city from fire and flames"! The hours are announced from the tops of towers by a melancholy sounding instrument.

Different Ranks in Sweden.

THE common people are orderly and industrious, sober, loyal, and religious; yet when intoxicated, furious and ungovernable. They live in great poverty, and rudely practise several mechanical arts, such as making shoes, clothes, tools and instruments of husbandry. The trading part of the nation plod on in a beaten track, without ingenuity to discover, or spirit to pursue, new branches of commerce. The peasants are civil and humble, even to obsequiousness; but they are much less uncivilized and barbarous than might be expected, from the appearance of every thing about them. The nobility are brave, hospitable, polite, and fond of glory.

Wraxall, in his travels, says, Through the whole of Sweden are lakes, and pieces of inland water, on the banks of which their palaces and villas are usually built. My late tour has been entirely from one of these houses to another, and nothing can exceed the generous hospitality I found every where. It would be resented if a stranger visited a forge without paying his compliments to the owner, who expects that mark of attention and respect. I cannot say as much in praise of Swedish refinement, or elegance, as of their benevolence and civility: there is, indeed, one quality which must precede these, among every people; I mean neatness, a virtue which I have ever found in an eminent degree, among the inhabitants of warm climates, where nature and necessity oblige them to observe extreme cleanliness. There is a profusion of dishes at their entertainments, but no taste in the arrangement or disposition of them. The table groans beneath a number of covers which are all brought in at once, and then left to cool during a ceremonious meal of at least two hours. Before they sit down to dinner, the company take bread and butter which they wash down

with a glass of brandy, a custom which probably originated from the extreme coldness of the country.

Sweden, says Sir John Car, is one continued rock of granite, covered with fir: hence the cottages, which are only one story high, and many of the superior houses, are constructed of wood, the planks of which are let into each other in a layer of moss, and the outside is painted of a red colour: the roof is formed with the bark of the birch, and covered with turf, which generally presents a bed of grass, sufficiently high for the scythe of the mower. The floors of the rooms are strewed with the slips of young fir, which give them the appearance of litter and disorder; and the smell is far from being pleasant. Nothing can be more dreary than winding through the forests, which every now and then present to the weary eye little patches of cleared ground, where firs had been felled by fire, the stumps of which, to a considerable height, were left in the ground, and at the distance resembled so many large stones. Inexhaustible abundance of wood induces the peasant to think it labour lost to root them up; and they remain to augment the general dreariness of the scenery.

The population in both the provinces of Scania and Smaland, is very thinly diffused: except in the very few towns between Flensburg and Stockholm, the abode of man but rarely refreshes the eye of the weary traveller. At dawn of day, and all day long, he moves in a forest, and at night he sleeps in one. The only birds we saw were woodpeckers. The peasantry are poorly housed and clad; yet amidst such discouraging appearances, their cheek boasts the bloom of health, and the smile of content. Their clothes and stockings are generally of light cloth; their hats raised in the crown, pointed at the top, with a large broad rim; and round their waist they frequently wear a leathern girdle, to which are fastened two knives in a leather case. The country in these provinces appeared to be very sterile; only small portions of its rocky surface were covered with a sprinkling of vegetable mould.

Laws.

In order to repress duelling, the laws of Sweden

make it death to the survivor who has killed his antagonist, and a notice of infamy is published on the memory of both. If neither of them is killed, they are both committed to prison for two years, fed on bread and water, and fined a thousand crowns. Reparation of honour, in case of affront, is referred to the respective national courts, where recantations, and an obligation publicly to beg pardon, is usually inflicted.

By the ecclesiastical laws in Sweden it is ordained, 1. That if a subject change his religion, he shall be banished the kingdom, and lose all right of inheritance for himself and his descendants. 2. If any person continue excommunicated above a year, he shall be imprisoned a month and then banished. 3. If any bring into the country teachers of another religion, he is to be fined and banished. 4. Foreign ministers enjoy the free exercise of their religion, but only for themselves and families. 5. All children are to be baptised by Lutheran ministers, and educated in that religion, otherwise they have not the privilege of Swedish subjects.

At Abo, a dog which had been run over by a carriage, crawled to the door of a tanner: when the man's son, a lad of fifteen years of age, first stoned, and then poured boiling water upon the miserable animal. This act of diabolical cruelty was witnessed by one of the magistrates, it was agreed to condemn the boy to severe punishment. He was first imprisoned, and then, in the presence of the people, was conducted to the place of execution by an officer of justice, who read to him this sentence: "Inhuman wretch! because you did not assist the animal that implored your aid by its cries, and who derived its being from the same God that gave you life; because you added to the tortures of the agonizing beast, and murdered it, the council of this city have sentenced you to wear on your breast, for seven years, the name you deserve, and to receive fifty lashes. He then hung a black board round his neck with this inscription:—" *A savage and inhuman monster!*" and after inflicting upon him twenty-five stripes, he proceeded: "Inhuman wretch! you have now felt a small degree of the pain with which you tortured a helpless animal in its hour of death. As you wish for mercy from that

God who created all that live, learn humanity for the future." He then executed the remainder of the sentence.

Houses and Food.

THE greater part of the houses are built of wood, which, when properly constructed, and kept in repair, are said to be warmer than those built of brick or stone. The seams of the windows are daubed over with pitch or cement, and double ones are sometimes employed. The stoves are constructed with twisted tubes, so as to make the heat circulate; and they have a contrivance to rarify or condense the air at pleasure. Wood is not dear in Sweden, and little care is taken to save it.

The price of provisions is equally moderate. The lower classes of people live principally upon hard bread, salted or dried fish, and water-gruel; beer is their ordinary beverage, and they can procure it exceedingly cheap. At the tables of the opulent, there is always plenty of meat, and the repast is preceded by a kind of collation, consisting of butter, cheese, salted provisions, and strong liquors. Strangers are astonished to see women swallow large quantities of these liquors, and with the same ease as the men. The consumption of wine is very great in Sweden, but people seldom drink to excess.

Travelling.

As there are no stage-coaches, it is necessary for every traveller to be provided with a carriage of his own. It ought to be light, and in summer an open carriage is much more useful and agreeable than any other. The horses in Sweden are small but very active, and remarkably sure footed. Notwithstanding the great number of horses which Dr. Thomson says he employed, in a journey of above 1200 miles, he never saw one of them stumble. Their harness consists of little else than common ropes, with which you supply yourself. In general, about half an hour is requisite to yoke a couple of horses to our carriage. Posting is under the regulation of government. Post-houses are provided at regular distances all over the country. The person who keeps

these houses is called the *gästgivar*, and he is obliged by law to keep a certain number of horses for posting. These vary from one to twenty, but the usual number is two, four, or six. Besides these, there is a certain number which the peasants in the neighbourhood are obliged to furnish, and to send once a day to the post-house; these are called *hollaster*, or relay horses; these vary from two to twenty-two. In some counties, as Smoland, where the population is small, and the intercourse not great, there are no *hollaster* at all. In travelling through such counties, unless you take care to send a person before you, you are quite sure to be detained several hours at each stage, before horses can be procured. There is a third class of horses, called reserve horses, and which in fact consists of all the horses in the district. These the post master is entitled to call upon in case of necessity; but a considerable time always elapses before they can be procured. If you wish to drive rapidly in Sweden, you must send a person before you, to order horses by a particular hour. This person is called a *forbod*, and by means of him you may travel as rapidly in Sweden as in England.

Roads.

I was very much struck, says Dr. Thomson, with the goodness of the roads in Sweden; they are narrower than our British roads, and sometimes you meet with pretty steep pulls in them; but they are all so smooth that they convey the idea of travelling in a gentleman's park. The roads are under the charge of peasants, each of whom has a certain number of feet of road which he is obliged to keep in repair. These distances are all carefully marked off by small pieces of board, upon which are painted the initials of the peasant who has the charge of that portion of road.

Cultivation and Trade.

All the land under culture in Sweden is inclosed, not with quickest hedges or stone-walls as in Britain, but with a wooden paling. The only part of Sweden where hawthorn hedges are to be seen is the neighbourhood of Gottenburg, and the custom has doubtless originated with

the British merchants settled there. In Scania I observed a hedge made of sloe-bushes; but the practice was not generally followed. The Swedish palings are very different from ours, and occasion a prodigious waste of wood. Two stakes are driven into the ground at a little distance from each other, and between four and six feet high: these are tied together in three or four places at equal distances by a kind of rope made of birch bark. A row of such double stakes at the distance of about four feet from each other goes quite round the field to be inclosed. The whole space from the ground to the top of these stakes is filled up with pieces of fir-wood lying above each other, and kept in their places by the double stakes, and the birch ropes which support them.

The corn on the sides of the road was nearly ripe: it consisted of rye and big, and a few ridges of oats. The crops in general looked well, except that they were exceedingly foul. The mode of farming was very singular. The fields were all divided into pretty broad ridges, which were occupied alternately with different kinds of grain. The first ridge in the field we shall suppose was rye, the second grass, the third big, the fourth potatoes, the fifth oats; and in this way they alternated over the whole field.

The manufactures of Sweden are far behind those of other European countries. Sweden will probably long continue to send her iron to England, and import the hardware of that country. The government gives them every encouragement; but two things are wanting, which no government can ever command, great capitals, and a people possessing an active and enterprising spirit.

The iron mines in Sweden are what estates are to the great and wealthy in other countries. They are superintended by the nobility, to whom they principally belong. One manufacturer, or rather worker of iron, employs eight hundred labourers, who do not live in detached huts, but in houses built in regular rows, and each house contains two families. The houses are built in couples, each pair at a certain distance from the next, but so as to form a street, the side of which are lined with trees, forming an alley in the middle.

The iron mine at Dannemore is the most celebrated

in Sweden, and affords a very interesting spectacle of a great number of people at work in the different parts in open day-light; so that a spectator at the top may overlook, at once, all the various operations of the labourers. This mine yields 18,000 tons of the best Swedish iron annually, the greatest part of which comes to England. The number of labourers employed is about 1600, besides about 150 horses.

The Diet.

Orebro is the place where the Swedish Diet occasionally meets; a circumstance which gives it more importance than it otherwise would be entitled to from its size.

The Diet, as is well known, is the supreme court in Sweden, and similar in many respects to the Parliament of Great Britain. It consists of four distinct bodies of men, who meet in separate houses. These are—the nobles, the clergy, the peasants, and the burghers or inhabitants of towns.

1. There are three orders of nobility in Sweden, Counts, Barons, and noblemen without any title. When a family is once ennobled, all the descendants and collateral branches are noble. So that the number of noblemen in Sweden must increase with the population of the country. The number of noble families in Sweden amounts to about 1200.

2. The second house of the Diet consists of the clergy. The religion in Sweden is the Lutheran; and the different orders of clergy are bishops; *domprosts*, or deans, *prosts*, or archdeacons; *pastors*, or rectors; and *comministers*, or perpetual curates. There are twelve diocesses; namely one archbishopric and eleven bishoprics. These are, the archbishopric of Upsala, and bishoprics of Hernösands, Strängnäs Vesteros, Carlstads, Linköping, Kalmare, Vexio, Skara, Gottenburg, Lunds, and Visby. There are 170 archdeacons, and 3,620 rectors and perpetual curates.

The number of representatives of the clergy is uncertain, because each district may either send up a representative of its own, or join with the neighbouring district and send one between them. They usually vary from fifty to about eighty

3. The third house of the Diet consists of the peasants, a class of men that do not exist at all in Great Britain, and therefore require to be particularly explained. In Sweden, there is no class of men equivalent to our British farmers; that is to say, men who pay a certain annual rent to the proprietor of the farm, in order to be allowed to cultivate it. The only farmers in Sweden are either proprietors of the land, similar to our country gentlemen, or they are peasants. Now a Swedish peasant is a man employed in agriculture, possessing land of a certain tenure, who has never followed a trade, nor enjoyed a civil office. So that a peasant is a man whose ancestors have been always farmers.

The peasants are elected in the following manner: the governor of the province sends the writ to the county judges, who summon the peasants within their respective jurisdictions to meet in the court of justice on the day of election. The members are chosen by a majority of votes; the electors pay their representatives from three to five shilling a day during the sitting of the Diet; the number of representatives is uncertain. Each district may send two deputies; or two districts may unite together and send only one. In general the house of peasants consists of about 100.

4. The fourth house of the Diet consists of the citizens. The number of towns in Sweden amounts to about 100. Every freeman of these towns, who pays taxes to the town, and has reached the age of twenty-one, is an elector. Every citizen who has been a freeman for seven years, or an alderman for three, and reached the age of twenty-four, may be elected. The number of freemen bears but a small proportion to the inhabitants of the towns.

Language.

The Swedish language has proceeded from the original Scandinavian, which has now branched itself out into three languages, the English, the German, and the Swedish.

The words of the Swedish language bear so close a resemblance to the German, that a person well acquainted with the latter language may, without much trouble, make himself acquainted with the former. The idiom is almost exactly English, so that you may turn most Swe-

dish sentences, word for word, into English, and they will make sense. There are a good many Swedish words which resemble the English very closely, either in their spelling or pronunciation. So that to a native of Britain, the Swedish language is not attended with much difficulty.

RUSSIA.

Of the Persons and Dress of the Russians.

THE Russians are in general hardy, vigorous, and patient of labour. Their complexions differ little from those of the English and Scots, but the women use a sort of rouge to heighten their beauty. Their eye-sight seems to be defective, occasioned probably by the snow, which for a great part of the year is continually on the ground.

The Russian peasants are a coarse hardy race, brutally stupid, and of great bodily strength. Their dress consists of a round hat, or cap, with a high crown, a coarse robe of druggat, or in winter of sheep-skin with the wool turned inwards, reaching to the knee, and bound round the waist by a sash; trowsers of thick linen; a woollen or flannel cloth wrapped round the leg, instead of stockings; sandals woven from strips of a pliant bark, and fastened by strings of the same materials, which are twined round the leg and serve as garters to the wrappers. In warm weather the peasants frequently wear only a short coarse shirt and trowsers.

Among the higher ranks in society the dress of the men consists of a pelisse, or large fur cloak, fur boots, or shoes, a black velvet or fur bonnet, which is made large enough to cover their ears, and prevent the frost from nipping them. All, whether rich or poor, wear their lank hair combed straight without powder, and let their beards grow.

The women are not so well protected by their dress from the inclemency of the climate; but their sedentary domestic habit of life renders this advantage less necessary. They wear a long habit, adjusted to the shape and covering of the whole body. The toilet of a woman in only moderate circumstances, is composed of an extraordinary number of articles, gold chains, ear-rings, strings of pearl, bracelets, rings, &c. On going out they generally throw a large silk handkerchief over their coif, which hangs over the shoulders and down the back.

The Russian villages all resemble each other; the houses are built of wood, by laying beams one across the other; the spaces between the beams are closed with flax and moss. A large door leads to the yard. In the house is a sort of hall, with numerous conveniences for milk, and other necessaries; and the family room, with a tremendous stove built of tiles, which is always red hot, even in the midst of the most sultry summer. Wooden benches are fastened to the wainscot all round the room, before which stands a table. In one corner is suspended the *Obross* or idol, which the Russian without ceremony calls his God, and on a small shelf underneath stands a lamp, which in the houses of people of rank is continually burning, but with the common people it is only lighted on holidays; on particular solemn occasions, or when they wish to atone for a particular sin, they place a lighted wax taper by the side of it. Fowls, dogs, cats, pigeons, in short the whole family is here collected. To one of the main beams is suspended an elastic cradle, by means of ropes, which may be put in motion without difficulty and will continue swinging some time.

A Russian village is entirely destitute of trees, and you may often look round in vain for one to a considerable extent. They have an appearance of nakedness, and the surrounding country is mostly a large uninhabited district, or consists chiefly of grass land for cattle.

Employments and Social Habits of the Russians.

A great part of the lower class of people at Petersburg can scarcely be reckoned among the inhabitants. Throughout the summer many thousands are employed as carpenters, bricklayers, masons, &c. who return home at the

approach of winter, and whose numbers are supplied by other thousands who gain their bread as ice-cutters. Most of them have no resident city, and no property except the implements of their industry. They chiefly dwell in the surrounding villages, where they enter into companies differently composed as to the numbers, and defray the expences of living out of a common chest. Many of those who have undertaken to erect a building, never leave the place of their employment, but sleep in the open air among heaps of rubbish, or under gateways, in order to be earlier at work in the morning. Great numbers live entirely during the summer on board the barks and floats of timber that come to Petersburg under their conduct.

The Russian mechanic, whose trade obliges him to a sedentary life, commonly lives in the cellar of some brick house. Almost all the houses having, according to the Italian fashion, a habitable range of cellars, these people find quarters even in the best parts of the town; and it often happens that the cellars are filled with lodgers, while the workmen are still employed in erecting the first and second stories.

Few people are more contented with their situation than the Russians, and in no country is there a greater proportion of natural cheerfulness and resignation, and a greater participation in public festivities, than in Russia. No Russian, however poor, consumes all that he earns; frequently he continues his extremely parsimonious way of life even after he has, by his diligence, secured himself from all danger of future want. The earnings of the lowest day-labourer are more than adequate to his wants. He must be very poor, indeed, or very lazy, who cannot at least for one day in the week procure sufficient to gratify his thirst for strong liquors. Every Russian has his sheep-skin pelisse, and the poorer sort are never seen shivering with cold, as in many other European countries.

Enjoyment is the grand concern, the main object of all activity, the great spur to competition, the pivot on which the daily course of life at Petersburg turns. One part of the public must indeed work, that they may enjoy; but a greater proportion enjoy without working.

The day begins with the polite world at different pe-

riods. It is early, says the merchant, stretching himself on his downy couch at nine or ten o'clock in the forenoon; whereas the dangler at court, or the client, has been waiting ever since six at the guard-room of the palace, or the anti-chamber of his patron. The bustle in the streets, and the business of the common people, are regulated in winter by the break of day; in summer the fine mornings and a brilliant sun, draw many a lazy citizen from his bed at an early hour. When the breakfast is over, the forenoon is usually devoted to business. In most houses it is the custom to sit down to dinner at about two o'clock; some merchants dine between three and four; but the English, and such as would pass for English, take their principal meal about five.

Sociability is here of a very different character from that of the other countries of Europe; it consists in the social enjoyments of all the comforts of life. A man reserves nothing but his business and his cares to himself and his confidants; all the rest is common property, which seems to belong less to the principal than to his companions.

Of the Russian Nobility.

Some of the nobles are much richer than the richest of our English peers; and a vast number, as may be supposed, are very poor. To this poverty, and to these riches, are equally joined the most abject meanness, and the most detestable profligacy. In sensuality, they are without limits of law, conscience, or honour. In their amusement, always children; in their resentment, women. The toys of infants, the baubles of French fops, constitute the highest object of their wishes. Novelty delights the human race; but no part of it seek for novelty so eagerly as the Russian nobles. Novelty in their debaucheries; novelty in gluttony; novelty in cruelty; novelty in whatever they pursue. This is not the case with the lower class, who preserve their habits unaltered from one generation to another. But there are characteristics in which the Russian prince and the Russian peasant are the same: they are all equally barbarous. Visit a Russian, of whatever rank, at his country seat, and you will find him lounging about, uncombed, un-

washed, unshaven, half-naked, eating raw turnips, and drinking *quass*. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon those occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off. It is a fact too notorious to admit dispute, that from the Emperor to the meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand, whose body is destitute of vermin. An English gentleman of Moscow, residing as a banker in the city, assured me, that, passing on horseback through the streets, he has often seen women of the highest quality, sitting in the windows of their palaces, divesting each other of vermin;—another trait, in addition to what I have said before, of their resemblance to the Neapolitans.

The true manners of the people are not seen in Petersburg, nor even in Moscow, by entering the houses of nobility only. Some of them, and generally those to whom letters of recommendation are obtained, have travelled, and introduce refinements, which their friends and companions readily imitate. The real Russian rises at an early hour, and breakfasts on a dram with black bread. His dinner at noon consists of the coarsest and most greasy viands, the scorbutic effects of which are counteracted by salted cucumbers, sour cabbage, the juice of his *vaccinium*, and his nectar, *quass*. Sleep, which renders him unmindful of his abject servitude and barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same every where; grease and brandy. A stranger, dining with their most refined and most accomplished princes, may in vain expect to see his knife and fork changed. If he sends them away, they are returned without even being wiped. If he looks behind him, he will see a servant spit in the plate he is to receive, and wipe it with a dirty napkin, to remove the dust. If he ventures (which he should avoid if he is hungry) to inspect the soup in his plate with too in-

quisitive an eye, he will doubtless discover living victims in distress, which a Russian, if he saw, would swallow with indifference. Is it not known to all, that Potemkin used to take vermin from his head, and kill them on the bottom of his plate at table? and beautiful princesses of Moscow do not scruple to follow his example. But vermin unknown to an Englishman, and which it is not permitted even to name, attack the stranger who incautiously approaches too near the persons of their nobility, and visit him from their sofas and chairs. If at table he regards his neighbour, he sees him picking his teeth with his fork, and then plunging it into a plate of meat which is brought round to all. The horrors of a Russian kitchen are inconceivable; and there is not a bed in the whole empire, which an English traveller, aware of its condition, would venture to approach.—There is, in fact, no degree of meanness to which a Russian nobleman will not condescend. To enumerate the things of which we were eye-witnesses, would only weary and disgust the reader. I will end with one.

A hat had been stolen from our apartments. The servants positively asserted, that some young noblemen, who had been more lavish of their friendship and company than we desired, had gained access to the chambers in our absence, and had carried off the hat, with some other moveables, even of less value. The fact was inconceivable, and we gave no credit to it. A few days after, being upon an excursion to the Convent of the New Jerusalem, forty-five versts north of Moscow, a party of the nobles, to whom our intention was made known the preceding evening at the *Club de Noblesse*, overtook us on horse-back. One of them mounted on an English racer, and habited like a Newmarket jockey, rode up to the side of the carriage; but his horse being somewhat unruly, he lost his seat, and a gust of wind carried off his cap. My companion immediately descended, and ran to recover it for its owner; but what was his astonishment, to perceive his own name, and the name of his hatter, on the lining! It was no other than the identical hat which one of the party had stolen from our lodgings, now become a cap, and which, under its al-

tered shape, might not have been recognized, but for the accident here mentioned.

Of the Slaves and Slavery.

We have now contemplated the nobles, or we may say, in general, the upper classes of society: the rest of the community (with the trifling exception of a few merchants in the seaports, who are for the most part foreigners) consist of the peasantry, who continue in the state of bondsmen, in which the lower orders in all the rest of Europe once were. To paint the situation and habits of those persons, it is almost sufficient to say, that they are slaves in the possession of the barbarous nobles whom we have already described. They are attached to the soil, and transferred with it, like cattle; and although many laws are passed for their protection, and severe examples are not unfrequently made of masters who treat them cruelly, it is in vain to expect any thing but abuse, where a man's power is absolute over his fellow; or any thing but debasement in the character, and wretchedness in the condition of one who is dependent upon the will of a master.

We observed a striking difference between the peasants of the Crown and those of individuals. The former are almost all in comparatively easy circumstances. Their *abrock*, or rent, is fixed at five roubles a year, all charges included; and as they are sure that it will never be raised, they are more industrious. The peasants belonging to the nobles have their *abrock* regulated by their means of getting money; at an average, throughout the empire, of eight or ten roubles. It then becomes, not a rent for land, but a downright tax on their industry. Each male peasant is obliged by law to labour three days in each week for his proprietor. This law takes effect on his arriving at the age of fifteen. If the proprietor chooses to employ him the other days, he may; as, for example, in a manufactory: but he then finds him in food and clothing. Mutual advantage, however, generally relaxes this law; and excepting such as are selected for domestic servants, or as above, are employed in manufactories, the slave pays a certain *abrock*, or rent, to be allowed to work all the week on his own account.

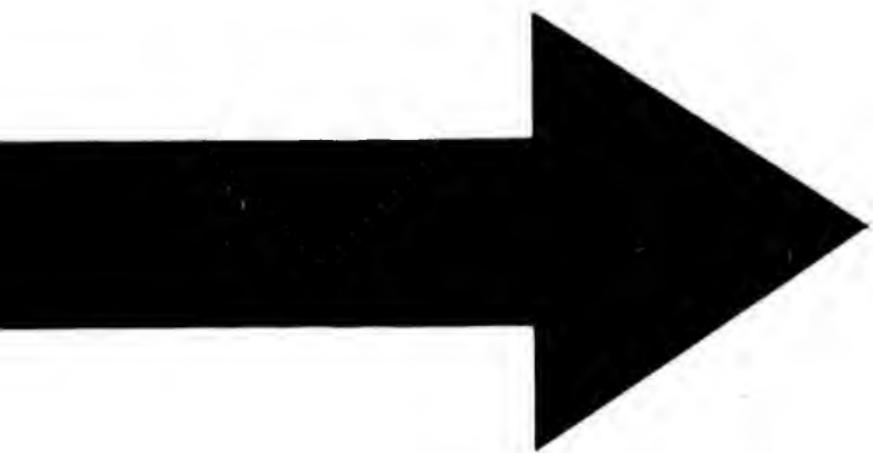
The master is bound to furnish him with a house and a certain portion of land. The allotment of land is generally settled by the *Starosta* (Elder of the village), and a meeting of the peasants themselves. In the same manner, when a master wants an increase of rent, he sends to the *Starosta*, who convenes the peasants; and, by that assembly, it is decided what proportion each individual must pay. If a slave exercises any trade which brings him in more money than agricultural labour, he pays a higher *abrock*. If, by journeys to Petersburg, or other cities, he can still earn more, his master permits his absence, but his *abrock* is raised. The smallest earnings are subject to this oppression. The peasants employed as drivers at the post-houses, pay an *abrock* out of the *drink-money* they receive, for being permitted to drive; as, otherwise, the master might employ them in other less profitable labour on his own account. The aged and infirm are provided with food, and raiment, and lodging, at their owner's expense. Such as prefer casual charity to the miserable pittance they receive from their master, are frequently furnished with passports, and allowed to seek their fortune; but they sometimes pay an *abrock* even for this permission to beg. The number of beggars in Petersburg is very small; as, when one is found, he is immediately sent back to his owner. In Moscow, and other towns, they are numerous; though I think less so than in London. They beg with great modesty, in a low and humble tone of voice, frequently crossing themselves, and are much less clamorous and importunate than a London beggar.

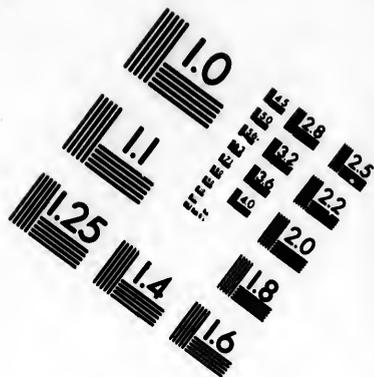
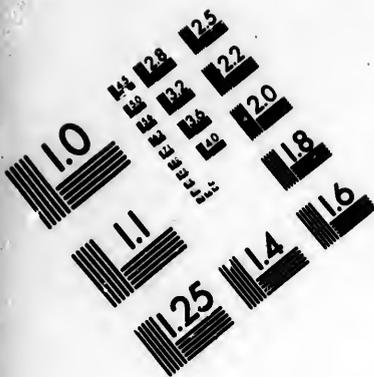
The master has the power of correcting his slaves, by blows or confinement; but if he is guilty of any great cruelty, he is amenable to the laws; which are, we are told, executed in this point with impartiality. In one of the towers of the *Khitaigorod*, at Moscow, there was a Countess *Soltikof* confined for many years with a most unrelenting severity, which she merited for cruelty to her slaves. Instances of barbarity are, however, by no means rare. At *Kostroma*, the sister of Mr. *Kotchetof*, the governor, gave me an instance of a nobleman who had nailed (if I understood her right) his servant to a cross. The master was sent to a monastery, and the

business hushed up. Domestic servants, and those employed in manufactories, as they are more exposed to cruelty, so they sometimes revenge themselves in a terrible manner. A Mr. Hetrof, brother to Mrs. Schepotef, who had a great distillery, disappeared suddenly, and was pretty easily guessed to have been thrown into a boiling copper by his slaves. We heard another story, though not from equally good authority, of a woman now in Moscow, who had been poisoned three several times by her servants.

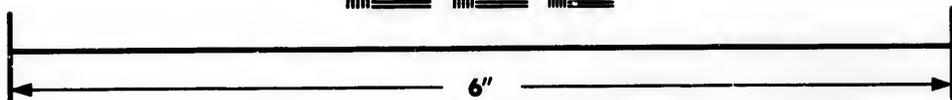
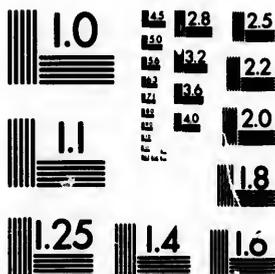
The only property of a Russian nobleman allows his peasants to possess, is the food he cannot, or will not, eat himself—the bark of trees, chaff, and other refuse—quass, water, and fish oil. If the slave has sufficient ingenuity to gain money without his knowledge, it becomes a dangerous possession; and, when once discovered, falls instantly into the hands of his lord. A peasant in the village of *Celo Molody*, near Moscow, who had been fortunate enough to scrape together a little wealth, wished to marry his daughter to a tradesman of the city; and for that purpose, that she should be free, he offered fifteen thousand roubles for her liberty—a most unusual price of freedom, and a much greater sum than persons of his class, situated as he was, will be found to possess. The tyrant took the ransom; and then told the father, that both the girl and the money belonged to him; and therefore she must still continue among the number of his slaves. What a picture do these facts afford of the state of Russia! It is thus we behold the subjects of a vast empire, stripped of all they possess, and existing in the most abject servitude;—victims of tyranny and torture—of sorrow and poverty—of sickness and famine. Traversing the provinces south of Moscow, the land is as the garden of Eden; a fine soil, covered with corn, and apparently smiling in plenty. Enter the cottage of the poor labourer, surrounded by all these riches, and you find him dying of hunger, or pining from bad food; and in want of the common necessaries of life. Extensive pastures covered with cattle, afford no milk to him. In autumn, the harvest yields no bread for his children. The lord claims all the produce. At the end of summer, every road in the southern provinces is filled with







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caravans, bearing corn and all sorts of provisions, every produce of labour and the land, to supply the lords of Moscow and Petersburg; and the markets of these two capitals, which, like whirlpools, swallow all that comes within their vortex with never-ending voracity. Can there be a more affecting sight, than a Russian family, having got in an abundant harvest, in want of the common stores to supply and support them, through the rigour of their long and inclement winter?

Of Russian Festivals.

A people so fond of social amusements as those of the city of Petersburg, are not apt to let slip any opportunity for feasting and junketing. Name-days and birth-days are particularly solemnized in Russian families with grand entertainments or balls, at which the friends and acquaintance customarily assemble without formal invitation. The birth of a child, the appointment to an office, the purchase of a house, in short, every fortunate occurrence furnishes an occasion for domestic festivity. At these times the same ease and freedom prevail, that so agreeably heighten the character of the general manners of the people of this place. No custom is of such universal obligation as not to admit of an exception without impropriety; no where are fewer formalities, and no where is the neglect of them attended with fewer remarks and expostulations. Weddings, christenings, and funerals, are conducted in various ways; there being at Petersburg no rule of etiquette prescribing the pomp, nor any form to regulate the ceremonies.

Modes of Travelling in Russia.

Among the many conveniences introduced of late into Russia, that of travelling is remarkable. Nothing strikes a stranger more than the facility with which the Russians perform the longest and most uncomfortable journeys. They travel in sledges made of the bark of the linden-tree, lined with thick felt, drawn by rein-deer, when the snow is frozen hard enough to bear them. In the internal parts of Russia, horses draw their sledges: and the sledge-way towards February becomes so well beaten, that they erect a kind of couch upon the sledges, on

which they may lie at full length, and so travel night and day, wrapt up in good furs; thus they will sometimes perform a journey of four hundred miles in three days and nights.

Instead of hackney coaches in the streets of Petersburg, there are persons always plying at their stands, ready to drive where they are ordered, in summer with *drojekas*, and in winter with sledges. The *drojeka* consists of a bench with springs under it, and cushions upon it, on four wheels, at one end of which is the horse, and just behind him sits the driver; in other respects the *drojeka* is constructed according to the fancy of the owner: thus some are made with elbows; some have a tester to preserve the passengers from rain, some have backs, and others are plain. Those that are intended for public service are made in the simplest form, very light, but always gaudily painted. Two persons at most can sit on them, besides the driver, with tolerable ease. Having no covering, and frequently affording no protection from the dirt, the rider is entirely exposed to the weather. The jolting of the motion, whence the name *drojeka* was obtained, renders it a very unpleasant vehicle. In the best frequented parts of the town are handsome sledges with fine running horses. Driving at full speed is one of the favourite winter diversions of the Russians. In the long and broad streets are frequently seen abreast two, four, or six sledges. No one who has not been an eye-witness, can form any idea of the rapidity with which they glide along the plains of frozen snow. The dexterity of the driver strikes every foreigner with astonishment. In the busiest streets a prodigious number of sledges are running across each other in every direction, almost all of them driving very fast, and yet it is but seldom that an accident happens. Every driver wears a plate of tin at his back, on which is painted his number, and the quarter of the city to which he belongs.

When the emperor or any of the royal family make a long journey, a machine is used large enough to contain a bed, table, chairs, &c. so that four or six persons may lodge in it, and be furnished with all necessary accommodations. This machine is set on a sledge drawn by twenty-four horses, which are relieved at regular stages;

and to illuminate the road by night, great piles of wood are placed at certain distances, and set on fire.

Of Russian Marriages and Funerals.

Among the lower classes in Russia the nuptial ceremonies are peculiar to themselves. When the parents are agreed upon a match, though the parties perhaps have never seen each other, the bride is examined by a number of females. On the wedding-day she is crowned with a garland of wormwood; and after the priest has tied the nuptial knot, his clerk or sexton throws a handful of hops upon the head of the bride, wishing that she may prove as fruitful as that plant. She is then led home with abundance of coarse ceremonies. The barbarous treatment of wives by their husbands, which formerly extended to the right of putting them to death, is now either guarded against by the laws of the country, or by particular stipulations in the marriage contract.

The Russians entertain many fantastical notions with regard to the state of the dead. After the corpse is dressed, a priest is hired to pray for the soul, to purify it with incense, and sprinkle it with holy water while it remains above ground. When the body is carried to the grave, which is done with many gesticulations of sorrow, the priest produces a ticket, signed by the bishop and another clergyman, as the deceased's passport to heaven. This being put into the coffin between the fingers of the corpse, the company return to the deceased's house, where they drown their sorrow in intoxication, which lasts with few intervals forty days. During that time a priest every day says prayers over the grave of the deceased; for though the Russians do not believe in purgatory, yet they imagine that their departed friend may be assisted by prayer, in his long journey to the place of his destination after this life.

Of their Diversions and Entertainments.

The amusements of the politer part of mankind are, by the extent of civilization, and by the regular intercourse of nations, now become so much alike in all countries, that the account of them from one capital would nearly suit all others; the popular diversions, however, still, al-

most every where, bear the stamp of a certain peculiarity, which may not unfrequently be regarded as a remarkable addition to the history of its manners.

The Russian, on the whole, is a cheerful being. A happy volubility, and a thoughtlessness peculiar to himself, accompany him through life. The most penurious condition, and the most toilsome labour, leave him always some opportunities for the enjoyment of his existence. The former gives him no concern, as his circle of ideas seldom extends to the representation of a nobler and more refined state of being; and the latter he mitigates by singing his country ballads, and by taking a portion of brandy. The verge at which this excellent ground colour in the national character gradually fades away, is the line of partition between the populace and the citizen. The higher the classes of mankind, the less natural is their mirth.

The cheerful disposition of the common Russians being chiefly maintained by singing, that ought to be the first amusement to be mentioned. Every employment, even the most laborious, the Russian alleviates by singing, and every satisfaction, every pleasure, is by the same means heightened and improved. There is not a nation in Europe in which the propensity to this amusement is so prevalent as in Russia.

The national interest contained in the subjects of Russian ballads, their extremely simple but melodious tunes, the musical dispositions, and generally well-formed organs of the people, have a very agreeable and surprising effect, even on unmusical strangers and foreigners. It is therefore a customary recreation of the higher ranks of St. Petersburg to take with them in a boat, on their parties of pleasure on the water, a band of expert singers, to sing the popular Russian ballads; a practice likewise often used at their tables at home.

When the Russian populace are disposed to be merry in company, the dance cannot be omitted. No popular dance can be more expressive and diverting than the national dance commonly called the *Dove-dance*. It is generally performed by one couple, who stand facing one another at some distance, seemingly making love, and with energetic pantomimical gestures, by turns, sue, re-

ject, importune, disdain, and comply. As this dance is throughout a natural, strongly impressive pantomime, art can add little or nothing to its improvement. The music to which it is danced is extremely simple; often no instruments are used, but the dancers sing in chorus some vulgar ballad. In the public-houses, called *Kabak*, it is commonly danced at idle hours, in more company than in any other course.

Among the Russians, a public bath for the lower classes, the *bania*, is very common, which administer medicinal vapours, and is repeated. The common Russians frequent them at least once a week; and the day on which this custom is adopted is a holiday. Vapour-baths are to be found in great numbers, which are thus constructed; the bath-room has a large vaulted oven, which is so strongly heated, that the stones which form the upper part of it become glowing hot. For augmenting the heat, water is sprinkled on these stones; by this process the room is immediately filled with vapour. Round the walls are benches or scaffolds, affording every person the choice of an atmosphere more or less hot, as the bench is higher or lower from the ground. The bath is made in this hot vapour, which produces such a perspiration, as without actual experiment cannot be well conceived. To promote this still more, it is the common practice for the bathers to be gently beaten with dry branches of leaf twigs of birch, and then rubbed down with woollen cloths. Almost all the hospitals and public institutions of every kind are provided with such baths: and even among the higher classes of the inhabitants of the city, the vapour bath is used as a necessary of life, as well as a luxury.

The games in practice with the common people, for recreation and amusement, are all extremely simple, requiring only exertion and agility. In their invention they are entirely national; the populace of the towns, notwithstanding their long acquaintance with foreigners, having never learnt to mingle any foreign manners with their pastimes.

In all the streets, especially in winter, nothing is more common than to see men or boys wrestling or boxing. This is merely a diversion, being seldom or never the ef-

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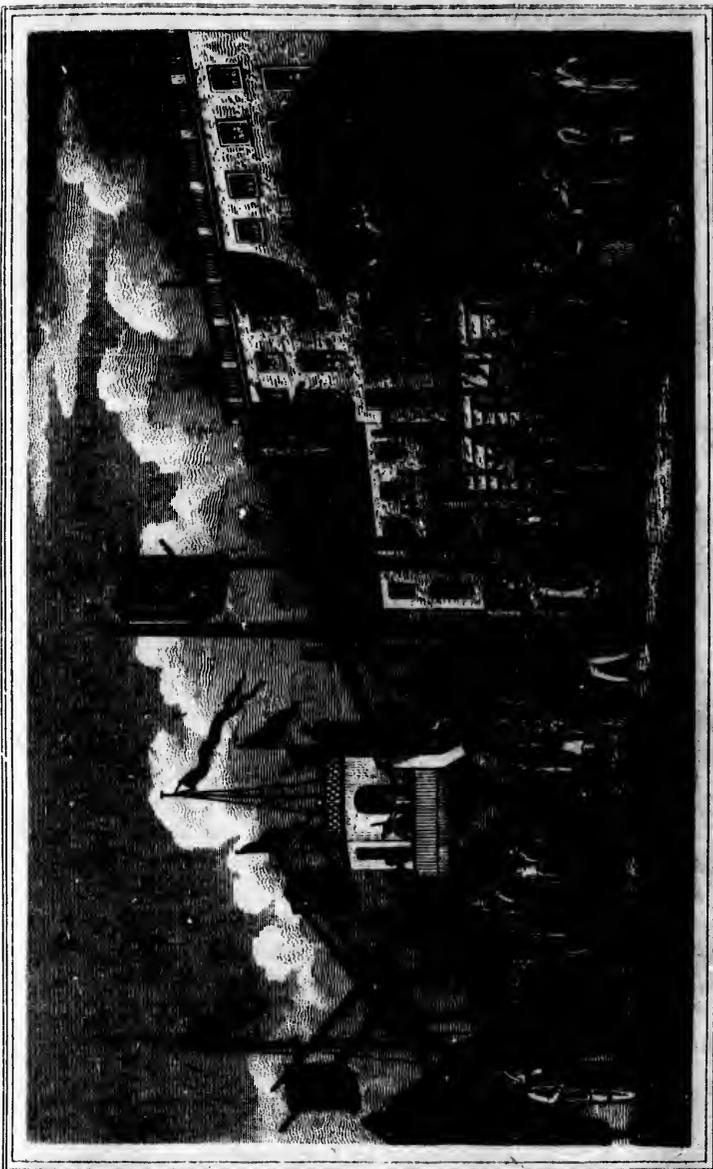
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Prof. James Garwood.

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fect of anger or quarrels, but usually engaged in from a good-humoured challenge; perhaps, in winter, for the purpose of keeping themselves warm. No hunting and is the game of foot-ball, particularly among the drivers of sledges and drojekas playing at their stunts for a fare. A large ball stuffed with feathers is kicked about, and he who succeeds in catching it or picking it up with his hands, in spite of the kicks and cuffs of his playmates, carries off the prize of nuts or money. These and such are likewise very common with the Russian populace. In the large squares, or under the arcades of the shops, people of the lowest classes are every day seen amusing themselves at these games, and many of them in a masterly way.

The most common amusement is the swing, which every where, and at all times, is used as an amusement by persons of rank and condition; but at Easter it is the grand diversion of the holidays. The swings may be divided into three sorts: some have a vibrating motion, and these are the most common, well known in Germany and England; others are turned round in a perpendicular, and others again in a horizontal direction. The first of these latter species consists of two high posts, on the top of which rests an axle, having two pair of poles fixed in its centre. Each of these pair of poles has at its two extremities a seat suspended to a moveable axis. The proprietor, by turning the axis that rests on the two posts, makes all the eight seats go round in a perpendicular circle, so that they alternately almost touch the ground, and then are mounted aloft in the air. The last kind is composed of chairs, chariots, sledges, wooden horses, stags, goats, &c. fastened at the extremities of long poles, and forced rapidly round in a horizontal circle. In the Easter holidays all kinds of machines are set up in the public squares; and as the common people are remarkably fond of the diversion, it is a joyful season to the populace, who then devote themselves without restraint to their national propensity to mirth.

In the vicinity of the swings at the Russian fairs, booths are usually run up of boards, in which low comedies are performed. Each representation lasts about half an hour and the price of admittance is very trifling: but as the,

confluence of people is extremely great, and the acting goes on the whole day; the profits are always considerable both to the managers and performers, who share the amount between them.

Ice-hills are exceedingly common, and afford a perpetual fund of amusement to the populace during the Russian carnival. Every ice-hill is constructed in the following manner: a scaffolding is raised upon the frozen river, about thirty feet high, with a landing place at top, the ascent to which is by a ladder. From this summit a sloping plain of boards, about four yards broad and thirty long, descends to the superficies of the river. Upon these boards are laid square masses of ice about four inches thick, which, being first smoothed with the axe, and laid close to each other, are then sprinkled with water; by which means they adhere to the board and to one another, and form an inclined plain of pure ice. From the bottom of this plain the snow is cleared away for the length of two hundred yards, and the breadth of four, upon the level bed of the river; and the sides of this course, as well as the sides and top of the scaffolding, are ornamented with fir and pine. Each person being provided with a sledge, something like a butcher's tray, mounts the ladder, and having attained the summit, he seats himself on his sledge at the upper extremity of the inclined plane, down which he suffers it to glide with considerable rapidity; the velocity acquired in the descent, carries it to more than one hundred yards upon the level ice of the river. At the end of the course there is usually another ice-hill similar to the former, which begins where the other ends; so that the person immediately mounts again, and in the same manner glides down the other plain of ice. The great difficulty consists in steering and poising the sledge as it is hurried down the inclined plain. Boys amuse themselves in skating down these hills; they glide chiefly upon one skait, being better able to preserve a proper balance upon one leg than upon two.

In the gardens of Oranienbaum, a few miles from Peterburgh, is a very extraordinary building, denominated the Flying mountain: it is made of wood, supported upon brick walls, representing a mountain composed of three principal ascents, gradually diminishing in height, with

an intermediate space to resemble vallies: from top to bottom is a floored way, in which three parallel grooves are formed. It is thus used: a small carriage containing one person being placed in the centre groove upon the highest point, goes with great rapidity down one hill; the velocity which it acquires in its descent carries it up a second, and so on till it arrives at the bottom of the area, when it is placed in one of the grooves, and drawn up by means of a cord fixed to a windlass. At the top of the mountain are several apartments for the accommodation of the court and principal nobility, and there is room for many thousand spectators within the colonnade and upon its roof. Near the Flying Mountain is a spacious amphitheatre, in which tournaments are usually exhibited.

The roads approaching to the city of Petersburg are bordered on both sides with elegant and splendid villas. Most of them belong to private persons, and are used for the entertainment of themselves and their friends in a very hospitable manner. But, with still greater liberality, several persons of rank convert their gardens into places of public entertainment, to which all people of decent appearance are at liberty to come. The country-seats of the two brothers Narishkin deserve here particular notice, as being frequented on Sundays by great numbers of the higher classes. A friendly invitation, in four different languages, inscribed over the entrance to the grounds, authorizes every one of decent appearance and behaviour to amuse himself there in whatever way he pleases, without fear of molestation. In several pavilions are musicians for the benefit of those who choose to dance: in others are chairs ready for the reception of any party who wish to recreate themselves by sedate conversation, after roaming about with the throng. Some take to the swings, the bowling-green, and other diversions. On the canals and lakes are gondolas, some constructed for rowing, others for sailing; and refreshments are bountifully spread on tables in particular alcoves, or are handed about by servants in livery.

Masquerades are held every year at Peterhoff, a place about twenty miles from Petersburg. The anniversary of this festival happens towards the end of June, when every being susceptible of pleasure leaves town, in order to partake of an entertainment that may be considered as

unique. The highway thither is so covered with equipages, horsemen, and pedestrians, that it resembles one continued caravan. The whole district looks as if it were barricaded: about the parks and gardens particular groups are distributed; numerous parties take their dinners under the open sky; and every hedge and avenue swarms with people. Towards evening an extraordinary and captivating scene presents itself to the eye: in a few minutes the whole gardens are illuminated: the branches of the trees, and the water of the fountains, seem to be converted into fire. The excellent situation of Peterhoff, and its variety of water-works, combine, with the effects of pyrotechnics, to fascinate the sight by a grand picture, produced as by magic, and which, if once beheld, can never be forgotten. The canal is covered with yachts, lighted up to their streamers; on the shore is an enormous pyramid of fire, and behind it is the Black Sea, with a fleet of men of war, all illuminated. The streams and the cascades rolling over various-coloured lamps, the leaves of the trees trembling in the glitter of millions of broken rays of light, and the very sand appears to imitate the blazing motion of the elements, with which it might seem to be impregnated.

Amidst these miracles of fairy art, thousands of persons are wandering about, and being in a black silk garb, look like spirits from the subterranean world. From the woods at various distances resounds the inexpressibly soft and majestic harmony of the Russian hunting music, the notes of which re-echo in the pure evening breeze.

In the apartments of the palace, the motley-coloured multitude of masks press round the well-furnished tables, or join hands in the mazy dance. Pomp and plenty, the usual attendants on royal banquets, here unite in the most unconstrained conviviality. Solicited on all hands to enjoyment, the guests willingly resign themselves to the enchanting tumult, till the rising sun dispels the fascinating illusion, and the fiery sea of the preceding night is suddenly metamorphosed into a miserable show of smoky lamps.

Annual Market on the Neva.

At the conclusion of the long fast, which closes on the fourth of January, the Russians lay in their provisions for

the remaining part of the winter: for which purpose an annual market, which lasts three days, is held upon the river near the fortress. A street, more than a mile in length, is lined on each side with an immense store of provisions, sufficient for the supply of the capital during the three following months. Many thousand raw carcasses of oxen, sheep, hogs, pigs, and poultry of all kinds, and every species of frozen food, are exposed to sale. The larger quadrupeds are grouped in various circles upright, their hind legs fixed in the snow, with their heads and fore legs turned towards each other. These occupy the hindermost row: next to them succeed a regular series of animals, descending gradually to the smallest, intermixed with poultry and game hanging in festoons, and garnished with heaps of fish, butter and eggs. It is observable, that many birds, as well as several animals in these northern regions, become white in winter; many hundred black cocks being changed to that colour; and some may at this season be seen, which have been taken before the *metamorphosis* is completed, exhibiting a variegated mixture of black and white plumage.

The most distant quarters contribute to supply this vast store of provisions; and the finest veal is sent by land-carriage as far as from Archangel, which is eight hundred and thirty miles from Petersburg, yet every species of food is exceedingly cheap; butcher's meat of every kind, from a penny to three half-pence per pound, geese at ten-pence each, large pigs at eight-pence, and other articles in proportion. In order to render frozen food fit for dressing, it must be first thawed in cold water.

Moscow, the Ancient Capital.

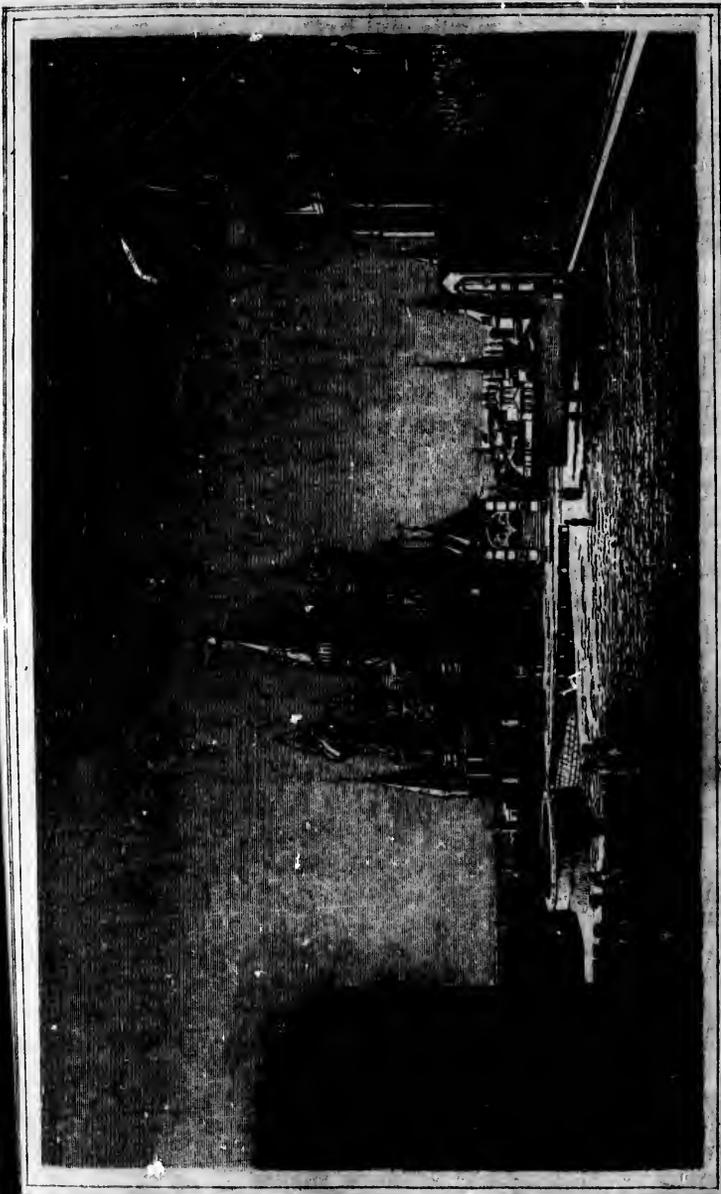
We arrived, says Dr. Clarke, at the season of the year in which this city is most interesting to strangers. Moscow is in every thing extraordinary; as well in disappointing expectation as in surpassing it; in causing wonder and derision, pleasure and regret. Let me conduct the reader back with me again to the gate by which we entered, and thence through the streets. Numerous spires, glittering with gold, amidst burnished domes and painted palaces, appear in the midst of an open plain, for several versts before you reach this gate. Having

passed, you look about, and wonder what is become of the city; where you go; and are ready to ask, once more, *What is it to Moscow?* They will tell you, "This is Moscow!" and you behold nothing but a wide and crowded suburb, with long streets, brick walls, churches, and a mass of warehouses, and a refuse of goods, of materials sufficient to stock an empire with miserable towns and miserable villages. One might imagine all the states of Europe and Asia had sent a building, by way of representative, to Moscow: and under this impression the eye is presented with depots from all countries, holding congress: timber huts from regions beyond the Arctic; plastered palaces from Sweden and Denmark, not whitewashed since their arrival; painted walls from the Tyrol; mosques from Constantinople; Tartar temples from Bucharia; pagodas, pavilions, and virandas, from China; cabarets from Spain; dungeons, prisons, and public offices from France; architectural ruins from Rome; terraces and trellises from Naples; and warehouses from Wapping.

Having heard accounts of its immense population, you wander through crowded streets. Passing suddenly towards the quarters where the shops are situated, you might walk upon the heads of thousands. The daily throng is there so immense, that, unable to force a passage through it, or assign any motive that might convey a multitude, you ask the cause; and are told that it is always the same. Nor is the costume less varied than the aspect of the buildings; Greeks, Turks, Tartars, Cossacks, Chinese, Muscovites, English, French, Italians, Poles, Germans, all parade in the habits of their respective countries.

We were in a Russian inn; a complete epitome of the city itself. The next room to ours was filled by ambassadors from Persia, and others beyond the Persians, lodged a part of the city's people yet unknown, and many of whom were exhibited in a cage, as they were considered mad. They had bald heads, covered by various coloured caps, and were dressed in the same manner as the Georgians lodged a *nidus* of Bucharians, wild as the asses of Numidia. All these were ambassadors from their different dis-

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tricts, extremely jealous of each other, who had been to Petersburg, to treat of commerce, peace, and war. The doors of all our chambers opened into one gloomy passage, so that sometimes we all encountered, and formed a curious masquerade.

The Inhabitants of Tobolsk, Kurgan, &c. in Siberia.

The streets of Tobolsk are paved, or rather plank'd, with timber, which is far cleaner, and much more agreeable than pebbles. The market-place is very spacious; where, besides provisions and articles of the first necessity, large quantities of Chinese and European goods are exposed to sale. Fish of all kinds are in great abundance here. In the neighbourhood of this town the peasants are too indolent to carry away, by degrees, the dung of their cow-houses and stables; it is a fact, that they are frequently obliged to pull down their houses, and take the materials to another place, where they erect them again, it being considered as a task much less difficult to rebuild their houses than remove the enormous dung-hills, which in time accumulate about them.

At the distance of a day's journey from Kurgan, in Siberia, the place to which M. Kotzebue was banished, is a village where travellers of all descriptions are accommodated with well-furnished chambers, good beds, and are treated with the greatest hospitality, for which no payment is required. The following may serve as a sketch of the state of society at Kurgan.

The assessor celebrated the festival of his patron saint, which in Russia is a more important festival than a birth-day. He came to me, says Kotzebue, early in the morning, and invited me to his house, where he said I should meet all the principal people of the place. I went, and on my arrival was attended by the noise of five men, whom they call singers. These men, turning their backs on the company, apply their right hands to their mouth, to improve the sound of their voices, and make as loud a noise as possible in one corner of the room. This was the salutation given to every guest on his entering the house.

An immense table groined under the weight of twenty dishes, but I could see neither plates nor chairs for the

accommodation of the company. The whole had the appearance of a breakfast: the principal dishes were of different kinds of fish, it being the season of Lent. The master of the house carried a huge brandy bottle in his hand, eager to serve his guests, who frequently drank to his health, without any signs of intoxication. There was no wine, but instead of it our host presented us with mead, which is a great rarity, as there are no bees in Siberia. The guests, when they were satisfied, took their hats and went away. I felt it necessary to follow their example. "Is the entertainment over?" said I to the governor, who stood near me. "No," he replied, "the company are going home to take their naps, and at five o'clock they will be here again."

I returned at the appointed hour. The scene was then changed. Instead of fish and brandy, the table was covered with cakes, raisins, almonds, Chinese sweetmeats, and a dry conserve of apples cut into slices. The mistress of the house, a young and charming woman, now made her appearance, and with her the ladies and daughters of the guests. Tea, French brandy, and punch, were handed round to the company. Card-tables were set, and the guests played as long as the brandy allowed them to distinguish the colour of the cards. At supper-time every person retired, and the entertainment closed.

Of the Tartar Tribes subject to Russia.

The **BARSCHKIRES**, more generally called Barchkirians, differ from many of the wandering tribes in this: during winter they live in houses, or huts, built in the Russian fashion. The principal furniture of their huts is an oblong bottle, suspended near the chimney, and visited every hour in the day, because it contains the favourite drink, a mixture of sour milk and mead, which they call arjan. So long as it lasts, they live merrily, and there is nothing they will not do to procure it.

In summer this people inhabit jurtes, or cottages made of felt. In the choice of a situation for a winter village, they pay more regard to shelter and forage for their cattle than to water, because they are accustomed to the use

of snow water. A winter village contains from ten to fifty huts, but the summer encampment never exceeds twenty jurtes.

Both sexes wear shirts of cloth made of nettles, wide drawers and slippers. They both wear long gowns; the men's are generally of red cloth, bordered round with fur. They bind it about their middle with a girdle, to which they fix a scymitar. The poor have a winter pelisse of sheep-skin, and the rich wear a horse-skin, in such a manner, that the mane covers their back, and waves in the wind. The cap is made of cloth like the frustrum of a cone, ten inches high, and by the rich it is usually ornamented with fur. The gown of the women is of fine cloth or silk, buttoned before, and fastened by a broad girdle. Married women wear a bandeau on their forehead to distinguish their situation.

The *Barchkiriens* are the most negligent and slovenly of the Tartars. In commerce they are the least intelligent, but they are most hospitable, lively, and brave. They are the merriest of people, if they have no uneasiness about providing for to-morrow, beyond which they seldom calculate. They are passionately fond of horses; and the most acceptable present to a woman is a fine horse cloth.

Their diversions, whether at a marriage or religious festival, consist in numerous libations of sour milk, singing, dancing, wrestling, or horse-racing. Among them old age meets with the greatest respect; in their entertainments it occupies the place of honour, and the stranger is complimented by being set among old men.

Although the *Barchkiriens*, like most of the Tartars, are Mahometans, and have their mosques and schools, yet they are not the less addicted to superstitious practices, borrowed from paganism. They have their sorcerers, who, to amuse the credulous, pretend to challenge and fight desperately with the devil. These are consulted, if disease attack a *Barchkirian*, or if he lose his mares by the severity of the season. On such occasions the sorcerer persuades him that the devil has killed his mares, and that the next night he will go and have his revenge. In the morning he appears with all the external marks of a man who has been fighting; declares that he has

conquered his enemy, and receives for his exertions the gratitude and reward of the deluded Tartar.

The Barchkirians have had no khan or king since they became subject to Russia. Every tribe elects two old men for chiefs. In time of war they are bound to furnish three thousand cavalry, armed with a bow, arrows, a lance, a coat of mail, and a helmet. They are well mounted, are excellent horsemen, and still better archers. Every man dresses himself as he pleases, and has a spare led horse, which carries his provisions; and every troop of a hundred horsemen has a standard of several colours.

The **Buatski** may marry as many wives as they can purchase. The price of a bride is paid in cattle of different kinds. A young woman, according to her beauty and character, will, among the rich, receive a hundred horses, twenty camels, fifty horned cattle, two hundred sheep, and thirty goats. The nuptials are celebrated on the same day that the cattle are delivered. For this purpose they erect a jurte of felt, entirely new, of a white colour, and remarkably neat. The three first days are spent in feasting, singing and dancing. The newly married couple are then permitted to depart to their own habitation.

When the husband dies, and leaves several wives, the who has borne him children, or if that be the case with them all, the oldest becomes mistress of the jurte. Those who have had no children, return to their relations on fine horses, and carry with them the clothes and presents which they have received from the husband. In case they have no place to which they can retire, they continue in the jurte, subordinate to the wife's mother, and are entitled to a tenth of the cattle left by the husband.

The **Czuwachians** acknowledge only one God, to whom they give the name of **Tor**; but among them the sun receives a worship almost equal to that of **Tor**. They have no temples, and it is in the middle of forests that **Tor** receives their homage and sacrifices, which consist of black lambs, as their jumak or high-priest ordered. The yumaski, priests subordinate to the jumak, enjoy the greatest authority among the Usian Tartars. In diseases they are the only physicians to whom they apply. In their disputes they are the only judges, and in their affairs

of business, they are their only counsellors. It is the yumaski who carry to the forest the offering which the village sends to the grand jumak; and the latter divides it, after the sacrifice, with the yumaski.

The huts of the CALMUCS, made of brown felt, have a very dirty appearance; and the flesh and hides, which are sometimes hung on them to dry, render them still more disgusting. Two of them are distinguished by their superior size and colour; of which one is the habitation of the prince, and the other the temple of their gods. A traveller, having observed small wooden windmill wings fixed at the entrance of the huts, enquired for what purpose they were put there, and was told that they were *praying machines*; on which the owner of the hut causes certain prayers to be written by the priests, that they may be turned round by the wind, and he thereby be freed from the trouble of repeating them himself.

The priests have likewise a very commodious method of expediting their prayers; when they have a number of petitions to offer up for the people, they, for this purpose, make use of a cylindrical wooden box, into which they throw the written prayers; and, having placed it perpendicularly on a stick, they sit down beside it, pull it backwards and forwards with a string, gravely smoking their pipes while performing the ceremony; for according to their doctrine, to render prayer efficacious, it is only necessary that it be put in motion; and it is a matter of indifference whether this be done by means of the lips, of a windmill, or of a cylindrical box.

The chief peculiarity to be found among the INGRIANS, or ISCHORTI, relates to the burial of their dead, which ceremony is performed by the priest of the profession to which the deceased belonged; but the friends and relations return to the grave, under cover of the night, and having taken up the sod, deposit eatables for their friend, which they renew during a fortnight or three weeks. Dogs, and other animals, easily scratch up these victuals and devour them, while the good people persuade themselves that they were consumed by the deceased.

On the festival of St. John at night, the Ischorti assemble under a certain tree, and remain till morning, shrieking and singing, and dancing round a great fire;

concluding their orgies with burning a white cock, and making the most absurd gesticulations and grimaces imaginable.

The JAKUTHIANS wear long hair and short garments. They live on vegetables, horses, cows, and all kinds of wild beasts; but mice, mountain-rats, and wild fowl, are their favourite dishes. They and their cattle live under the same roof. They have a number of idols made of rags, for they hold wooden images in great contempt. The mouths of these wretched figures they rub with the fat or blood of animals. Formerly the Jakuthians either burnt their dead, or exposed them to the air on trees; but now they bury their deceased friends.

The MORDWANS differ but little in their dress from the Barchkiriens. The women are excessively fond of small bells, medals, branches of coral, and whatever can make a noise when they are on the march. The bands of their caps, their stomacher, and their girdles, are overloaded with them; so that the ornaments of a Mordwan woman for a festival are, on account of the weight, better adapted as harness for a horse than the dress of a woman.

The Mordwans industriously cultivate the ground; they worship no idols or carved images, but acknowledge only the Being of all beings, and to him address their prayers.

The OSTIAKS are said to be as dirty as hogs, cowardly as the timid dove, and simple beyond what words can express. They are very superstitious; in which they are encouraged by their priests, who claim the character of sorcerers, pretending to the power of controlling the elements, of diving into futurity, and absolving, by certain magical spells, a man overwhelmed by crimes and iniquities. These Ostiaks possess an ungrateful soil, are industrious, hospitable, faithful to their engagements, and have a horror at theft.

Among them the cares of the family devolve on the women, as does the labour of fishing, from which they draw their only support. The dress of both sexes is a kind of bag, made of the skin of the rein-deer. Their utensils, arms, and oils, are made of the bones, sinews, and fat of fish.

They are all pagans, and their worship corresponds with their intellectual faculties. They believe that the bear enjoys after death a happiness at least equal to that which they expect for themselves. Whenever they kill one of these animals, they sing songs over him, in which they ask his pardon, and hang up his skin; to this they shew many civilities, and pay many fine compliments to induce him not to take vengeance on them in the abode of spirits.

The THELEUTI profess a belief in the existence of a God, but the only worship they pay him is, that every morning at the rising of the sun, they turn towards the east, and offer this short prayer: "Do not strike me dead." Near their villages are open places and areas, called *taulga*, in which once a year, or more frequently, they kill a horse, eat its flesh, then stuff its skin, and set it up with its head toward the east, where it is left as an offering to the Divinity. They eat no pork, but drink brandy whenever they can get it. They are so immoderately fond of tobacco, that they swallow the very smoke of it. Some of these Tartars bury their dead, and others burn them.

The TSHULIMZIANS are baptized, but they have a very imperfect knowledge of a Deity. They eat dead horses, and offer up the skins to the devil. When they bury their dead, every person present leaps through a fire which is kindled on the spot, that the deceased may not follow him, for they imagine that the dead are very much afraid of fire. Christianity with them consists in carrying the cross, and in being able to make the sign of it; in abstaining from eating the flesh of horses and squirrels; in going to church; in baptising their children; in restricting themselves to one wife, and in observing the fasts of the Greek church.

The TUNGUSIANS are free and open, and despise deceit: they are satisfied with the poorest fare, and the want of food for several days does not dishearten them. Their women are the prettiest in Siberia, and the men the best archers. Water is their only drink. They are, if possible, a still dirtier set of people than the Ostiaks. They marry young, and the rich are much addicted to polygamy. Neither feasting nor ceremony ever precedes

marriage. To make themselves handsome, the Tungusians mark their faces with the figures of animals, and flowers and trees. Men and women dress alike, the latter being distinguished only by their necklaces and ornaments, with which, on particular occasions, they overload themselves.

Their priests act as intercessors with their divinities, of whom the number is considerable; but they are all subject to one, whom they adore, under the name of *Boa*, as the God of gods, who dwells above the clouds, distributes the various departments in the administration of the world among the subaltern divinities, and watches over them. He knows every thing; punishes none, but does good to all. He is invisible, and consequently can be represented by no image.

The WOGULIANS have some notions of a Supreme Being, the Creator and Preserver. They believe also in a resurrection of the dead, and a future state of rewards and punishments; but they absolutely deny the existence of the devil. Their whole religious worship consists in the following ceremony. Once a year, every head of a family in all their villages meet, and offer up in some adjacent wood the head of every species of animal they are acquainted with, and hang the skins upon the trees; after which they make several reverential bows before them, but without uttering a single word by way of prayer. They then regale themselves with great festivity on the flesh of the animals, whose heads and skins have been consecrated.

The inhabitants of SAMOIEDA, a country situated at the northern extremity of Russia, are shorter and thicker than the Laplanders; in other respects, they resemble them very much. They have little hair, and cover their heads with a fur cap. Their skin coat reaches to their knees, and is fastened round the waist with a girdle. They have trowsers, shoes, and stockings made of the same materials as their coats. Over their shoulders they throw a black bear skin, with the feet hanging at the four corners. This cloak is placed obliquely on the left side, that the right arm may be more at liberty to use their bows and arrows. On their feet they wear a kind of skates two feet long, with which they slide with prodi-

gious swiftness over the frozen snow, that incessantly covers the mountains.

The women are capable of enduring great fatigue, and assiduously breed up their children in the use of the bow, which they handle with great dexterity. They are dressed nearly like the men, except about the head. A lock of twisted hair hangs down to their shoulders; at the extremity of this is a knot formed of a long slip of bark, which reaches to their heels. In this consists their finery. They hunt with their husbands, and are equally expert in the use of their weapons. Conjugal fidelity is strictly observed, and the punishment annexed to a violation of it on either side is capital.

The Samoiedes have no knowledge of the Supreme Being; they worship idols, the heads of beasts of prey, particularly those of bears, which they put up in the woods, and fervently worship. Their priests, whom they call shamans, are chosen from among such as are advanced in years; and they imagine that these can reveal to them the will of their gods, foretel future events, and perform all kinds of magical operations.

Samoiedes, in the Russian language, signify men-eaters, a term which denotes the barbarity of the people; but there is no good reason for believing that the term can be applied to them in its worst acceptation. They probably derived the name from the custom they have of eating their meat without dressing, and not from the habit of devouring their deceased friends or prisoners, of which they have been accused.

The Samoiedes, like the Laplanders, live in tents or caverns, according to the season of the year. Like the Ostiaks and Tungusians, they are exceedingly dirty in their persons and habits. Their marriages are attended with no other ceremony than a verbal agreement. They call their new-born children by the name of the first animal they meet; or if they happen to meet a relation, he generally names the child. Their priests use a tabor, or an instrument very much like it, either to make their conjurations, or to assist them in those arts by which they delude their countrymen.

The account given by Dr. Clarke of the Don Cossacks, places that people in a perfectly new point of

view. Instead of a horde of savages, nay, of the very worst of savages, as they are represented all over Europe, entirely from the habits of those whom the Russians have in their armies, and from the studious calumnies of the Russians, our author found them an innocent and daily improving race of men; infinitely less barbarous than the best of the Russians, and living among themselves in peace, comfort and even wealth.

In Tscherschaskoy they live an amicable and pleasant life. Sometimes they have public amusements, such as balls and parties of pleasure. Once they had a theatre, but it was prohibited. In some of their apartments we observed mahogany bookcases, with glass doors, containing a small library. They are, in every respect, entitled to praise for their cleanliness, whether of their persons or their houses. There is no nation (I will not even except my own) more cleanly in their apparel than the Cossacks. The dress of their women is singular. It differs from all the costumes of Russia; and its magnificence is vested in the ornaments of a cap, somewhat resembling the mitre of a Greek bishop. The hair of married women is tucked under this cap, which is covered with pearls and gold, or adorned with flowers. The dress of a Cossack girl is elegant; a silk tunic, with trowsers fastened by a girdle of solid silver, yellow boots, and an Indian handkerchief round the head. A proof of their riches was afforded in the instance of the mistress of the house where we lodged. This woman walked about the apartments without shoes or stockings; and being asked for some needles to secure the insects we had collected, opened a box, in which she showed us pearls to the value of ten thousand roubles. Her cupboard at the same time was filled with plate and costly porcelain. The common dress of the men in Tscherschaskoy was a blue jacket, with a waistcoat and trowsers of white dimity; the latter so white and spotless, that they seemed always new. The tattered state of a traveller's wardrobe but ill fitted us to do credit to our country in this respect. I never saw a Cossack in a dirty suit of clothes. Their hands, moreover, are always clean, their hair free from vermin,

their teeth white, and their skin has a healthy and cleanly appearance. Polished in their manners, instructed in their minds, hospitable, generous, disinterested in their hearts, humane and tender to the poor, good husbands, good fathers, good wives, good mothers, virtuous daughters, valiant and dutiful sons; such are the natives of Tcherchaskoy. In conversation the Cossack is a gentleman; for he is well informed, free from prejudice, open, sincere and upright.

THE PRUSSIAN DOMINIONS.

Persons and Dress of the Prussians.

THE manners and customs of a country, composed of such various inhabitants, recently united under one sovereignty, must of course be discordant. Silesia, and the Slavonic regions, however, contain many peculiarities, which distinguish them from the German territories. The reign of the Great Frederic, who entertained a predilection for the French language and manners, contributed to impart a similar tinge to his subjects.

Modern travellers do not appear to have been much impressed with any striking dissimilitude in their persons between the Prussians and the common Germans. In comparison with the Saxons, who are a lively and contented people, the Prussians appear dull and gloomy; a character which is imputed partly to the military government, and partly to the general anxiety which has been excited by the dangers to which their country has been exposed, when contending with the powers of Russia and Austria, and in latter years we may add with France.

The Poles, of whom nearly three millions have been made subjects of Prussia, are full of life and action, but their features have more of the Asiatic cast than the European. Men of all ranks wear whiskers, and shave

their heads, leaving only a circle of hair upon the crown. The summer dress of the peasant consists of nothing but a shirt and drawers of coarse linen, without shoes or stockings, with round caps or hats. The women of the lower class wear upon their heads a wrapper of white linen, under which their hair is braided, and hangs down in two plaits. Several of them have a long piece of white linen hanging round the side of their faces, and covering their bodies below their knees, which makes them appear as if they were doing penance.

The dress of the higher orders, both men and women, is uncommonly elegant. That of the gentlemen is a waistcoat with sleeves; over this they wear an upper robe of a different colour, which reaches down below the knee, and is fastened round the waist with a sash or girdle; the sleeves of this upper garment are, in warm weather, tied behind the shoulders; a sabre is a necessary part of their dress as a mark of nobility. In summer the robe is of silk; in winter of cloth, velvet, or stuff, edged with fur; they wear fur caps or bonnets, and buskins of yellow leather, the heels of which are plated with iron or steel. The dress of the ladies is a simple polonaise, or long robe edged with fur. The Polish peasants differ widely in their dress from the Russian: the former in particular shaving their head, leaving only a circle of hair in the middle, while the Russians wear their hair down to the eye-brows, over the eyes, and cut short around the neck.

Of the Climate and Products of Prussia.

During four months in summer the air is temperate, warm, and pleasant, and the weather is generally favourable for bringing the fruits of the earth to maturity; but the winter is long and severe, and the autumns are often wet and stormy. The soil is fruitful in corn, flax, hemp, fruit, hops, and pasture.

Prussia also abounds with cattle, a good breed of horses, sheep, deer, and game: wild beasts, such as bears, wolves, lynxes, wild boars, and foxes, are not uncommon in this kingdom. The lakes and rivers furnish a supply of fish; and on the coasts of the Baltic are found great quantities of amber, in which are often en-

closed leaves, minerals, insects, grains of sand, &c. from which it should seem that it was once in a fluid state, at which time the insects that alight upon it are caught, and by their struggles to get loose, soon work themselves into its substance, which hardening round them, they are for ever preserved in the greatest perfection.

Under the polite administration of the late sovereign of Prussia, every art and manufacture improved and increased; and those of glass, iron works, silk, cloth, camblet, linen, stockings, paper, powder, and copper and brass, are very much increasing. Being well situated for trade, the extension of which is promoted by a college of commerce and navigation, Prussia carries on a considerable foreign traffic; and to allure foreign merchants and artisans to bring their ingenuity, industry, and monied capital into Prussia, it has been the custom of the present sovereign to offer the most flattering privileges to strangers of this character who will settle in his territories.

Of the Manners and Customs of Berlin.

Berlin consists of five wards, exclusive of large suburbs, and the wards are usually separated by five canals: the streets are broad and spacious, and some of them are from a mile to two miles and a half long. The houses are neatly built of white free stone, generally one, or at most two stories high. It is one of the finest cities of Europe, and has nothing of that uniformity which is so apparent in most of the new and regularly built towns. The architecture, the distribution of the buildings, the appearance of the squares, the plantations of trees both in these and the streets, every thing exhibits taste and variety. The contrast of this beauty and magnificence, with the circumstances of the people, is very striking.

Sometimes, while a person stands gazing at the beauty of a building finely stuccoed with a magnificent front, and all the outward appearance of the habitation of a prince, on a sudden a window opens in the lower story, and a cobbler hangs out a pair of boots; on the second story a tailor will hang out a waistcoat; or other parts of the male dress; or a woman will empty a dish of potatoe-

parings on the passengers. A few steps further, from the top of a house, in appearance a palace, a Jew will salute you from the attic, asking if you have any thing to exchange; in the next story you see linen hanging out to dry, which belongs to an officer, shaving himself by the side of it, and who appears in great poverty.

In all private houses a rigid economy prevails in the kitchen, cellar, &c.; the only article of expence is dress, and the ladies deny themselves common indulgences for the sake of powder and millinery. - They dress very fashionably, and some of them with great taste and magnificence.

Diversions and domestic Customs of the Poles.

The diversions of the Poles are warlike and manly; vaulting, dancing, and riding the great horse; hunting, skating, bull and bear-baiting. They usually travel on horseback. A Polish gentleman will not travel a hundred yards without his horse; and the Poles are so hardy, that they will sleep upon the ground, without bed or covering, in frost and snow. They never lie above stairs, and their apartments are not united: the kitchen is on one side, the stable on another, the dwelling house on the third, and the gate in the front. They content themselves with a few small beds; and, if any persons lodge at their houses, they must carry their bed with them. When the nobles sit down to dinner or supper, they have their trumpets, and other music playing, and a number of gentlemen to wait on them at table, all serving with the most profound respect: for the nobles who are poor, frequently find themselves under the necessity of serving those that are rich; but their patron usually treats them with civility, and permits the eldest to eat with him at his table with his cap off; and every one of them has his peasant boy to wait on him, maintained by the master of the family.

At an entertainment the Poles lay neither knives, forks, nor spoons, but every guest brings them with him; and they no sooner sit down to dinner, than all the doors are shut, and not opened till the company return home. It is usual for a nobleman to give his servant part of his meat, which he eats as he stands behind him, and to let him drink out of the same cup with himself.

To form any idea of the grandeur and equipages of the Polish nobility, the reader may figure to himself an idea of all that is fastidious, ceremonious, expensive and showy, in life, to have any conception of their way of living. They carry the pomp of their attendance, when they appear abroad, even to ridicule; for it is not unusual to see the lady of a Polish grandee, besides a coach and six, with a great number of servants, attended by an old gentleman usher, an old gentlewoman for her *gouvernante*, and a dwarf of each sex to hold up her train; and if it be night her carriage is surrounded with a great number of flambeaux.

The inns of Poland are a kind of long stables, built with boards and covered with straw, without furniture or windows: there is a chamber at one end, but none can lodge there on account of the flies and vermin, so that strangers generally choose rather to lodge among the horses. Travellers are obliged to carry provisions with them: and when foreigners want a supply, they make application to the lord of the village, who very readily provides them with necessaries.

Of the Salt-Mines of Poland.

The wonderful mountains and salt-mines form the principal curiosities of Poland. The salt-mine of Wielitska is the largest in the world, and has been worked more than six hundred years. It is nearly eight hundred feet below the surface of the earth: eleven hundred feet in breadth, and seven thousand feet in length. The mines exhibit a spacious plain, with lofty vaulted roofs, supported by columns of salt, which have been left standing by the workmen.

Here are many public lights continually burning for the general use; and the blaze of these, reflected from every part of the mine, which appears bright and clear as crystal, or tinged with all the colours of the rainbow, presents the most dazzling prospects. The eye is bewildered in the immense and glittering scene, which exceeds the most brilliant exhibitions of art, and all that has been fabled by the writers of romance.

In various parts of this plain the huts of the miners and their families are erected: some standing single, and

others in clusters, like villages. These poor people have very little communication with the world above ground, and many hundreds of them are born and spend their lives here. Through the midst of the plain, the great road passes to the mouth of the mine, and it is generally crowded with carriages bringing masses of salt, which look like prodigious gems. The drivers are generally very merry, and sometimes make excursions to the upper world; but the horses, which are very numerous, when once let down, never see day-light any more.

HOLLAND,

OR THE UNITED NETHERLANDS.

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#### *Persons, Dress, and Character of the Dutch.*

THE natives of the United Provinces are of good stature, and inclined to be corpulent, but they are remarkable in general for a heavy awkward mien; their features are regular, and their complexions fair:

Embosom'd in the deep where Holland lies,  
 Methinks her patient sons before me stand,  
 Where the proud ocean leans against the land,  
 And, sedulous to stop the coming tide,  
 Lift the tall rampier's artificial pride;  
 Onward methinks, and diligently slow,  
 The firm connected bulwark seems to go,  
 Spreads its long arms amidat the wat'ry roar,  
 Scoops out an empire, and usurps the shore;  
 While the pent ocean, rising o'er the pile,  
 Sees an amphibious world beneath him smile;  
 The slow canal, the yellow-blossom'd vale,  
 The willow-tufted bank, the gliding sail,  
 The crowded mart, the cultivated plain,  
 A new creation rescued from his reign.

GOLDSMITH.

The better sort of people imitate the French fashions in their dress; but those who are stamped with the genuine character of their native country, never fail to load themselves with enormous incumbrances of clothes.

The hats of the women are as large as tea-boards, projecting forwards on each side so as to overshadow face and body. They are chiefly of straw, with two broad ribbands, not tied, but pendent from the sides. This hat forms a striking contrast with the short dress, of which the milk-maids sold in our shops is a faithful picture. Both men and women wear at least two waist-coats, with as many coats, and the former cover their limbs with double trowsers.

The dress of the young girls is the most singular, especially at the time of any festival or holiday. In speaking of these, an amusing writer observes, that any one would have supposed that the figures which appeared were masques, or designed as caricatures. Imagine, says he, a short figure, with more breadth than goes to the proportion of elegance, and with very little alteration in the width downward to the waist, the petticoats descending only half way below the knee. Imagine further, a round small face covered with a hat of three feet in diameter, perfectly circular, and applied to the head in a part contiguous to the circumference. Then conceive a number of these figures in motion, brandishing their horizontal hats, rolling their diminutive eyes, and affecting a thousand ridiculous graces under cover of this extensive canopy. The *lout ensemble* may bring to the recollection those sculptural vagaries in which human figure is made the prop of a cathedral seat, the support of a wainscot pulpit, or the stand of a mahogany table.

The Dutchman, living in continual danger of inundation, and of losing not only the fruits of his industry but his life, becomes habitually provident. His foresight is admirable, his perseverance not to be conquered, and his labours, unless seen, cannot be credited. They astonish the more, when the phlegm of his temper and the slowness of his habits are considered. View the minuteness of his economy, the solicitude of his precaution, and the inflexibility of his methodical prudence! Who would not pronounce him incapable of great enterprise? He builds himself a dwelling; it is a hut in size, and it is a palace in neatness. It is necessarily situated among damps, upon a flat, and perhaps behind the bank of a sluggish canal; yet he writes upon it, *My*

Goenege, "My delight;" *Landlust*, "Country pleasures," *Land-ficht*, "Country prospect," or some other inscription, that might characterize the vale of Tempe, or the garden of Eden. He cuts his trees into fantastic forms, hangs his awnings round with small bells, and decorates his Sunday jacket with dozens of little buttons. Too provident to waste his sweets, he cunningly puts a bit of sugar-candy in his mouth, and drinks his tea as it melts; one morsel serves, let him drink as long as he pleases. Around him is every token of care, caution, and cleanliness; but none in his domestic habits, of magnificence, or grandeur of design.

### *Classes of the People.*

The Dutch are usually distinguished into five classes; the peasants and farmers; seafaring men; merchants and tradesmen; those who live upon their estates, or the interest of their money; and military officers.

The peasants are industrious but stupid, easily managed by fair language, if they are allowed time to understand it. The seafaring men are a plain, rough, and hardy people, seldom using more words than are necessary about their business; and they have repeatedly shewn great valour in contending with their enemies.

The trading people, in general, are said to exert all their skill to take advantage of the folly or ignorance of those with whom they have any dealing; and are great extortioners when there is no law to restrain them; but in other cases they are the plainest and best dealers in the world.

Those who live on their patrimonial estates in great cities, resemble the merchants and tradesmen in the modesty of their dress, and their parsimonious way of living, but between the education and manners of those classes there is a wide difference.

The gentry or nobility are usually employed in military service: they value themselves much on their rank; but their most conspicuous characteristic is a great frugality and order in their expences; what they can spare from their domestic charges is laid out in the ornament and furniture of their houses, rather than in keeping great tables, fine clothes, and equipages.

Among every people there are characters so varied, and of such contrast, that they may belong to any nation. No Italian is more impassioned, no Frenchman more capricious, no Spaniard more lofty, no Englishman more daring, than some among the Hollanders. The manners of the people are blunt, and their answers short; yet there is civility and good sense in their actions. The peasants of Westphalia travel into the United Provinces, as the peasants of Ireland to England, in the summer, to assist in the field during the months of harvest.

#### *Houses, Diet, and Amusements of the Dutch.*

The lower part of the houses in Holland is lined with white Dutch tiles, and their kitchen furniture, consisting of copper, pewter, and iron, is kept so exceedingly bright, as to afford a striking proof of their cleanliness. Their beds and tables are covered with the finest linen, their rooms are adorned with pictures, and their yards and gardens with flowers. They warm their rooms with stoves, placed either underneath or round the apartments, which render the heat equal on all sides. The women have little stoves or pans of lighted peat, which they put into a square box, and lay under their feet. People of condition have these carried with them on visits, and even to church.

The diet of the Dutch boors is usually mean, consisting mostly of roots, herbs, sour milk, and pulse; but in the towns the common people live better. All ranks in the nation are much addicted to the use of butter, and those of the inferior classes seldom take a journey without a butter-box in their pocket.

Having considered the Dutch in their private propensities, we may turn our eyes with wonder on some of their public works. The country, which nature appears to have doomed to stagnant waters and everlasting agues, the daring and laborious arm of the Hollander has undertaken to drain, has overspread with verdure, and has covered with habitations. The very element which seemed to bid him utter defiance, he has subdued, and rendered his most useful slave, on which, with economical facility, he transports the manifold products of his industry, and the rich speculations of his calculating spirit. Like him

other nations have braved the seas; but he alone has every where harried them, and prescribed their limits. Fable relates the fictitious labours of a Hercules; the vast and endless embankments that guard the coasts of Holland might, from description only, appear to be fabulous, but they are visible to every spectator. No language can do justice to the wonders that the Dutchman has performed.

The diversions of the Hollanders are bowls, billiards, chess, and tennis. Shooting wild geese and ducks in winter, and angling in summer, make another part of their pastimes. In the most rigorous season of the year sledges and skaits form a great diversion. Both men and women use them alike, to carry their goods to market as well as for pleasure. The sledge is drawn by a horse, or pushed along by a man in skaits. When the snow is upon the ground, and the streets are frozen, young people of consequence appear abroad in the most magnificent sledges. The person drives the horse himself, which is covered with a rich skin or caparison, and a fine tuft of feathers, and the gentleman or lady is wrapped up in furs, or a fine Indian quilt. The sledges are of various shapes, finely painted, gilt and varnished, and the harness is rich and splendid.

In summer it is common to see multitudes of people walking out on the banks of fine canals, well-planted with trees, or by the sea-shore, or in public tea-gardens. Almost all these excursions end in the tavern, where they meet with a variety of little amusements and agreeable entertainment at a cheap rate. Even common labourers indulge themselves in such recreations. The same distinctions are not maintained in Holland between wealthy traders and mechanics as in other countries. They converse pretty much on a level; neither is it easy to know the man from the master, nor the maid from her mistress.

#### *Dutch Modes of Travelling.*

Their usual mode of travelling is in covered boats, drawn by a horse at the rate of three miles an hour, for which the fare does not amount to a penny a mile. A passenger in such a vehicle has the convenience of carrying a portmanteau or provision, so that he need not be at

## Dutch Modes of Travelling.

any expence in a public house by the way. The inns generally afford a soft bed and clean linen; but it is difficult to procure any other chamber than one of the several little cabins that are ranged round a great room, where people of different ranks lie promiscuously, and disturb one another the whole night.

Although the common fare is at the rate of a penny per mile, yet strangers are usually advised to engage the *roof*, or *ruffie*, which is the name distinguishing the best cabin; and for those who are averse from mixing with a promiscuous society, and have a decided antipathy to smoke, it is certainly a wise precaution. In engaging this a traveller will have an example of Dutch accuracy in their minutest transactions; a formal printed receipt or ticket is given for the few pence which it costs, by a commissary, who has no other business than to regulate the affairs of the boats. The punctuality of the departure and arrival of these vehicles is well known, and justifies the Dutch method of reckoning distance by hours instead of leagues or miles.

Every man who enters the boat, whatever be his condition, either brings a pipe in his mouth or in his hand. A slight touch of the hat, upon entering the cabin, franks him for the whole time of his stay; and the laws of etiquette allow him to smoke in silence to the end of the passage. We see, as at a meeting of Quakers, fixed features and changeless postures; the whole visage is mysterious and solemn, but betraying more of absence than intelligence. Hours will pass, and no mouth expand, but to whiff the smoke; nor any limb be put in motion, except to rekindle the pipe.

In Holland, says Sir John Carr, every traveller naturally becomes amphibious! the constant contemplation of so much water quickly engenders all the inclinations of a web-footed animal, and he soon feels out of his proper element when out of a canal. Right merrily did I follow my commissary and his wheelbarrow with my baggage through the whole town, until I reached the Hague gate, when my favourite conveyance, the *treck-schuyt*, was ready to start. The boat-bell rung, all the party got on board, and away we glided, passing on each side of us the most lovely *close* scenery. Instead of

seeing, as had been represented to me in England, a dull monotonous scene of green canals, stunted willows, and from a solitary house or two foggy merchants stupidly gazing in fixed attention upon frog water, the canal was enlivened with boats of pleasure and traffic continually passing and repassing; the noble level road on the right, broad enough to admit four or five carriages abreast, thickly planted with rows of fine elms; the number of curricles and carriages, and horses driving close to the margin of the water; the fine woods, beautiful gardens, country houses, not two of which were similar; the eccentricity of the little summer temples hanging over the edges of the canal; the occasional views of rich pasture land, seen as I saw them, under a rich, warm sky, formed a *tout-ensemble* as delightful as it was novel, and very intelligibly expressed our approach to the residence of sovereignty. The single ride from Delft to the Hague would alone have repaid the trouble and occasional anxiety I experienced in getting into, and afterwards out of the country.

All the principal country-houses have a wooden letter-box standing upon the margin of the canal, into which one of the boatmen, upon the *treckschuyt* being steered close to the adjoining bank, without stopping, drops the letters and parcels directed to the family residing there. In no part of the continent is social intercourse and communication so frequent, cheap, and certain.

For keeping the dams and roads in repair, turnpikes are established at proper distances, and the care of their repair is confided to directors, who are always gentlemen of high respectability, and receive a fixed salary for their services. The principal roads are kept in good condition; and on account of the flatness of the country, are very easy for the horses, but the by-roads are intolerably bad.

Nothing can wear a more awkward appearance than the land carriages, the bodies of which are placed on low sledges and drawn by one horse. The driver is on foot, and in addition to the concern of the horse, he is obliged to watch every movement of the sledge, that the carriage may not be upset; for which purpose he walks by the side, with the reins in one hand, and in

the other a wetted rope, which he sometimes throws under the sledge to prevent it taking fire, and to fill up the little gaps in the pavement. Of these sledges there are great numbers in the city of Amsterdam; the price is about eight-pence for any distance within the city, and eight-pence an hour for attendance. Some few years past no four-wheeled carriages were to be seen;

Oh happy streets! to rumbling wheels unknown,  
No carts, no coaches, shake the floating town!      GAY.

Later refinements have at length introduced them, and this inelegant and inexpeditious mode of visiting and airing is abandoned to persons whose fortune or frugality admit not of a more costly equipage.

We had now entered, says Mr. Holcroft, the province of Groningen; and instead of solitary woods where houses or human beings were but accidentally seen, where the rustic prided himself in the rudeness that surrounded him, and looks partly with surprise and partly with contempt on the stranger, because he was not equally rude, we were now in the busy hive of order, cleanliness and activity. Instead of the rough and bleak *tuhl-wagen*, we were seated in the cabin of a *trek-schuit*, where, sheltered from the weather, and almost insensible of the motion, we were drawn along the smooth canal, and saw on each side of us, rich meadows, well-fed cattle, and villages built on the banks, in quick succession. It was Sunday, and this added to the effect; for the people were going to and returning from church, clean and dressed for the occasion. Change of clothing and rest from labour are generally associated, in the mind of the industrious, with ease and cheerfulness of heart. Sunday is their periodical sally from purgatory. In orderly and industrious nations, the stated return of rest should be regarded as highly salutary; but where loitering indolence is the prevailing habit, every festival appears to increase the evil.

#### Of Amsterdam, Rotterdam, and other Cities.

AMSTERDAM cannot boast of high antiquity; not a trace of it was to be seen six centuries ago. Its situation is very watery, and it is built on eighty-two islands,

which communicate with each other, by the aid of three hundred bridges. Many of the streets however, are uncommonly spacious; some a hundred and forty feet wide, but they are not equally remarkable for their cleanliness and the goodness of the pavement.

Almost all the principal thoroughfares of Amsterdam are narrow; but the carriages being few, and their motion slow, the foot passengers are perfectly safe, though there is no raised pavement for them. There are broad terraces to the streets over the two chief canals, but these are sometimes encumbered by workshops placed immediately over the water, between which and the houses the owners maintain an intercourse of packages and planks, with very little care about the freedom of the passage.

The ardour, the activity, the crowd, and the bustle, which prevail in all quarters of the port, are inconceivable. Bells are sounding, and vessels parting, at all hours. Piles of merchandize, and throngs of passengers, fill all the avenues. It appears the mart of exhaustless plenty, and the grand depository of Europe. Some of the streets are filthy as well as narrow; the whole city is pierced with an infinity of canals, which cut each other in every possible direction. The smell arising from these is very disagreeable to foreigners. Beggars in Amsterdam are allowed to go their weekly rounds.

If, from the streets, you enter a Dutch inn, you see the landlady with her cap in large plaits, her keys numbered by her side, and a worked purse under her apron, with three partitions; for gold, silver, and small coins. She has two kitchens; one for use, and one for ornament. She wishes the latter only to be seen, which, for its great neatness; will astonish a spectator.

Though there is much neatness in Holland, it cannot boast of its taste. The people delight in trees cut into the shapes of animals; in traverse brickwork; in their doors and shutters, nay their churns and milk-pails, painted green; in Chinese awnings hung with small bells, and in chimneys with weather-cocks capped in the same taste. A Dutchman always wishes to know which way the wind blows; for he is often either a miller, sailor, waterman, or merchant.

The passion which the Dutch have for tulips, appears

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to be unaccountable. The tulip is a flower of gaudy colours, but without smell; an object scarcely worth the care or the culture of man; yet the price that has frequently been given for a tulip-root has been sometimes as great as that which a proud man must pay for a coach; and more than sufficient to build the poor man a cottage, and buy him a garden.

The principal edifices in Holland are founded on piles, owing to the swampiness of the ground. The whole country being as it were taken from the ocean, has afforded Butler an object for his raillery: in his description he alludes to the character of the Dutch, as being employed by all nations in exporting and importing merchandize.

A country that draws fifty foot of water,  
 In which men live as in the hold of nature,  
 And when the sea does in upon them break,  
 And drowns a province does but spring a leak;  
 That always ply the pump, and never think  
 They can be safe but at the rate they sink;  
 That live as if they had been run a-ground,  
 And when they are, are cast away and drown'd;  
 That dwell in ships, like swarms of rats, and prey  
 Upon the goods all nations' fleets convey;  
 And when their merchants are blown up and crackt,  
 Whole towns are cast away in storms, and wreckt;  
 That feed, like cannibals, on other fishes,  
 And serve their cousins-german up in dishes;  
 A land that rides at anchor, and is moor'd,  
 In which they do not live but go abroad.

BUTLER.

It may be constantly observed of the Dutch, that they will never, either in their societies or their business, employ their time for a moment in gratifying malice, indulging envy, or assuming those petty triumphs which fill life with so much unnecessary misery; but they will seldom step one inch out of their way, or surrender one moment of their time, to save those whom they do not know, from any inconvenience. A Dutchman throwing cheeses into a warehouse, or drawing iron along a path-way, will not stop while persons pass, unless he perceives somebody inclined to protect them; a warehouseman trundling a cask, or a woman in her favourite occupation of throwing water upon her windows, will leave it en-

tirely to the passengers to take care of their limbs or their clothes.

In ROTTERDAM, the streets, markets, and quays, are crowded with the sons of industry. Every coffee-house is an exchange, and all the society cultivated has reference to bargains, transfers, and contracts. There are no theatres but warehouses, no routs but on the change, no amusements but that of balancing their profits. They shew little deference to a stranger, if he appears to have no interest in their commercial transactions. He may dine with them, without obtaining an interchange of a minute's conversation.

Their language seems formed for them, and they for their language. Rude, harsh, and guttural, it does not appear to be adapted for the polite intercourse of society, nor the effusions of love. Gallantry and politeness are playthings to tare and tret, and all the courtly graces of language are baubles, compared with those sinewy terms that tie and untie with effect the knots of trade :

Industrious habits in each bosom reign,  
 And industry begets a love of gain ;  
 Hence all the good from opulence that springs,  
 With all those ills superfluous treasure brings,  
 Are here displayed. Their much-lov'd wealth imparts  
 Convenience, plenty, elegance, and arts ;  
 But view them closer, craft and fraud appear,  
 Even liberty itself is barter'd here.  
 At gold's superior charms all freedom flies.  
 The needy sell it, and the rich man buys ;  
 A land of tyrants, and a den of slaves,  
 Here wretches seek dishonourable graves,  
 And calmly bent, to servitude conform,  
 Dull as their lakes that sleep beneath the storm.

GOLDSMITH.

A stranger will often be struck with the sight of waggons filled with large brass jugs, bright as new gold. In these vessels, which have short narrow necks, covered with a wooden stopper, milk is brought from the fields throughout Holland. It is carried to the towns in light waggons or carts, drawn by excellent horses.

The streets in Rotterdam are spacious, ornamented with lofty trees and noble canals ; by the last of which,

ships of the greatest burden sail into the heart of the city, load and unload at the merchants' doors. The trade here is very great. Over the Maese, which is a mile and a half in breadth, a bridge is erected, on which is placed a brass statue of the celebrated Erasmus. Near the great church stands the obscure house where this great man was born, which is signified by his effigies, and a Latin inscription, informing the traveller that "Erasmus, who adorned the world with arts and sciences, religion, and virtue, was born in this house."

On a holiday, or at a fair time in the villages, may be seen peasants sitting on benches round a circle, in which children are dancing to the scraping of a French fidler. The women wear large hats, such as have been already described, lined with damask or flowered linen. Children of seven years old, as well as women of seventy, are in this preposterous disguise. All on these occasions have necklaces, ear-rings, and ornamented clasps for the temples, of solid gold.

At the grand fair at the Hague, there are theatres, reviews, public breakfasts, and every other species of amusement; all the public roads are filled with carriages, and the streets crowded with puppet-shows, mountebanks, and wild beasts.

In NORTH HOLLAND, the insides of the houses are richly decorated, and finished with the most costly ornaments; but the principal apartments are often kept for show, while the owners live in the cellars and garrets. Some of the rooms are paved with small square tiles put together without cement. The furniture in one particular chamber is composed of silken ornaments, which, by ancient prescription, is bequeathed from father to son, and preserved as an offering to Hymen: such is the custom of these Arcadian villagers from generation to generation.

There is likewise a practice common to all the natives of North Holland; to every house, of whatever quality, there is an artificial door, elevated nearly three feet above the level of the ground, and never opened but on two occasions. When any part of the family marries, the bride and bridegroom enter the house by this door; and when either of the parties die, the corpse is carried out.

by the same door. Immediately after the due ceremonies are performed in either of those cases, this door is fastened up never more to turn on its hinges again, till some new event of a similar nature demand its services. The extraordinary neatness which prevails throughout the whole is a prodigy.

It is said that the Dutch are the most expert people in the world, with regard to the management of pecuniary matters; and to the knowledge of acquiring wealth, they unite the art of preserving it. For a man to spend less than his income, is a general rule; nor can these sagacious people conceive that the common course of expence should equal the revenue; and when this happens, they think at least they have lived to no purpose. Such a report would bring as much discredit on a man, as extravagance and prodigality would in other countries. Hence, under the pressure of unexampled contributions imposed on them by the French, they flourish and grow rich.

Smoking is practised by the old and the young of both sexes; and as they are generally plodding upon the ways and means of getting money, no people are so unsociable, which is illustrated by the following anecdote. Two English gentlemen being in company with a Dutchman, one of the former, not understanding the Dutch, desired his friend to apologize to the Hollander for not being able to enjoy the pleasure of his company. The Dutchman heard the translation with great composure, and then took his pipe from his mouth, and said it was a consolation for the accident of not understanding one another, "since," adds he, "having no connexions and dealings in trade together, our conversing could not possibly answer any useful purpose."

Skating in winter is one of the most principal diversions in Holland. It is astonishing to see the crowds in a hard frost upon the ice, and their great dexterity in that art: both men and women dart along with inconceivable velocity; they carry their goods to market upon skaits, and will travel twenty or thirty miles in this manner before breakfast.

**DUTCH DOGS.** In Holland, that bee-hive of industry, every available source of service is made use of, so that

dogs, and even goats, are not suffered to pick the bone, or eat the bread of idleness. Most of the little wares and merchandizes, and particularly fish, are drawn by the former, who are properly harnessed for the occasion to little carts, whilst the latter are yoked to infantine waggons and curricles, to air and exercise little children in. It is really astonishing to see what weight these animals will draw after them; nothing can exceed their docility; and for their labour, the Hollander, who is remarkable for his humanity to the dumb creation, feeds them well, and lodges them in his house very comfortably. Owing to the great care paid to their dogs, the canine madness seldom appears amongst them. On Sundays they are permitted to refresh and enjoy themselves, and never show any disposition to escape from their lot of industry. In their farms, cows and oxen are always used in draught, and display every appearance of receiving the kindest treatment from their masters.

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## GERMANY AND AUSTRIA.

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### *Of the Persons, Dress, &c. of the Germans.*

THE Germans are generally tall and well-made; the women are in general well-looking, and many of them will rival the greatest beauties in other countries. Both sexes affect to dress in rich clothes, according to the fashion of England or France. The principal people wear a great deal of gold and silver lace; the ladies at court do not differ much in their dress from those of the same rank here. In some of the courts they appear in furs richly covered with as many diamonds as they can procure. The inhabitants of several cities in Germany dress extremely odd, though their appearance has much improved within these twenty or thirty years; but the artisans and labourers, as in the other parts of Europe,

wear those sorts of clothes that are best adapted to their several employments, convenience, or circumstances.

The Germans are endless smokers: the lover even never approaches the object of his affection but with his pipe in his mouth; and is frequently half concealed by the clouds which roll from his mouth.

In this country the stoves are made so portable, that ladies take them to church, to prevent the effects of cold: and in some parts they lay between two feather beds, covered with fine sheets, which is said to be a very agreeable practice. Under several of the petty German princes, the lower classes of the people are dreadfully oppressed to supply the wants of their sovereigns; in other respects they have as much the means of happiness as subjects of the same class in other countries.

#### *General Character of the Germans.*

The peculiar turn of the Germans seems to be for philosophy; they are distinguished from all the nations of Europe for a cool, and generally a just judgment, united with extreme industry.

The character of men depends much on the government under which they live. That of the Germans has in general as little brilliancy in it as the constitution of the empire; they have none of the national pride and patriotism by which Britons and Spaniards are distinguished. Their pride and patriotic sentiments only extend to the part of Germany in which they were born; to the rest of their countrymen they are as strange as to any foreigners.

There is one thing in the character of the Germans for which it is not easy to account, that is loquacity. The French themselves scarcely talk faster, or are more communicative, whether they are or are not strangers to each other, than these sons of the more northern regions. They write with no less profusion than they talk, as their numerous authors and books can attest.

Though the character of the Germans be not so brilliant as that of other nations, still it is not destitute of its peculiar excellencies. The German is the man of the world; he lives under every sky, and conquers every natural obstacle to his happiness. His industry is inex-

haustible. Poland, Hungary, and Russia are indebted to German emigrants. Rectitude is an almost universal characteristic of the people of this country; nor are the manners of the peasants, and those of the inhabitants of the smaller cities, by any means so corrupt as those of several of the neighbouring countries; it is owing to this, that, notwithstanding the great emigrations, the country is still so well peopled. To conclude; frugality on the side of the Protestants, and frankness and good-heartedness on the side of the Catholics, are true national characteristics.

The Austrian youth of rank are commonly ignorant, and of course haughty, being entire strangers to the cultivation of mind, and condescension of manners, to be found among the superior ranks of some countries. An Austrian nobleman or gentleman is rarely seen to read, and hence polite literature is almost unknown and uncultivated: nor have the Austrians ever laid claim to any share of its progress in Germany.

*German Industry, Amusements, and Manners.*

Industry and application are the most considerable traits of the German character. The works which they produce, in watch and clock making, in the arts of turnery, sculpture, painting, and architecture, are very wonderful. No nation makes greater festivals in honour of marriages, funerals, and births.

The amusements of the Germans very much resemble those of the French and English; to these, however, they add the chase of the wild boar, which they prefer to all other sports; they have also bull and bear-baiting. In the winter, when the different branches of the Danube are frozen, and the earth is covered with snow, the ladies amuse themselves in sledges of different forms, resembling tygers, swans, shells, &c. The lady is seated in a habit of velvet, lined with rich furs, and ornamented with lace and diamonds; having also a bonnet of the same sort. The sledge is fastened to a horse, stag, or other animal, which is ornamented with feathers, ribbons, and a multitude of little bells.

O'er crackling ice, o'er gulfs profound,  
With nimble glide the skaters play;

O'er treach'rous pleasure's flow'ry ground  
Thus lightly skim, and haste away.

JOHNSON.

As this diversion generally takes place at night, servants go before the sledges on horseback with lighted torches; another guides the horse in the sledge from behind.

The most liberal hospitality and disinterestedness mark the character of the Germans. They make an immoderate use of coffee, but they drink it very weak. Their diet consists chiefly of ham, smoked meats, black bread, potatoes, red cabbage, beer, and cheese. They endure with patience and fortitude, hunger and cold, but they cannot support thirst and heat; brandy and beer are more important to them than solid food. They almost all chew tobacco, as well as smoke.

The inns in Lower Saxony are literally barns, in which every animal, the hog not excepted, has its apartment: the heavy landlord always appears in his night-cap, the servant in her blue petticoat, striped corset, and shuffling slippers. It is no offence to a German innkeeper to eat your own provisions, for he has seldom any to offer you. A very few houses only have wine. Bread and butter, and a portion of coffee, are frequently the wearied traveller's last resource; a sandwich is a feast. The German does every thing by rule; a traveller cannot have less than one portion, he will divide nothing.

The condition of the lower classes of the women is very miserable, it differs but little from slavery; the most laborious parts of sowing, and gathering in the harvest, and of other departments of rural economy, fall to their share. Habit, the example of their mothers, the knowledge of their dependence, so far restrain them, that they never murmur under the heavy tyranny of the stronger sex.

#### *Government.*

Germany contains a crowd of ecclesiastics, whose jurisdictions are independent; they possess considerable powers, and are chosen by different chapters.

The Imperial Chamber, and that of Vienna, better known by the name of *the Aulic Council* are two supreme courts, for the determining the great causes of the respective parts of the empire. The Imperial Council is

composed of fifty judges ; the president and four of the others are named by the emperor : each elector chooses one, and the other princes the rest. The Aulic Council, formerly a mere revenue court attached to the house of Austria, consists of a president, vice-chancellor, vice-president, and a certain number of Aulic counsellors, of whom six are Protestants, besides other officers ; but the emperor is, in fact, absolute master of the council.

*Of Vienna.*

The people of Vienna are in general honest and simple in their manners, though in some instances a studied politeness, and a kind of affectation of loading with titles and compliments, are to be remarked, which form a considerable contrast with the natural frankness of their tempers. The women are handsome and in their manners, and frequently preserve their beauty very long. They love dress and luxurious living ; their minds do not want cultivation, though they read but few books. To music they attend most assiduously.

A singular custom prevails at the court of Vienna, the empress-dowager can never lay aside her mourning, though her officers and domestics may : her apartments must always be hung, and her coaches covered with black. She cannot be present at a play, ball, or concert ; and, in short, on losing her husband, she bids adieu to cheerfulness, and every ray of comfort and consolation, becoming a prey to gloom and melancholy, merely in conformity to etiquette.

Dr. Moore, who resided here some time, has drawn the character of the Countess Thune, a lady of the first fashion, who we are told has the art of entertaining a company, and making them entertain one another. With a great deal of wit, and perfect knowledge of the world, she possesses the most disinterested benevolence. She is the first to discover the good qualities of her friends, and the last who sees their foibles. One of her greatest pleasures is to remove prejudices and to promote friendships. She has formed a system of happiness at her own house, herself being the centre of union. Every one may retire when they please, no notice is taken of the entries or the exits of any person who has been once received,

there is no kind of restraint. If a person goes every evening he is treated with equal kindness, and if he stay away for a month, on his return he is welcomed with the same cheerfulness, as if he had been a constant visitor.

A portion of superstition peculiar to the women of this place, is united to great sensibility of heart, and tends rather to increase than to repress love, friendship, and benevolence. It is common to see a lady bespeak masses in a convent, and give alms, that God may be induced to recover her sick friend.

No where are there so many amusements as in this city; besides a great number of houses of public entertainment, where eating, drinking, and dancing are constantly going on, the common people take their part in the diversions, which seem reserved for the higher classes. The greatest happiness which they can enjoy is that of a good table, and with it two or three choice friends. They love to frequent public places, and take an interest in what is doing.

Some of the lower class and servants still retain the use of bonnets richly embroidered with gold. The streets of Vienna are remarkably quiet and orderly, so that as early as ten o'clock at night every thing is silent. It is customary for a lodger, when he returns home later than at that hour, to pay a small fee to the porter of the house, for every house has a porter.

The price of provisions in this place is inconceivably low. Hungary furnishes meat, corn, and wine in abundance; Austria supplies plenty of wood by the navigation of the Danube; and there are one hundred and fifty large gardens for table vegetables around the suburbs of the town, which are cultivated with skill and attention: by these means all kinds of garden productions are cheap and abundant, though the cultivators are in easy circumstances.

Their labourers are chiefly inhabitants of the Styrian mountains, who come regularly every spring to Vienna for employment. As the articles of the first necessity, such as bread, wine, meat, and vegetables, are plentiful, the wages of the workmen are low; and as the surrounding country furnishes itself with the principal

material for the most necessary manufactures, there are few productions which require much expence.

The languages spoken in the Austrian dominions are numerous and discordant. They belong chiefly to three grand divisions, the Gothic or German of the ruling nation, which will probably exclude the others: the Sclavonic of the Poles, Hungarians, and Dalmatians: and also the ancient speech used in Bohemia and Moravia; and lastly the Hungarian Proper, which has been considered as a branch of the Finnic.

The emperor Joseph opened the *Augarten* to the public. The first entrance presents a magnificent garden, but entirely the creature of art. It is formed of long straight shady walks, impenetrable to the sun, full of nightingales, and is the favourite promenade of all the pretty women. At the principal entrance is a large building converted into a splendid eating-house. It is composed of galleries, beautifully decorated, in which the business of good cheer is going on from morning till night, either to small or large parties.

Before this building is a circle surrounded with chestnut trees, under which are tables for serving tea, coffee, ices, &c. A fine terrace surrounds the lower part of the garden, beneath which the Danube is seen running in a gentle current. From hence the eye wanders with delight to a fine picturesque chain of mountains at a distance; and nearer, to the fine woods and country villas, beautiful meadows, numerous hamlets and villages; and just before the view is the thick and gloomy forest of the *Brigit*. This forest, which is about a league in extent, is divided through its whole length by the Danube, the bank of which affords a delicious walk, and the stream is here peaceful and slow. At the entrance of the forest are small houses where refreshments are sold. On feast-days and holidays the forest is full of people, and then every cottage is the scene of mirth and good cheer, besides numerous parties under trees, in the adjoining meadows, or on the banks of the river.

The cottages are small buildings of a single story, well built and white-washed without, whilst within the appearance of health and plenty sits on the countenance of the inhabitants.

A little beyond the town, you arrive at the Prater, by a fine avenue, a league in length, which runs through a forest. This forest appears like a large village, for houses and cottages are scattered throughout. There are houses for refreshment in the Turkish, Chinese, Italian, and English taste, besides rooms for all kinds of amusements.

The inhabitants of the forests are neither shepherds nor woodmen; but are sellers of coffee and lemonade, confectioners, keep eating-houses; or else are musicians, dancers, show slight-of-hand-tricks, and a number of similar employments. Here is a particular privileged part of the wood, in which princes and citizens, monks and soldiers, all that is high and low in rank, all that is pretty or homely among the women, walk together without restraint or distinction. This is the place for rope-dancers, dealers in various toys and curiosities; so that the whole wood seems an enchanted palace of pleasure. Whilst the walkers are thus amusing themselves, a large avenue is crowded with splendid equipages, and carriages of every description, by which the whole road as far as the Danube, which terminates the course, appears to be in motion.

The *Prater* is the place in which magnificent fireworks are often exhibited, and all other out-door spectacles, which are very numerous in this capital. But nothing can exceed the pleasure, in a fine day, of dining under some tree on the banks of the Danube, regaled with charming music, that attracts the stags and deer, who come and eat out of the hand.

These are enjoyments which render Vienna so attractive, and are possessed by few other European capitals.

The rafts or timber floats, on the Rhine, consist of the fellings of almost every German forest, which by streams, or short land carriage, can be brought to the Rhine. Having passed the rocks of Bingen, and the rapids of St. Goar, in small detachments, the several rafts are compacted at some town not higher than Andernach, into one immense body, of which an idea may be formed from the following dimensions.

The length is from 700 to 1000 feet; the breadth from 50 to 90; the depth, when manned by the whole

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crew, is usually seven feet above the surface of the water. The trees in the principal rafts are not less than 70 feet long, of which ten compose a raft.

On this sort of floating island, five hundred labourers of different classes are employed, maintained, and lodged, during their whole voyage; and a little street of deal huts is built upon it for their reception. The captain's apartment and kitchen are distinguished from the others by being better built.

The first rafts laid down in this structure are called the foundation, and are either of oak, or fir trees, bound together at their tops, and strengthened with firs, fastened upon them cross-ways by iron spikes. When this foundation has been carefully compacted, the other rafts are laid upon it; the upper surface is rendered even; store houses and other apartments are raised; and the whole is strengthened by large masts of oak.

Before the main body, proceed several thin narrow rafts, composed of only one floor of timber, which are used to give it direction and force, according to the efforts of the labourers upon them. Behind it are a great number of small boats, some containing articles of rigging, cables, anchors, iron chains, &c. and others are used for messages from this populous and important float to the towns by which it passes.

The consumption of provisions on board such a float is estimated for each voyage at fifteen or twenty thousand pounds of fresh meat, forty or fifty thousand pounds of bread, ten or fifteen thousand pounds of cheese, with proportioned quantities of butter, dried meat, and beer.

The apartments on the deck are, first, that of the pilot, which is near one of the magazines; and opposite to it, that of the persons called masters of the float: another class, masters of the valets, have also their apartments; near this is that of the valets, and then that of the sub-valets; after this are the cabins of the *Tyrolese*, or last class of persons employed in the float, of whom eighty or a hundred sleep upon straw in each, to the number of four hundred in all. There is, lastly, a large eating-room, in which the greater part of the crew dine at the same time.

About twenty tolls are paid in the course of the voyage,

the amount of which varies with the size of the float and the estimation of its value, in which latter respect the proprietors are so much subject to the caprice of custom-house officers, that the first signal of their intention to depart is to collect all these gentlemen from the neighbourhood, and to give them a grand dinner on board. After this, the float is sounded and measured, and their demands upon the owners settled.

On the morning of departure, every labourer takes his post, the rowers on their benches, the guides of the leading rafts on theirs, and each boat's crew in its own vessel. The eldest of the valet-masters then makes the tour of the whole float, examines the labourers, passes them in review, and dismisses those who are unfit for the business. He afterwards addresses them in a short speech; recommends regularity and alertness, and repeats the terms of the engagement, that each shall have five crowns and a half, besides provisions for the ordinary voyage; but that in case of a delay by accident, they shall work three days gratis; but that after this, each shall be paid about four-pence per day.

Afterwards the labourers have a repast, and then each being at his post, the pilot, who stands on high near the rudder, takes off his hat, and calls out, "*Let us all pray.*" In an instant there is the happy spectacle of all these numbers on their knees, imploring a blessing on their undertaking.

The anchors, which were fastened on the shore, are now brought on board, the pilot gives a signal, and the rowers put the whole float in motion, while the crews of the several boats ply round it to facilitate the departure. Dort, in Holland, is the destination of all these floats, the sale of one of which occupies several months, and frequently produces 30,000*l.* or more.

### *Of German Travelling.*

The business of supplying post-horses is here not the private undertaking of the inn-keepers; so that the emulation and civility which might be excited by their views of profit, are entirely wanting. The prince de la Tour Taxis is the hereditary grand post-master of the empire; an office which has raised his family from the station of

private count to a seat in the college of princes. He has a monopoly of the profits arising from this concern, for which he is obliged to forward all the imperial packets gratis. A settled number of horses and a post-master are kept at every stage; here the arms of the prince, and some motto intreating a blessing upon the post, distinguish the door of his office. The post-master determines, according to the number of travellers and the quantity of baggage, how many horses must be hired.

The price for each horse is fixed, besides which the postillion is entitled to *trinkgeld!* or drink money, and according as a passenger is more or less liberal in this article, in the same proportion will he regulate his pace. The whole expence of a chaise and two horses, including the tolls and *trinkgeld* which word the postillions accommodate to English ears, by pronouncing it *drink-health*, does not exceed eight-pence per mile. Strangers, however, will do well to take their own carriage, as no description can give a proper idea of the filth of a German chaise. One may be purchased in Holland for about 20*l.* and be sold again on the return for 15*l.*

The regular drivers wear a sort of uniform, consisting of a yellow coat, with black cuffs and cap, a small bugle horn slung over the shoulders, and a yellow sash. At the entrance of towns and narrow passes, they sometimes sound the horn, playing upon it a perfect and not unpleasant tune, the music of their order. All other carriages give way to theirs, and persons travelling with them are considered as under the protection of the empire; so that if they were robbed, it would become a common cause to detect the aggressors. On this account, highway robberies are seldom heard of in Germany. The security of the postillions is so strictly attended to, that no man dare strike them while they have their yellow coat on. In disputes with passengers, they have, therefore, sometimes been known to put off this coat, in order to shew that they do not claim the extraordinary protection of the laws.

These postillions acknowledge no obligation to travellers, but consider them as so many bales of goods, which they are under a contract with the post-master to deliver at a certain place, and within a certain time. Know-

ing that their slowness, if there be no addition to their *trinkgeld*, is of itself sufficient to compel some gratuity, they do not depart from the German luxury of incivility, and frequently return no answer when they are questioned as to distance, or desired to call the servant at an inn, or to quit the worst part of the road. When you tell them they shall have a good *drink-health* for speed, they reply "*Yaw, Yaw,*" and after that, think it unnecessary to reply to any inquiry till they ask for money at the end of the stage. They are all provided with tobacco boxes and combustible bark, with which they strike a light immediately after leaving their town; in the hottest day, and on the most dusty road, they will begin to smoke, though every whiff flies into the face of the passengers behind.

*Of the Bavarians, &c.*

The Bavarians, in general, are stout-bodied, muscular, and fleshy; with a round head, a little peaked chin, a large belly, and a fair complexion. Many of them look like caricatures of men; they are heavy and awkward in their carriage, and their small eyes are said to betray a great deal of roguery. The women are very handsome; their skin surpasses all the carnation ever used by painters; the purest lily white is softly tinged with purple, as if by the hands of the Graces. The complexions of some of the peasants appear to be quite transparent. They are well-shaped, and more lively and graceful in their gestures than the men.

The manners of the inhabitants of Munich are such as might be expected from forty thousand people, who depend on the court, and for the most part go idle at its expence. Among the nobles there are instances of good breeding and politeness; but the people at large are eminent for inactivity, and strange want of attachment to their country. Many of the court ladies know of no other employment than playing with their parrots, their dogs, and their cats. Some keep a hall full of cats, and several maids to attend them; they spend half their time with them, and serve them with coffee, &c., dressing them according to their fancy differently every day.

Bavaria, in general, is noted for the licentious man-

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ners of its inhabitants. It would be impossible almost to describe the ridiculous mixtures of debauchery and devotion falsely so called, which are exhibited in this part of Germany.

The country people are extremely dirty, their hovels have no appearance of habitable dwellings for human beings. Cheap as nails are in this country, and although half the roofs are frequently torn away by strong winds, yet the rich farmer cannot be persuaded to nail his shingles properly together. In short, from the court to the smallest cottage, indolence is the most predominant part of the Bavarian character.

The propensity to an idle life, to feasting and beggary, which reigns throughout Bavaria, is countenanced and sanctioned by the example of fat priests: the people envy them their idleness. The jugglery, the brotherhoods, church feasts, and corner devotions of these holy quacks, employ the attention of the multitude so much, that they spend the third part of their time among them. Interest prompts them to keep the people in a state of stupidity; and, therefore, they are ever on the alert to oppose, with almost inconceivable fury, every thing which tends to improve and enlighten the understanding. They alone are to be thanked for the shocking wildness of manners which appears in Bavaria: their cowls, they would fain have it imagined, contain the essence of christianity and all morality. They preach hardly any thing but masses, from which they derive great profits; and the stupid countryman believes, that confession and a mass, which cost fifteen pence, will wipe away the foulest sins. The country people join to their indolence and devotion a degree of ferocity, which frequently gives rise to bloody scenes.

This great indolence is contrasted in an extraordinary manner, with a still higher degree of bigotry. "I happened," says the Baron Riesbach, "to stroll into a dark black country beer-house, filled with clouds of tobacco, and on entering, I was almost stunned with the noise of the drinkers. By degrees, however, my eyes penetrated through the thick vapours, when I discovered the priest of the place in the midst of fifteen or twenty drunken fellows. His black coat was as bad as the frocks of his

flock, and, like the rest of them, he had cards in his left hand, which he struck so forcibly on the dirty table, that the whole chamber trembled. At first I was shocked at the violent abuse they gave each other, and thought they had been quarrelling, but soon found that the appellations which shocked me were only modes of friendly salutation among them. Every one had drank his six or eight pots of beer, and they desired the landlord to give each a dram of brandy, by way, they said, of locking the stomach.

“But now their good humour departed, and preparations were made for a fray, which at length broke out. At first the priest took pains to suppress it; he swore, he roared, as loud as the rest. Now one seized a pot, and threw it at his adversary's head; another clenched his fist; a third pulled the legs from a stool to knock his enemy on the head; every thing seemed to threaten blood and death, when, on the ringing of a bell for evening prayer, “*Ave Maria ye—!*” cried the priest, and down dropped their arms; they pulled off their bonnets, folded their hands, and repeated their *Ave Marias*. As soon, however, as their prayers were over, their former fury returned with renewed violence; pots and glasses began to fly. I observed the curate creep under the table for security, and I withdrew into the landlord's bed-chamber.”

#### Manners, &c. of the Hans Towns.

LUBECK, once a free imperial city, is strongly fortified; the ramparts are planted with trees, and form an agreeable walk. The buildings are wholly of stone, and many of the streets are ornamented on each side with rows of lime-trees, and have canals in the middle, resembling those of Holland. Lubeck contains also an orphan house, an hospital dedicated to the Holy Ghost, a house in which poor travellers are entertained three days, and sent forward with a pass, or if they should happen to be taken ill, they are then provided with necessaries till they recover or die.

An alliance formerly subsisted between Lubeck, Hamburg, and Bremen; and these cities, under the name of Hanse towns, negotiate treaties of commerce with foreign

powers. Here are manufactures of various kinds, and the territory belonging to the city is about sixty miles in compass. Lübeck is a republic within itself, and makes as well as executes laws concerning matters civil and criminal.

HAMBURG is situated on the north side of the Elbe, which, opposite to the city, is not less than four miles in breadth; it not only forms two spacious harbours, but runs through the greatest part of the city in canals. Over these there are many bridges, but they are not easily distinguished by strangers, on account of their being paved like streets, and having houses on them.

The trade of Hamburg exceeds that of any city in the world which has no kingdom or commonwealth annexed to it, and the exportations and importations of it are superior to those of many great kingdoms. In proportion to its bulk, this city is very populous; for though a person may easily walk round the ramparts in the space of two hours, the number of inhabitants, exclusively of Jews, is estimated at one hundred thousand. The streets, in general, are broad, but the houses are rendered more commodious by their inward conveniences, and the gardens with which they are interspersed, than by any external ornaments of architecture.

The inhabitants are not very cleanly, and they have a wildness in their appearance. As soon, however, as a man has made his way into the principal houses, he begins to form a more favourable opinion of what he sees. In the houses of the rich merchants, there are taste, cleanliness, and magnificence, even to profusion. Their tables are more sumptuously supplied than those of the other principal cities in Germany; nor is there a place in the world where they have so many refinements on the sensual pleasures as in this. They procure from all quarters what every country produces peculiar to itself, and is costly for the table. It is the custom in great houses, to give a particular wine with every dish. Burgundy is the standing vehiculum of green peas; oysters must necessarily swim in Champaign, and the costly salt meats admit of no other convoy than Port or Madeira. Such is the daily food of the rich.

There are many charitable foundations in Hamburg,

and persons who beg in the streets are com-  
 mended to a house of correction, where they are em-  
 ployed in cutting wood and other kinds of wood; and  
 when they perform their task are hoisted up in a  
 chair, which is placed in the common hall, while the rest  
 of the prisoners may be tantalized with the sight  
 of the food which they are not permitted to taste.

The predominant religion of Hamburg is Lutheran.  
 The Lutherans and Roman Catholics go to the chapels  
 to celebrate divine service. The churches are  
 all large and handsome fabrics, and are open  
 all day long. A convent in the city is  
 distinguished by this remarkable tenure, that they  
 present a glass of wine to every malefactor who is carried  
 to the place of execution.

It is the custom at Hamburg, that a citizen, when he  
 dies, must leave a tenth of his estate to the city; and  
 foreigners, not naturalized, must pay a certain annual  
 sum for liberty to trade. The ladies here are usually  
 attended to church by a female servant, who carries a  
 book hanging by a silver chain on one arm, and, in cold  
 weather, a brass stove on the other.

One of the great pleasures of this city arises from the  
 Alsterluss, which comes from the north, almost through  
 the middle of the city, and forms a lake in it nearly eight  
 hundred paces in circumference. In a summer evening  
 this lake is almost covered with gondolas, which are filled  
 with company, and have often boats attending them with  
 music. The whole has an astonishingly good effect,  
 which is still greater, from there being a much fre-  
 quented public walk by the lake, the liveliness of which  
 corresponds very pleasingly with that of the people on  
 the water.

#### *Of Dresden and Frankfort.*

Dresden is a very magnificent city in Ger-  
 many, situated on the banks of the Elbe, and the man-  
 ners of the inhabitants are very dif-  
 ferent from those of other parts of Ger-  
 many. Fine shapes, animated countenances, easy and  
 unconstrained motions, general courtesy, and universal  
 cleanliness, are the features which immediately offer

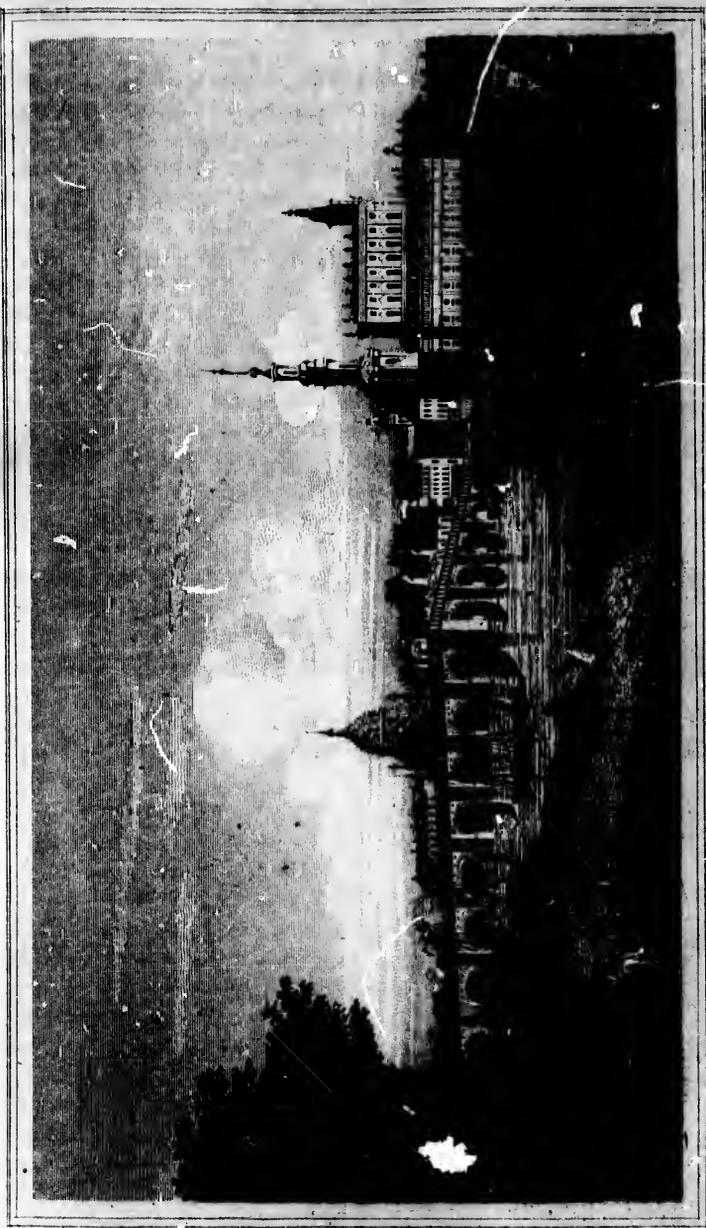
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themselves to observation, and must strike every one who comes into this country. The king of Saxony's palace is a very magnificent structure: the rooms are noble, and splendidly furnished. The museum is divided into seven apartments, in the first of which is exhibited a great number of small brass models of the most famous statues and monuments extant, both ancient and modern; in the second, a variety of ingenious works in ivory; in the third, curious performances in silver; in the fourth, gilt silver plate, and vessels of pure gold; in the fifth, precious stones, and curiosities formed from many of them; in the sixth, the arms of the several Saxon countries, and the crown, sceptre, and imperial apple, which were formerly used at the coronation of the kings of Poland; and in the seventh, some valuable jewels. But Dresden is particularly famous for its gallery of pictures.

FRANKFORT is an imperial city, large, populous, rich, and one of the Hans towns. Here all religions are tolerated, under certain restrictions; but Lutheranism is the established faith, as the magistrates are of that communion. The principal church is in possession of the Roman Catholics, but no public procession of the host is permitted through the streets. All the ceremonies of their religion are confined to the houses of individuals, or performed within the walls of this church. The Calvinists are obliged to go to Bokhenheim, a town at a small distance, to perform their religious duties. The Jews have a synagogue here.

At Frankfort are held two fairs every year, one beginning fifteen days before Easter, and the other on the 15th of September, which are frequented by merchants with all sorts of commodities, particularly books, from many parts of Europe. The streets of Frankfort are spacious and well paved; the houses stately, clean, and convenient; and the shops well furnished. Among the merchants there is a great appearance of affluence; the furniture of their houses, their gardens, equipage, dress, and female ornaments, exhibit marks of considerable magnificence.

Frankfort contains between thirty and forty thousand inhabitants; besides these, at the fairs, many strangers

visit the city, among whom are frequently forty or fifty princes. During the fair here are play-houses, concerts, a Vauxhall, beautiful walks, and public dancing booths. In general, the inhabitants of this place are stiff in their carriage. There is, however, some excellent company to be met with among them. The number of Jews settled here is about six thousand, and some of them are supposed to be worth a million of money.

There is a custom at Frankfort, the origin of which is not known: two women appear every day at noon at the battlements of the principal church steeple, and play some solemn airs with trumpets. This music is accompanied by vocal psalmody, performed by men, who always attend the female trumpeters for that purpose. The people are remarkably fond of psalm-singing, and a considerable number of men and boys are brought up to this as a profession. They are engaged by some families to officiate two or three times in the week, in the morning before the master and mistress of the family quit their bed.

When any person in tolerable circumstances dies, a band of these singers assemble in the street before the house, and chaunt an hour every day to the corpse, till it is interred. The same band accompanies the funeral, singing hymns all the way. Funerals are conducted with an uncommon degree of solemnity in this town: a man clothed in a black coat, and carrying a crucifix at the end of a long pole, leads the procession; a great number of hired mourners, in the same dress, and each with a lemon in his hand, march after him; then come the singers, followed by the corpse in a hearse; and lastly, the relations in mourning coaches.

The Jews are obliged to live all together in a single street, built up at one end; there is a large gate at the other, which is regularly shut up at a certain hour in the evening, after which no Jews are suffered to appear in the streets, but the whole herd must remain cooped and crowded together, like so many black cattle, till morning. As this street is narrow, the room allotted for each family is small; and as the children of Israel were never remarkable for cleanliness, the Jews' quarter is not the sweetest part of the town. They have several times

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offered considerable sums to the magistrates of Frankfort, for liberty to build or purchase another street for their accommodation; but all such proposals have hitherto been rejected. The Jews in Frankfort are obliged to fetch water when a fire happens in any part of the city; and the magistrates, in return, permit them to choose judges out of their own body for deciding disputes among themselves.

*Inhabitants of Bohemia and Hungary.*

There are no where so many instances of religious superstition as at Prague, the capital of Bohemia. The corners of the streets, bridges, and public buildings, are all ornamented with crucifixes, images of the virgin, of all sizes and complexions, and statues of saints of every country, condition, age, and sex. People are seen on their knees before these statues, in every part of the city, but particularly on the bridge over the Moldau, where there is the greatest concourse of passengers. This bridge is so profusely adorned with statues of saints, that, crossing over it, you have a row of them on each side, like two ranks of musqueteers.

Travellers are astonished at the people's devotion in this city, and in a particular manner at the vehemence with which it is expressed by those who exhibit before the saints on the bridge. Not contented with kneeling, some prostrate themselves on their faces, kissing the earth; and others offer their petitions to these saints with such earnestness and fervour, that if their hearts were not of stone, they must pay more attention to the petitioners than they do.

Hungarians are the descendants of the ancient Huns, Slavonians, Germans, Turks, and a wandering people called Zigduns, resembling what are now called the gipsies. They have manners peculiar to themselves, and glory in being esteemed the descendants from those brave heroes, who formed the bulwark of Christendom against the infidels. Their fur caps, their close-bodied coats, girded by a sash, and their cloak or mantle, which is so contrived as to buckle under the arm, leaving their right hand at liberty, give them an air of military dignity. The men are in general strong and well proportioned;

they shave their beards, but leave whiskers on the upper lip. They are brave, but of a sanguine disposition, and addicted to revenge. They have ever been considered as more inclined to arms, martial exercises, and hunting, than to arts, commerce, agriculture, and learning.

The Hungarian nobility affect great pomp and magnificence, and particularly delight in feasting. The ladies are reckoned handsomer than those of Austria; and their sable dress, with sleeves strait to the arms, and their stays fastened before with little buttons of gold, pearl, or diamonds, are well known to our fair country-women.

The strongest proof that Hungary is miserable, is the contrast of extreme poverty with extreme riches, which is every where evident. A people may be very poor, and yet very happy; but when, amidst straw huts, which scarcely protect their inhabitants from wind and weather, we see marble palaces towering to the clouds; when in the midst of immense wildernesses, tenanted by miserable skeletons, who hardly find roots in the fields to keep body and soul together, we meet with gardens decorated with fountains, grottos, parterres, terraces, statues, and costly pictures; "it is" says a German baron, "a sure sign that one part of the inhabitants live by pillaging the other."

The inns in Hungary are wretched beyond conception, and even those miserable places of accommodation are seldom to be met with. The hogs and poultry, which furnish the only animal food for the peasants, live in the same apartment with their owners. Fever and gout, occasioned by the unwholesomeness of the air, are the predominant diseases of Hungary. The natives, who are in general indolent, leave trade and manufactures to the Greeks, and other strangers settled in their country. Hungary furnishes to Austria, and other countries, much cattle, and excellent wines, especially the tokay. The principal manufactures are those of brass, iron, copper, and other hard wares.

Several languages are spoken here; and the real Hungarian has but very little affinity with any European tongue. The established religion is the Roman Catholic, though three-fourths of the inhabitants are Protestants or

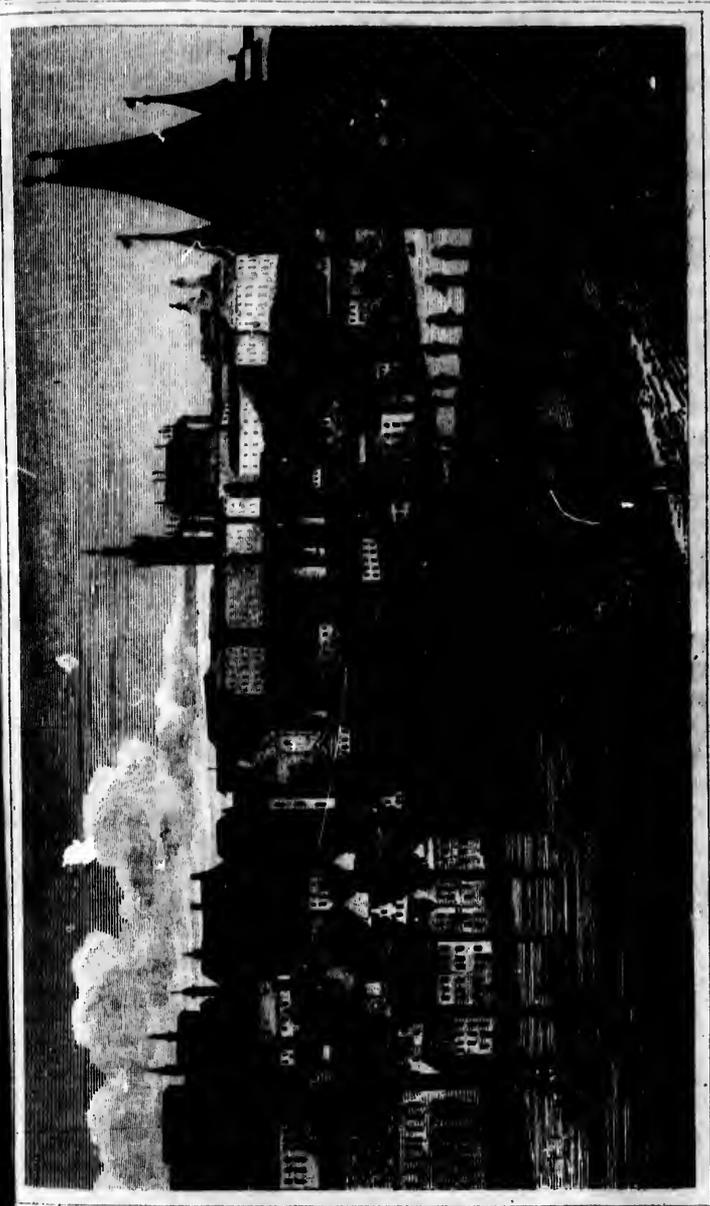
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Greeks, and enjoy the full exercise of their religion. The Jews are numerous, and pay double taxes. Frinau, in Lower Hungary, is famous for the burning alive of twelve Jews, and the same number of Jewesses, in the year 1714, for having, according to their own confession, murdered a christian infant by way of sacrifice; at the same time avowing, that it was their custom to make such an offering once a year.

OF THE TRIBES OF GIPSIES, OR EGYPTIANS.

*Family and Economy of the Gipsies.*

THAT these people are still the unpolished creatures that rude Nature formed them, or at most have only advanced one degree towards civilization, is evinced by their family economy.

Many of them are stationary, having regular habitations according to their situation in life. To this class belong those who keep public houses in Spain, and others who follow some regular business in Transylvania and Hungary. Many also are slaves to particular persons in Moldavia and Wallachia, and of course do not wander about any more than the others. But the greater number of these people lead a very different kind of life.—Ignorant of the comforts attending on a fixed place of abode, they roam about from one district to another in hordes, having no habitation but tents, holes in rocks, or caves: the former shade them in summer, the latter screen them in winter.

Many of these uncivilized people, particularly in Germany and Spain, do not even carry tents with them, but shelter themselves from the heat of the sun in forests, shaded by rocks, or behind hedges; they are partial to willows, under which they erect a sleeping place at the close of evening. In Hungary, even those who have given up their rambling way of life, and built houses for themselves, seldom let a spring pass, without taking advantage of the first settled weather, to set up a tent for summer residence: under this each enjoys himself with his family, nor thinks of his house till the winter returns, and the frost and snow drive him back to it again.

When he can get it, the wandering gipsy, in Hungary and Transylvania, has a horse; in Turkey an ass serves to carry his wife, a couple of his children, and his tent. When he arrives at any place that he likes, near a village or town, he unpacks, pitches his tent, ties his animal to a stake to graze, and remains there some weeks, unless he is driven away by the villagers, who suspect him of having purloined their geese, fowls, &c.

From their winter huts, the air and day-light are completely excluded; they have, indeed, more the appearance of wild beasts' dens than the habitations of intelligent beings. Rooms and separate apartments are not even thought of; all is one open space, in the middle of which is the fire, serving for the purpose of cooking and warming them: the father and mother lie round it half naked, the children entirely so. Chairs, tables, or bedsteads, find no place here; they sit, eat, and sleep on the bare ground, or at most spread an old blanket or a sheep-skin under them. Their furniture consists of an earthen pot, an iron pan, a spoon, a jug, and a knife: when it so happens that every thing is complete, they sometimes add a dish, which serves the whole family.

The women neither wash nor mend their clothes, nor clean their utensils: they seldom bake; the whole of their business is reduced to these few articles, viz. dressing their food and eating it, smoking tobacco, prating, and sleeping.

Such is the condition of the gipsies who wander about in Hungary, Turkey, and other countries; being no where, or rather every where, at home. The Spanish gipsies, who are inkeepers, have their houses like other people. The few who farm or breed cattle, have a plough and other instruments of agriculture. But the clothes and habitations even of these, indicate great poverty. They are very fond of gold and silver plate, particularly cups, and will let no opportunity slip of acquiring something of the kind; they will even starve themselves to procure it.

#### *Occupations and Employments of the Gipsies.*

Gipsies abhor all kinds of laborious employments, and had rather suffer hunger and nakedness, than exert

themselves to procure food and raiment. They therefore choose some trade which is easily carried on, allowing them, at the same time, many idle hours to pursue unlawful courses.

Black and white smiths are the most usual trades among the gipsies. In Hungary these occupations are so frequent among them, that it is a common proverb, "So many gipsies, so many smiths." In general they confine themselves to the manufacture of small articles, such as harps, rings, small nails, knives, seals, needles, and all kinds of tinker's work.

Their materials, tools, and apparatus, are all bad, and of the most inferior kind. The gipsy does not stand to his work, but sits cross-legged on the ground. His wife sits by him to work the bellows, in which operation she is sometimes relieved by the elder children.

Another branch of commerce, much followed by the gipsies, is horse-dealing. In those parts of Hungary, where the climate is so mild that horses may lie out all the year, the gipsies avail themselves of this circumstance to breed as well as deal in horses, by which they sometimes grow rich. In this business they are universally celebrated for all sorts of rogucry.

They are likewise carpenters and turners, and go from village to village seeking employment. In Hungary, gipsies are engaged as executioners and hangmen. The women deal in old clothes, make and sell brooms, and dance, for a living. Their character for fortune-telling is well known in Europe; many of them profess themselves adepts in witchcraft, at least to cure those who have suffered by enchantment.

Gold-washing in the river is another occupation by which many thousand gipsies procure a livelihood. The apparatus for this work is a crooked board, provided with a wooden rim on each side; over this they spread woollen cloths, and shake the gold sand, mixed with water, upon it; the small grains remain sticking to the cloth from which they separate them.

### Gipsies.

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## TURKEY

### *Persons, and Dispositions of the Turks.*

THE Turks are in general stout, well made, and robust; their complexions naturally fair, and their features handsome; their hair is of a dark auburn or chestnut, and sometimes black, of which last colour are their eyes. The women are generally beautiful, extremely well made, and inclinable to be fat.

The deportment of the Turks is solemn, grave, and slow; and they affect to appear sedate, passive, and humble; but they are easily provoked, and their passions are furious and ungovernable: they are full of dissimulation, jealous, suspicious, and so immoderately vindictive, that they will abandon their avarice to gratify revenge. They have no charity for a Jew or a Christian, but are benevolent and kind to those who profess the same religion as themselves.

It is held highly commendable to provide for pilgrims or travellers; and for this purpose houses of accommodation are commonly erected on roads which are unprovided with fit places of reception for those who have occasion to take long journies, and they are supplied with necessaries for the bed and table; the same spirit induces them to dig wells and erect fountains by the road side, water being of the greatest importance to travellers, not only as a refreshment, on account of the warmth of the climate, but for the performance of the ceremonies of a religion which enjoins frequent washing and purification with water.

As Turks advance to old age, they dye their beards to conceal the change of colour which begins to take place; and women at the same time usually metamorphose themselves in the like way by colouring their hair, eye-brows, and eye-lids. Their hands and feet are ornamented nearly in the same manner, with this difference, that the colour they choose for the purpose is a dusky yellow, with which they touch the tips of the fingers and toes, and drop a few spots of the preparation used in this operation on the hands and feet: some, indeed, as marks

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of superior elegance, stain great part of their extremities in the forms of flowers or figures, with a dye of a dark green cast; but this soon loses its beauty, changing, however, to a colour not less pleasing than the other.

The Turkish females walk abroad by themselves in fine weather; they resort to some favourite skirts without the towns, occupy the banks, or seat themselves on the tomb-stones in their cemeteries, where they sit quietly for hours together. They appear to lead a most indolent life; their recreations and exercises being extremely limited.

*Of the Turkish Dress and Manner of Living.*

The Turks wear their beards long, except those who are in the seraglio, who wear whiskers only. They cover their heads with a white turban, which they never pull off but when they go to sleep, and none but Turks are permitted to wear the turban. They have slippers instead of shoes, which they pull off when they enter a house or temple. They wear shirts with wide sleeves, and over them a vest fastened with a sash; their upper garment being a loose gown, somewhat shorter than the vest.

The ladies wear drawers very full, which reach to the shoes: they are made of thin rose-coloured damask, brocaded with silver flowers. The shoes are of white kid leather, embroidered with gold. Over these hangs a shift of fine white gauze, edged with embroidery, having wide sleeves hanging half way down the arm, and it is closed at the neck with a diamond button. A waistcoat is made to the shape, of white and gold damask, with long sleeves falling back, and edged with deep gold fringe: this should have diamond and pearl buttons. The caftan, of the same stuff with the drawers, is a robe exactly fitted to the shape, and reaching to the feet, with very long strait falling sleeves; over this is a girdle about four fingers broad, which all who can afford it have set entirely with diamonds or other precious stones. The cardec, with a loose robe, is put on or thrown off according to the weather, being a rich brocade, lined either with ermine or sables.

The head-dress is composed of a cap called talpoe,

which in winter is of fine velvet, embroidered with pearls or diamonds; and in summer, of light shining silver stuff; this is fixed on one side of the head, from which it hangs a little way down with a gold tassel, and is bound on either with diamonds or a rich embroidered handkerchief; on the other side of the head the hair is flat; and here the ladies are at liberty to shew their fancy, some putting flowers, others a plume of heron feathers. The hair hangs at its full length behind, divided into tresses, braided with pearls or ribbands in great quantities.

In some of the districts a large gold or silver ring is hung to the external cartilage of the women's right nostril, which is perforated for the purpose. The dress of the men is equally splendid.

In cold laborious climes the wintry north  
 Brings her undaunted warriors forth,  
 In body and in mind untaught to yield,  
 Stubborn of soul, and steady in the field:  
 While Turkey's softer climate, form'd to please,  
 Dissolves her sons in indolence and ease.  
 Here silken robes invest unmanly limbs,  
 And in long trains the flowing purple streams.

ROWE'S PHARSALIA.

The Turks are great admirers of a venerable beard, yet they shave their heads close, and use a proverbial expression in justification of their practice, that "the devil nestles in long hair." Their manner of living with regard to food is much like that which we shall notice among the Arabians. As wine and spirits are forbidden by the laws of Mahomet, the Turks practise another species of intoxication; they use opium very freely, which produces some of the immediate effects of drunkenness, inspiring them with an extraordinary cheerfulness, rousing them into unusual exertions, and occasioning a kind of temporary delirium.

In their demeanour the Turks are hypochondriac, grave, and sedate; but when agitated by passion, they are furious, raging, and ungovernable; in matters of religion they are tenacious, superstitious and morose. They seem to have no genius for the improvement of arts and sciences. They seldom travel, or use any exercise or rural sports, and discover little or no curiosity to

be informed of the state of their own, or that of any other country. In pursuit of their interest, they are steady and sagacious. In the common intercourse of life they are humane and courteous, and by no means devoid of sentiments of gratitude. They are much addicted to revéngé, and have been known to come from Persia to revenge the death of a grandfather, uncle, or cousin, many years after the offence has been committed.

*Turkish Bagnios or Baths.*

Among the amusements of the Turks, the bagnios hold the first place. All cities and towns are provided with public baths, which are well adapted for the purposes of convenience and amusement. The entrance is into a large room, provided with a fountain or bason of water in the middle, and sofas round the walls: here the company assemble, enter into conversation, and prepare for bathing, by divesting themselves of their upper garments. A door opens from this room to a less spacious apartment, which is heated in a small degree, where the person who is about to bathe leaves the remaining part of his dress, and proceeds to the actual bathing-room, which is of a larger size. About the sides of this room are placed large stone basins, into which warm and cold water is brought by means of different pipes, so that a person may have the bath at any temperature he chooses.

Before a Turk enters the water he uses a composition which effectually frees the body from all superfluous hairs; he is then carefully washed, and undergoes a smart friction by means of coarse cloths from one of the attendants. After this he is washed with a lather of soap, which being well cleaned away, he binds a napkin about his head, another round his middle, and a third over his shoulders, and in this state returns to the room where they first assembled, smokes his pipe, takes coffee, and other refreshments, till he is disposed to resume his clothes and depart.

It is not unusual for two hundred ladies, attended by their respective slaves of the same sex, to assemble at one of these bagnios, and, after having undergone the operation of bathing, to recline themselves on sofas, and either

employ themselves in working, or engage in conversation, taking coffee, sweetmeats, &c. themselves and attendants remaining unincumbered by dress.

*Of the Religion of Turkey.*

The religion of Turkey is Mahometan. It consists of two points, which may be considered as the fundamental articles of that faith; and *five* of practice. The *former* are, that there is no god but God, and that Mahomet is his prophet. The latter are, (1) That purifications of the body by washing are to be observed as an indispensable part of their duty to God. (2) That prayers are to be offered at certain fixed times and seasons, as proscribed by the holy law. (3) That alms are to be bestowed according to the ability of the giver. (4) That it is necessary to fast during all the month of Ramasan: and (5) That frequent pilgrimages to Mecca are acceptable to God, and *one* absolutely necessary to salvation.

The purifications are by means of water, when that can be procured, but in other cases the Koran indulges its disciples with a substitution of fine sand. They are obliged to pray five times a day; these may, upon any emergency, be dispensed with, provided the person holds himself indebted in so many prayers, and discharges the obligation at his first convenience. The civility enjoined by the Koran is generally confined to the erection of public buildings, as mosques, caravanseras or inns on the road, fountains for water, bagnios, colleges, and bridges; little of it is applied in the immediate relief of the necessitous, except to the support of the fakiers, who are continually wandering about the country. During the month Ramasan all ranks of people abstain from eating and smoking till after sun-set: but through the night all is festivity, the mosques and private houses are illuminated within and without, and they take care amply to recompense themselves for the penances of the day.

After this season they perform the pilgrimage to Mecca, which is considered as the basis of the Mahometan religion. The caravan of Damascus, composed of pilgrims from Europe and Asia Minor, the Arabian caravan, and the principal one from Cairo, then set out on their journey. They have all their stated time of departure and regular

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Five or six days previously to that festival, the  
 the great number of beasts of burden, unite  
 and form a caravan. The pilgrims form  
 the caravan and enter the town to per-  
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 credness, a street of continual ascent,  
 until they arrive at a point of eminence, called the  
 "House of Health." From this station they behold the  
 great mosque, the house of Abraham, which  
 they salute with the most profound devotion, twice re-  
 peating, "Peace be with the ambassador of God." Thence,  
 at a distance, they ascend the steps, where they offer  
 up their prayers in great silence and de-  
 votion, and are performed seven times.  
 They then enter the great mosque, and  
 within the mosque, the house of Abraham, exclaim-  
 ing, "This is the house of God, and of his servant Abra-  
 ham," then kissing, with great reverence, a black stone,  
 as if descended white from heaven, they proceed  
 to the fountain of Zur-Zur, and plunge into it with all their  
 clothes, continually repeating, "Forgiveness, God! for-  
 give me." After this they drink a draught of the

water, which is procured on religious motives, but many of  
 the people are ignorant of its value in it to a certain degree; one  
 of them was asked how he came to take that licence?  
 answered, "That all the creatures of God are good and  
 designed for the use of man; nevertheless, the prohibition  
 of wine is a wise maxim, and meant for the common  
 people, who are the source of all disorders among them,  
 because they were never designed to deny it to those that  
 know how to use it with moderation: but he said,  
 wine is to be avoided, and that he never drank it in  
 public."

The grounds about Constantinople are larger  
 than any other city; and to inconsiderable villages there  
 are many places of many acres in extent. These vil-  
 lages were formerly large towns, but they retain no other  
 marks of their ancient grandeur than this. On no occa-  
 sion do they ever remove a stone that serves for a monu-  
 ment. Some of them are of marble, and very costly.

Theophilus & Benjamin (Lined)

They set up a pillar, with a carved turban on the top of it, to the memory of a man; and as their turbans, by the different shapes, show the quality or profession of the person, it is in a manner putting up the arms of the deceased: besides, the pillar commonly bears an inscription in golden letters. The ladies have a simple pillar, without any other ornament, except those that die unmarried, who have a rose on the top of their monument. The sepulchres of particular families are railed in, and planted round with trees. Those of the sultans, and some great men, have lamps constantly burning in them.

*Various Manners and Customs.*

The Turks do not undress and go to bed at any certain hour, and wait the approach of sleep; but being seated on a mattress, they smoke till they find themselves sleepy, and laying themselves down, their servants cover them. Some of high rank have musicians attending when they retire to rest, who endeavour to compose them by the softer strains of music; others employ young men of letters to read passages out of the Koran, or stories from the Tales of the Genii, or the Arabian Nights' Entertainments, till they fall asleep. They have always a lamp burning; and if they wake in the night, refresh themselves with a pipe, a dish of coffee, sweetmeats, &c. sitting up till the inclination to sleep return.

The Turkish law, says Lady Mary Wortley Montagu in her very entertaining letters, to our shame be it spoken, is better designed and better executed than ours; particularly the punishment of convicted liars and slanderers (triumphant criminals in England, God knows): they are burnt in the forehead with a hot iron, when they are proved the authors of any notorious falsehoods. How many white foreheads should we see disfigured, how many fine gentlemen would be forced to wear their wigs as low as their eye-brows, were this law in force with us!

Bakers, in Turkey, if convicted of selling bread short in weight, or of a bad quality, have their ears nailed to the posts of their own doors.

The following are instances of Turkish hauteur and insolence, even to the representatives of their most powerful allies. A grand vizier advised the divan to confine all

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the ambassadors to a small island near Constantinople, as lepers, or infectious and unclean persons. When the French ambassador announced to the reis-effendi, the double bond of alliance and marriage which had united his court with the house of Austria, he was answered that "the Sublime Porte did not trouble itself about the union of one hog with another." The same person being informed by the ambassadors of the successes obtained over the Spaniards, replied, "What care I whether dog eat the hog, or hog eat the dog, so that the interests of my sovereign prosper?"

The peasant, no less than the sultan, displays all kinds of contempt for infidels, as Christians are termed in Turkey; the jannissaries employed as guards to an European, have the general appellation of hog-drivers.

A Turkish prisoner, on parole, at Oczakof, meeting a Russian officer on a narrow pavement, where only one could pass, when he was within a few yards of him, the Turk, as if he had been in Constantinople, made a sign with his hand to the officer to descend into the dirt. This appeared so ridiculous to the officer, that he burst into a fit of laughter, upon which the Turk abused him in the grossest language, still insisting that the officer should give way; and when called to account by the governor for his insolence, he replied, "they are infidels, but I am a Mahometan." This answer procured him a severe chastisement, during the infliction of which he repeatedly exclaimed, "it is not lawful to strike a Mussulman!" and when he was set at liberty, he swore vengeance against the first infidel he should meet when he got back to Turkey.

Mr. Eton, in his Survey of the Turkish Empire, mentions many facts, exhibiting the resignation of the Turks to the severest affliction, which he ascribes to their belief in the doctrine of predestination.

The Turkish women and children (about 400) who were brought out of Oczakof when the city was taken, and the inhabitants put to the sword by the Russians, endured all their calamities with stoical patience. A perfect silence reigned among them, not one woman weeping or lamenting, so as to be heard, though, perhaps, each had lost a parent, a child, or a husband. One, in particular, sat in a remarkably melancholy posture, and when asked

why she did not take courage, and bear misfortunes like a Mussulman, as her companions did, she answered in these striking words: "*I have seen killed my father, my husband, and my children: I have only one child left.*" And where is that? was the question immediately put; "Here," she calmly said, and pointed to an infant by her side that had just expired.

The Turks sit cross-legged, according to the customs of the East, on sofas, cushions, or mattresses. Rice is the customary food of the common people, and coffee their usual drink. The superior class dine about eleven or twelve in the forenoon, and sup at five in the winter, and six in the summer; the evening repast being the principal meal. The dishes are served up one by one; but they have neither knife nor fork, and their religion forbids the use of gold or silver spoons. Their food is always highly seasoned, and they take large quantities of opium, which frequently creates a kind of intoxication. Guests of high rank at entertainments, sometimes have their beards perfumed by a female slave of the family. Their common salutation is by an inclination of the head, and laying their right hand on the breast.

Marriages are chiefly negotiated by the ladies: it is only a civil contract, which either party may break. The terms being agreed on, the bridegroom pays down a certain sum of money, a licence is taken out from the proper magistrate, and the marriage is solemnized. It is then celebrated with mirth and jollity, and the money is usually expended in furnishing a house.

Their funerals are solemn and decent: the corpse is attended by the relations, chaunting passages from the Koran; and after being deposited in a mosque, it is buried in a field by the imam or priest, who pronounces a funeral sermon at the time of interment. The male relations signify their sorrow by alms and prayers; the women, by decking the tomb on certain days with flowers and green leaves. In mourning for the death of a husband, the widow wears a particular head-dress, and lays aside all finery for twelve months.

The political power of the priests in Turkey is firmly rooted, nor have they omitted any means of perpetuating it. To found mosques, and endow them with treasures,

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is held to be one of the most meritorious works of a Mussulman; and further provision is made for the education of youth destined to the service of religion and law, by the establishment of *medresses* or colleges. These are usually endowed for the instruction of youth in the elements of science. They have professors, and confer degrees, but this is more of parade than of real utility. A professor is, for the most part, ignorant of the first principles of science: and all kinds of knowledge are in a very low state throughout the Turkish empire; some instances in proof of this will be enumerated.

The Turks look, indeed, with reverence on the noble ruins of Greece, believing them to have been built by demons or genii, and are very unwilling to let Europeans have any part of them; but the only use they themselves make of these is, to pull in pieces the marble edifices to burn them into lime; the plaster of their walls, made from this lime, is very fine and beautiful; yet, who will not lament that the divine works of a Phidias and Praxiteles should have been consigned to the furnace?

The noble production of statuary and painting are still more fully suppressed. These arts are anathematized as irreligious, because a blind and stupid fanaticism has declared that it is impious to emulate the works of God. They are completely ignorant of the sciences of hydraulics and levelling, as their mode of forming aqueducts testifies.

The use of wheel carriages is almost unknown in Turkey. All their merchandize is carried by horses, mules, or camels, in every part of the empire. The sultan has a coach or carriage exactly of the same shape as a hearse in England, without springs, drawn by six mules. The pole is of enormous thickness, as well as every other part, the reason of which is, that if any of the material parts were to break, the man who made it would lose his head.

The method made use of by the Turkish surgeons to set broken bones is deserving of notice: they enclose the limb, after the bones are put in their places, in a case of plaster of Paris, which takes exactly the form of the limb, without any pressure, and in a few minutes the mass is solid and strong. Mr. Eton says, he saw a most terrible

compound fracture of the leg and thigh cured in this manner. The person was seated on the ground, and the plaster extended from below his heel to the upper part of his thigh, whence a bandage fastened into the plaster, went round his body. He reclined back when he slept, as he could not lie down.

Frozen toes and fingers, when taken in time, they cure by the application of warm goose grease, which is continually repeated till the circulation is restored.

Europeans are much struck to see Turks work, sitting at every art or handicraft where there is a possibility of it; carpenters, for instance, perform the greatest part of their labour sitting. It is deserving of remark, that their toes acquire such a degree of strength by using them, that they hold a board upright and firmly with the toes, while with their hands they guide a saw, sitting the whole time.

Mr. Eton sums up the character of the Turks in the following words: "The worst are the people of Anatolia, particularly those bordering on the Black Sea: those of Constantinople are softened by a city life; those of Aleppo are the most refined and civil amongst themselves, and remarkably decent; at Damascus they are furious zealots; the people of Smyrna are savage and dangerous; in European Turkey they have fewer prejudices against Christians; at Bagdad they are more open to instruction than in other parts of Asia; the people of Bassora, a mixture of Arabs, Persians, and a few Turks, are mild and docile. The Arabians of the desert generally pay as much respect to an European as to one of their own country, and more than to a Turk, whom they hate."

*Language and Literature of the Turks.*

The Turkish language is of far inferior reputation to the Persian or Arabic, being a mixture of several dialects, and possessing neither the force, elegance, nor purity of those two celebrated oriental tongues. Literature is not, however, totally neglected, and it has been repeatedly attempted to establish a printing-press at Constantinople; but the design failed, from the interest of the copyists, who inferred that such an invention, reduced to practice, would deprive them of bread.

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There are several public libraries in this city, but none so elegant as that founded by the grand vizier Raghid, which is wholly built of marble, in the midst of a square court, and filled with books. A librarian constantly attends, and there are convenient seats with carpets and cushions. In the neighbourhood is a school, founded by the same vizier, in which one hundred boys are taught to read and write. The market for books is very extensive, containing many shops well supplied with oriental manuscripts. The Turks have their ancient poets, historians, and divines; but these are of but little importance, and have attained to but small reputation, when compared with those of Persia or Arabia.

*Aspect of Constantinople.*

The literary traveller, visiting Constantinople, says Dr. CLARKE, expects to behold but faint vestiges of the imperial city, and believes that he shall find little to remind him of the "everlasting foundations" of the master of the Roman world; the opinion, however, may be as erroneous as that upon which it was founded. After the imagination has been dazzled with pompous and glaring descriptions of palaces and baths, porticoes and temples, groves, circuses, and gardens, the plain matter of fact may prove, that in the obscure and dirty lanes of Constantinople; its small and unglazed shops; the style of architecture observed in the dwellings; the long covered walks, now serving as bazaars; the loose flowing habits with long sleeves, worn by the natives; even in the practice of concealing the features of the women; and above all, in the remarkable ceremonies and observances of the public baths; we behold those customs and appearances which characterized the cities of the Greeks. Such, at least, as far as inanimate bodies are concerned is the picture presented by the interesting ruins of Herculaneum, Pompeii, and Stabiae. With regard to the costume of its inhabitants, we have only to view the dresses worn by Greeks themselves, as they are frequently represented upon the gems and coins of the country, as well as those used in much earlier ages. There is every reason to believe that the Turks themselves, at the conquest of Constantinople, adopted many of the customs,

and embraced the refinements of a people they had subdued.

Every thing is exaggerated that has been said of the riches and magnificence of this city. Its inhabitants are ages behind the rest of the world. The apartments in their houses are always small. The use of coloured glass in the windows of the mosques, and in some of the palaces, is of very remote date; it was introduced into England, with other refinements, by the Crusaders; and perhaps we may attribute to the same people the style of building observed in many of our most ancient dwelling-houses; where, in the diminutive panneling of the wainscot, and the form of the windows, an evident similarity appears to what is common in Turkey. The khans for the bankers seem to rank next to the mosques, among the public edifices of any note. The *Menagerie* shewn to strangers is the most filthy hole in Europe, and chiefly tenanted by rats. The pomp of a Turk may be said to consist in his pipe and his horse; the first will cost from twenty to twenty-thousand piasters. That of the Capudan Pacha had a spiral ornament of diamonds from one end to the other; and it was six feet in length. Coffee-cups are adorned in the same costly manner. A saddle-cloth embroidered and covered with jewels, stirrups of silver, and other rich trappings, are used by their grandees to adorn their horses. The boasted illuminations of the *Ramadan* would scarcely be perceived if they were not pointed out. The suburbs of London are more brilliant every night in the year.

#### *The Sultanas.*

It so happened that the gardener of the Grand Signor, during our residence in Constantinople, was a German. This person used to mix with the society in Pera, and often joined in the evening parties given by the different foreign ministers. In this manner, says Dr. Clarke, we became acquainted with him; and were invited to his apartments within the walls of the Seraglio, close to the gates of the Sultan's garden.

We were accompanied, during our first visit, by his intimate friend, the secretary and chaplain of the Swedish mission; who, but a short time before, had succeeded in

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obtaining a sight of the four principal Sultanas and the Sultan Mother, in consequence of his frequent visits to the gardener. They were sitting together one morning when the cries of the black eunuch, opening the doors of the Charem, which communicated with the Seraglio gardens, announced that these ladies were going to take the air. In order to do this it was necessary to pass the gates adjoining the gardener's lodge, where an arabat was stationed to receive them, in which it was usual for them to drive round the walks of the Seraglio, within the walls of the palace. Upon these occasions the black eunuchs examine every part of the garden, and run before the women, calling out to all persons to avoid approaching or beholding them under pain of death.

The gardener, and his friend the Swede, instantly closed all the shutters, and locked the doors. The black eunuchs arriving soon after, and finding the lodge shut, supposed the gardener to be absent. Presently followed the Sultan Mother, with the four principal Sultanas, who were in high glee, romping and laughing with each other. A small scullery window of the gardener's lodge looked directly towards the gate through which these ladies were to pass, and was separated from it only by a few yards. Here through two small gimblet holes, bored for the purpose, they beheld very distinctly the features of the women, whom they described as possessing extraordinary beauty.

Three of the four were Georgians, having dark complexions and very long dark hair; but the fourth was remarkably fair, and her hair, also of singular length and thickness, was of a flaxen colour; neither were their teeth died black, as those of the Turkish women generally are. The Swedish gentleman said, he was almost sure they suspected they were seen, from the address they manifested in displaying their charms, and in loitering at the gate. This gave him and his friend no small degree of terror; as they would have paid for their curiosity with their lives, if any such suspicion had entered the minds of the black eunuchs. He described their dresses as rich beyond all that can be imagined. Long spangled robes, open in front, with pantaloons embroidered in gold and silver, and covered by a profusion of

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pearls and precious stones, displayed their persons to great advantage; but were so heavy as actually to encumber their motion, and almost to impede their walking. Their hair hung in loose and very thick tresses, on each side their cheeks, falling quite down to the waist, and covering their shoulders behind. Those tresses were quite powdered with diamonds, not displayed according to any studied arrangement, but as if carelessly scattered, by handfuls, among their flowing locks. On the top of their heads, and rather leaning to one side, they wore each of them a small circular patch or diadem. Their faces, necks, and even their breasts, were quite exposed; not one of them having any veil.

*The Seraglio.*

We left Pera, says Dr. Clarke, in a gondola, about seven o'clock in the morning; embarking at Tophana, and steering towards that gate of the Seraglio which faces the Bosphorus on the south-eastern side, where the entrance to the Seraglio gardens and the gardener's lodge are situated. A Bostanghy, as a sort of porter, is usually seated with his attendants, within the portal. Upon entering the Seraglio, the spectator is struck by a wild and confused assemblage of great and interesting objects: among the first of these are enormous cypresses, massive and lofty masonry, neglected and broken sarcophagi, high rising mounds, and a long gloomy avenue, leading from the gates of the garden between the double walls of the Seraglio. This gate is the same as that by which the Sultanas came out for the airing, before alluded to; and the gardener's lodge is on the right hand of it. The avenue extending from it, towards the west, offers a broad and beautiful, although solitary walk, to a very considerable extent, shut in by high walls on both sides. Directly opposite this entrance of the Seraglio is a very lofty mound or bank, covered by large trees, and traversed by terraces; over which, on the top, are walls with turrets. On the right hand, after entering, are the large wooden folding doors of the Grand Signior's gardens; and near them lie many fragments of ancient marbles, appropriated to the vilest purposes: among others a sarcophagus of one block marble, covered

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with a simple though unmeaning, bas-relief. Entering the gardens by the folding doors, a pleasing *coup d'œil* of trellis-work and covered walks is displayed, more after the taste of Holland than that of any other country. Various and very despicable *jets d'eau*, straight gravel-walks, and borders disposed in parallelograms, with the exception of a long green-house, filled with orange trees, compose all that appears in the small spot which bears the name of the Seraglio Gardens. The view, on entering, is down the principal gravel-walk; and all the walks meet at a central point, beneath a dome of the same trellis-work by which they are covered. Small fountains spout a few quarts of water into large shells, or form parachutes over lighted bougies, by the sides of the walks. The trellis-work is of wood, painted white, and covered by jasmine; and this, as it does not conceal the artificial frame by which it is supported, produces a wretched effect. On the outside of the trellis-work appear small parterres, edged with box, containing very common flowers, and adorned with fountains. On the right hand, after entering the garden, appears the magnificent kiosk, which constitutes the sultan's summer residence; and further on is the orangery before mentioned, occupying the whole extent of the wall on that side.

Exactly opposite to the garden gates, is the door of the *Charem*, or palace of the women belonging to the Grand Signior; a building not unlike one of the small colleges in Cambridge, and inclosing the same sort of cloistered court. One side of this building extends across the upper extremity of the garden, so that the windows look into it. Below these houses are two small green-houses, filled with very common plants, and a number of Canary birds. Before the *Charem* windows, on the right hand, is a ponderous, gloomy, wooden door; and this, creaking on its massive hinges, opens to the quadrangle, or interior court of the *Charem* itself. We will keep this door shut for a short time, in order to describe the seraglio garden more minutely; and afterwards open it, to gratify the reader's curiosity.

Still facing the *Charem*, on the left hand, is a paved ascent, leading, through a handsome gilded iron gate,

from the lower to the upper garden. Here is a kiosk, which I shall presently describe. Returning from the Charem to the door by which we first entered, a lofty wall on the right hand supports a terrace with a few small parterres; these, at a considerable height above the lower garden, constitute what is now called the Upper Garden of the Seraglio; and till within these few years, it was the only one.

Having thus completed the tour of this small and insignificant spot of ground, let us now enter the kiosk, which I first mentioned as the sultan's summer residence. It is situated on the sea-shore, and commands one of the finest views the eye ever beheld, of Scutary and the Asiatic coast, the mouth of the canal, and a moving picture of ships, gondolas, dolphins, birds, with all the floating pageantry of this vast metropolis, such as no other capital in the world can pretend to exhibit. The kiosk itself, fashioned after the airy fantastic style of Eastern architecture, presents a spacious chamber covered by a dome, from which towards the sea advances a raised platform surrounded by windows, and terminated by a divan.\* On the right and left are the private apartments of the sultan and his ladies. From the centre of the dome is suspended a large lustre, presented by the English ambassador. Above the raised platform hangs another lustre of smaller size, but more elegant. Immediately over the sofas constituting the divan, are mirrors engraved with Turkish inscriptions; poetry and passages from the Korán. The sofas are of white satin, beautifully embroidered by the women of the seraglio.

Leaving the platform, on the left hand is the Sultan's private chamber of repose, the floor of which is surrounded by couches of very costly workmanship. Opposite to this chamber, on the other side of the kiosk, a door opens to the apartment in which are placed the attendant Sultanas, the Sultan Mother, or any ladies in

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\* The *diván* is a sort of couch or sofa, common all over the Levant, surrounding every side of a room, except that which contains the entrance. It is raised about sixteen inches from the floor. When a *diván* is held it means nothing more than that the persons composing it are thus seated.

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residence with the sovereign. This room corresponds exactly with the Sultan's chamber, except that the couches are more magnificently embroidered.

A small staircase leads from these apartments to two chambers below, paved with marble, and as cold as any cellar. Here a more numerous assemblage of women are buried, as it were, during the heat of summer. The first is a sort of antichamber to the other; by the door of which, in a nook of the wall, are placed the sultan's slippers of common yellow morocco, and coarse workmanship. Having entered the marble chamber immediately below the kiosk, a marble bason presents itself, with a fountain in the centre, containing water to the depth of three inches, and a few very small fishes. Answering to the platform mentioned in the description of the kiosk, is another, exactly of a similar nature, closely latticed, where the ladies sit during the season of their residence in this place. I was pleased with observing a few things they had carelessly left upon the sofas, and which characterized their mode of life. Among these was an English writing-box, of black varnished wood, with a sliding cover, and drawers; the drawers containing coloured writing-paper, reed pens, perfumed wax, and little bags made of embroidered satin, in which their billets-doux are sent, by negro slaves, who are both mutes and eunuchs. That liquors are drunk in these secluded chambers is evident; for we found labels for bottles, neatly cut out with scissors, bearing Turkish inscriptions, with the words "*Rosoglio*," "*Golden Water*," and "*Water of Life*." Having now seen every part of this building, we returned to the garden, by the entrance which admitted us to the kiosk.

Our next and principal object was the examination of the Charem; and as the undertaking was attended with danger, we first took care to see that the garden was cleared of Bostanghies, and other attendants, as our curiosity, if detected, would beyond all doubt have cost us our lives upon the spot. A catastrophe of this nature has been already related by Le Bruyn.

Having inspected every alley and corner of the garden, we advanced, half breathless, and on tip-toe, to the great wooden door of the passage which leads to the

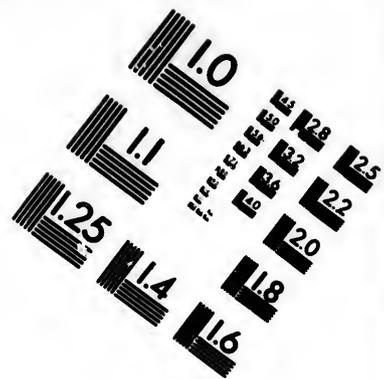
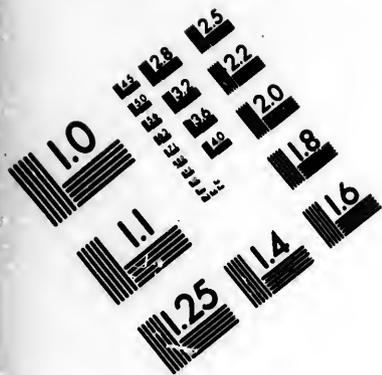
inner court of this mysterious edifice. We succeeded in forcing this open; but the noise of its grating hinges, amidst the profound silence of the place, went to our very hearts. We then entered a small quadrangle, exactly resembling that of Queen's College, Cambridge, filled with weeds. It was divided into two parts, one raised above the other; the principal side of the court containing an open cloister, supported by small white marble columns. Every thing appeared in a neglected state. The women only reside here during summer. Their winter apartments may be compared to the late Bastile of France; and the decoration of these apartments is even inferior to that which I shall presently describe. From this court, forcing open a small window near the ground, we climbed into the building, and alighted upon a long range of wooden beds, or couches covered by mats, prepared for the reception of an hundred slaves: these reached the whole extent of a very long corridor, From hence, passing some narrow passages, the floors of which were also matted, we came to a staircase leading to the upper apartments. Of such irregular and confused architecture, it is difficult to give any adequate description. We passed from the lower dormitory of the slaves to another above: this was divided into two tiers; so that one half of the numerous attendants it was designed to accommodate, slept over the other, upon a sort of shelf or scaffold near the ceiling. From this second corridor we entered into a third, a long matted passage; on the left of this were small apartments for slaves of higher rank; and upon the right, a series of rooms looking towards the sea. By continuing along this corridor, we at last entered the great *Chamber of Audience*, in which the Sultan Mother receives visits of ceremony from the Sultanas, and other distinguished ladies of the Charem. Nothing can be imagined better suited to theatrical representation than this chamber; and I regret the loss of the very accurate drawing which I caused Monsieur Preaux to complete upon the spot. It is exactly such an apartment as the best painters of scenic decoration would have selected, to afford a striking idea of the pomp, the seclusion, and the magnificence, of the Ottoman court. The stage is best suited for its representation; and therefore the

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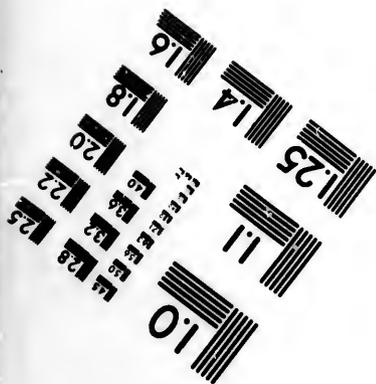
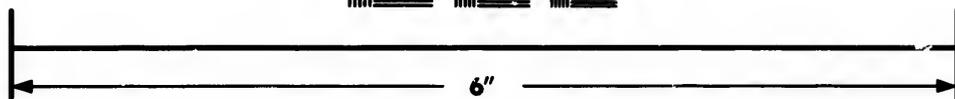
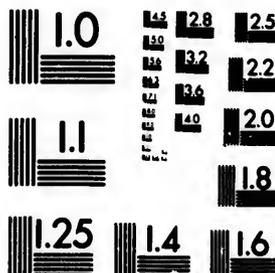
reader is requested to have the stage in his imagination while it is described. It was surrounded with enormous mirrors, the costly donations of infidel kings, as they are styled by the present possessors. These mirrors the women of the Seraglio sometimes break in their frolics. At the upper end is the throne, a sort of cage, in which the Sultana sits, surrounded by latticed blinds; for even here her person is held too sacred to be exposed to the common observation of slaves and females of the Charem. A lofty flight of broad steps covered with crimson cloth, leads to this cage, and to a throne. Immediately in front of it are two burnished chairs of state, covered with crimson velvet and gold, one on each side the entrance. To the right and the left of the throne, and upon a level with it, are the sleeping apartments of the Sultan Mother and her principal females in waiting. The external windows of the throne are all latticed; on one side they look towards the sea, and on the other into the quadrangle of the Charem: the chamber itself occupying the whole breadth of the building, on the side of the quadrangle into which it look. The area below the latticed throne, or the front of the stage (to follow the idea before proposed), is set apart for the attendants, for the dancers, for actors, music, refreshments, and whatever is brought into the Charem for the amusement of the court. This place is covered with Persian mats; but these are removed when the Sultana is here, and the richest carpets substituted in their place.

Beyond the great Chamber of Audience is the *Assembly Room* of the Sultan, when he is in the Charem. Here we observed the magnificent lustre before mentioned. The Sultan sometimes visits this chamber during the winter, to hear music, and to amuse himself with his favourites. It is surrounded by mirrors. The other ornaments display that strange mixture of magnificence and wretchedness, which characterize all the state chambers of Turkish grandees. Leaving the Assembly Room by the same door through which we entered, and continuing along the passage as before, which runs parallel to the sea-shore, we at length reached what might be termed the *sanctum sanctorum* of this Paphian temple, the baths of the Sultan Mother and the four principal Sultanas.





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These are small, but very elegant, constructed of white marble, and lighted by ground glass above. At the upper end is a raised sudatory and bath for the Sultan Mother, concealed by lattice work from the rest of the apartment. Fountains play constantly into the floor of this bath, from all sides; and every degree of refined luxury has been added to the work, which a people of all others best versed in the ceremonies of the bath, have been capable of inventing or requiring.

Leaving the bath, and returning along the passage by which we came, we entered what is called the *Chamber of Repose*. Nothing need be said of it, except that it commands the finest view any where afforded from this point of the seraglio. It forms a part of the building well known to strangers, from the circumstance of its being supported, towards the sea, by twelve columns of that beautiful and rare breccia, the *viride Lacedemonium* of Pliny, called by Italians *Il verde antico*. These columns are of the finest quality ever seen; and each of them consists of one entire stone. The two interior pillars are of green Egyptian breccia, more beautiful than any specimen of the kind existing.

We now proceeded to that part of the Charem which looks into the Seraglio garden, and entered a large apartment, called *Chalved Yiertzy*, or as the French would express it, *Salle de promenade*. Here the other ladies of the Charem entertain themselves, by hearing and seeing comedies, farcical representations, dances, and music. We found it in the state of an old lumber room. Large dusty pier glasses, in heavy gilded frames, neglected and broken, stood like the Vicar of Wakefield's family picture, leaning against the wall, the whole length of one side of the room. Old furniture, shabby bureaux of the worst English work, made of oak, walnut, or mahogany; inlaid broken cabinets; scattered fragments of chandeliers; scraps of paper, silk rags, and empty confectionary boxes, were the only objects in this part of the palace.

From this room we descended into the court of the Charem; and, having crossed it, ascended, by a flight of steps to an upper parterre, for the purpose of examining a part of the building appropriated to the inferior ladies of the Seraglio. Finding it exactly upon the plan of the

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rest, only worse furnished, and in a more wretched state, we returned to quit the Charem entirely, and effect our retreat to the garden. The reader may imagine our consternation on finding that the great door was closed upon us, and that we were locked in. Listening, to ascertain if any one was stirring, we discovered that a slave had entered to feed some turkeys, who were gobbling and making a great noise at a small distance. We profited by their tumult, to force back the huge lock of the gate with a large stone, which fortunately yielded to our blows, and we made our escape.

We now quitted the lower garden of the Seraglio, and ascended, by a paved road, towards the chamber of the garden of Hyacinths. This promised to be interesting, as we were told the Sultan passed almost all his private hours in that apartment; and the view of it might make us acquainted with occupations and amusements, which characterize the man, divested of the outward parade of the Sultan. We presently turned from the paved ascent, towards the right, and entered a small garden, laid out into very neat oblong borders, edged with porcelain or Dutch tiles. Here no plant is suffered to grow, except the Hyacinth; whence the name of this garden, and the chamber it contains. We examined this apartment, by looking through a window. Nothing can be more magnificent. Three sides of it were surrounded by a divan, the cushions and pillows of which were of black embroidered satin. Opposite the windows of the chamber was a fire-place, after the ordinary European fashion, and on each side of this, a door covered with hangings of crimson cloth. Between each of those doors and the fire-place, appeared a glass case, containing the Sultan's private library; every volume being in manuscript, and upon shelves one above the other, and the title of each book written on the edges of its leaves. From the ceiling of the room, which was of burnished gold, opposite each of the doors, and also opposite to the fire-place, hung three gilt cages, containing small figures of artificial birds: these sung by mechanism. In the centre of the room stood an enormous gilt brazier, supported, in an ewer, by four massive claws, like vessels seen under sideboards in England. Opposite the entrance, on one side

of the apartment, was a raised bench, crossing a door on which were placed an embroidered napkin, a vase, and bason, for washing the beard and hands. Over this bench, upon the wall, was suspended the large embroidered *porte-feuille*, worked with silver thread on yellow leather, which is carried in procession when the Sultan goes to mosque, or elsewhere in public, to contain the petitions presented by his subjects. In a nook close to the door was also a pair of yellow boots; and on the bench by the ewer, a pair of slippers of the same materials. These are placed at the entrance of every apartment frequented by the Sultan. The floor was covered with Gobelin tapestry; and the ceiling, as before stated, magnificently gilded and burnished. Groupes of arms, such as pistols, sabres, and poniards, were disposed, with very singular taste and effect, on the different compartments of the walls; the handles and scabbards of which were covered with diamonds of very large size: these, as they glittered around, gave a most gorgeous effect to the splendour of this sumptuous chamber.

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## GREECE.

### *Aspect of Modern Greece.*

CABINS of dried mud, more fit for the abode of brute animals than of man; women and children in rags, running away at the approach of the stranger and the janissary; the affrighted goats themselves scouring over the hills, and the dogs alone remaining to receive you with their barking—such is the scene that dispels the charm which fancy would fain throw over the objects before you.

The Peloponnesus is a desert: since the Russian expedition, the Turkish yoke has borne with increased weight on the inhabitants of the Morea; part of its population has been slaughtered by the Albanians. Nothing meets the eye but villages destroyed with fire and sword. In the towns, as at Misitra, whole suburbs are deserted;

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and I have often travelled fifteen leagues in the country without coming to a single habitation. Grinding oppression, outrages of every kind complete the destruction of agriculture and human life. To drive a Greek peasant from his cabin to carry off his wife and children, to put him to death on the slightest pretext, is mere sport with the lowest aga of the most insignificant village. Reduced to the lowest depth of misery, the Morean abandons his native land, and repairs to Asia in quest of a lot less severe. Vain hope! He cannot escape his destiny: he there finds other cadis and other pachas, even in the sands of Jordan, and in the deserts of Palmyra.

Attica, with somewhat less wretchedness, is not less completely enslaved. Athens is under the immediate protection of the chief of the black eunuchs of the seraglio. A disdar or governor is the representative of the monstrous protector among the people of Solon. This disdar resides in the citadel, filled with the masterpieces of Phidas and Ictinus, without inquiring what nation left these remains behind it, without deigning to step beyond the threshold of the mean habitation which he has built for himself under the ruins of the monuments of Pericles; except very rarely, when this automaton shuffles to the door of his den, squats cross-legged on a dirty carpet, and, while the smoke from his pipe ascends between the columns of the temple of Minerva, he eyes with vacant stare the shores of Salamis and the sea of Epidaurus.

You would suppose that Greece herself intended by the mourning which she wears, to announce the wretchedness of her children. The country in general is uncultivated, bare, monotonous, wild, and the ground of a yellow hue, the colour of withered herbage. There are no rivers that deserve the appellation; but small streams and torrents which are dry in summer. No farm houses, or scarcely any, are to be seen in the country; you observe no husbandmen, you meet no carts, no teams of oxen. Nothing can be more melancholy than never to be able to discover the marks of modern wheels, where you still perceive in the rock the traces of ancient ones. A few peasants in tunics, with red caps on their heads, like the galley-slaves at Marseilles, dolefully wish

you, as they pass, *Kali spera*, good morning. Before them they drive asses or small horses with rough coats, which are sufficient to carry their scanty rustic equipage, or the produce of their vineyard. Bound this desolate region with a sea almost as solitary; place on the declivity of a rock a dilapidated watch-tower, a forsaken convent; let a minaret rise from the midst of the desert to announce the empire of slavery; let a herd of goats, or a number of sheep, browse upon a cape among columns in ruins; let the turban of a Turk put the herdsmen to flight, and render the road still more lonely; and you will have an accurate idea of the picture which Greece now presents.

*Character of the Greeks.*

What a difference between the modern Egyptians entirely degenerated, and the people who still inhabit the beautiful countries of Greece! Under a pure sky, in a wholesome, temperate atmosphere, impregnated with the sweetest emanations, on a soil which nature decks with flowers, and clothes with the verdure of an eternal spring, or which may be enriched with crops of every sort, or with delicious fruits, we must expect, among the men, to meet only with amenity of manners, and sweetness of disposition. I am speaking of the men whose generations there succeed each other without interruption: for the ignorant and untractable usurper may, by his stupid ferocity, pollute the most happy climate, the most smiling country; and ages are required for their influence to temper, in a perceptible manner, the rudeness of his inclinations.

The man of these charming parts of Greece is of a handsome stature; he carries his head high, his body erect, or rather inclined backward than forward; he is dignified in his carriage, easy in his manners, and nimble in his gait: his eyes are full of vivacity: his countenance is open, and his address agreeable and prepossessing; he is neat and elegant in his clothing; he has a taste for dress, as for every thing that is beautiful: active, industrious, and even enterprising, he is capable of executing great things; he speaks with ease, he expresses himself with warmth; he is acquainted with the lan-

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guage of the passions, and he likewise astonishes by his natural eloquence; he loves the arts, without daring to cultivate them, under the brazen yoke which hangs heavy on his neck; skilful and cunning in trade, he does not always conduct himself in it with that frankness which constitutes its principal basis: and if we still find in modern Greece many of the fine qualities which do honour to the history of ancient Greece, it cannot be denied that Superstition, the child of Ignorance and Slavery, greatly tarnishes their lustre: and we also discover in their disposition that fickleness, that pliability, that want of sincerity: in short, that artful turn of mind which borders on treachery, and of which the Greeks of antiquity have been accused.

*Grecian Women, their Dress, &c.*

The Greek women have the face, which is beautiful, and of an oval form, uncovered. Their eyes are black, as are also their eye-brows, to which, as well as to their eye-lids, they pay a particular attention, rubbing them over, to bestow on them a deeper hue, with a leaden ore reduced to an impalpable powder, blended with an unctuous matter, to give it consistence. Their complexion is generally pale. They wear their hair, which is of a great length, and of a deep shining black, in tresses, and sometimes turned back in a fanciful way on the head. In other instances it hangs loosely down the back, extending to the hips. They are commonly dressed in a pelisse of silk, satin, or some other material: they are costly in their attire, in the choice of which they are not attached to any particular colour. On the head they wear a small cap.

The dress of the Greek men nearly resembles that of the Turks. but they are not allowed to wear the turban of white muslin, for which they substitute the blue turban; and none of the Greeks can wear yellow boots or slippers, except those who are in the service of foreign ministers.

The Greek women marry at the age of fifteen: but they are short-lived, beginning to decay, and having the marks of age soon after twenty-five. It is to the too frequent use of the hot-bath, that the debilitated constitu-

tions of the Greek women are to be ascribed; and this abuse, added to their natural indolence, tends probably to shorten their lives.

The Greek ladies present the hand to be kissed by their daughters, their slaves, and other persons their inferiors; and the young women have an extraordinary method of saluting each other. It consists in kissing the eyes, while they lay hold of each other's ears.

The ladies of Greece have always delighted in jewels; their girdle, buckles, necklaces, bracelets, are all profusely enriched with them; and notwithstanding the vast satisfaction that they enjoy in ornamenting their heads with the most beautiful flowers of the garden, the diamond sparkles in the same lock with the jessamine and rose. It is very common for them to exert their utmost skill in dressing, without the least intention of going out, or even being seen by a stranger, but solely to indulge their own and their husband's fancy.

When a lady makes a visit at any distance, she avoids exposing her jewels to the passengers in the street, which are carried by a domestic to the door of the friend's house, where she dresses. The fan is used instead of a parasol; it is large and round, composed of peacock's feathers, and has an ivory handle; in the centre is a mirror: When overcome with heat, she throws herself upon a sofa, and a slave takes the fan, and by a judicious management excites a gentle breeze to refresh his mistress.

The veil worn by the Greek ladies is generally of muslin bordered with gold; that of the servants or common people of a coarser sort of plain muslin: it is always white. They wear also a sort of scarf about the neck, which occasionally goes over the head, and serves to screen it from the wind and rain. When a lady comes into her friend's house to visit, if she take off her veil, it is a sign she intends to make some stay.

#### *The Houses of the Greeks.*

The houses in Greece have each only one story, to which is generally attached a large garden. The women are closely confined at home, they do not even appear at church till they are married. In the houses large rooms

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are appropriate to the mistress, for the convenience of carrying on embroidery and other works with her attendants. On each side are galleries that lead to the dining-rooms and bed-chambers. The men have their separate apartments.

A lamp is burning during the night in the bed-chamber of a Greek, which, among the higher ranks, arises from custom or convenience; but the lower sort are led to it by devotion, the lamp being generally placed before an image.

There are no chimneys in the Greek houses, but a brazier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may draw near it. To defend the face from the heat and smoke of the brazier, it is placed under a square table, which is covered with a carpet reaching on all sides to the ground; this is ornamented with silk, more or less magnificent, about which sofas or cushions are placed for the accommodation of the company. It is called a *tendour*, and is chiefly used by the ladies while they are engaged at their embroidery.

#### *Grecian Servants, Modes of Salutation, and Dress.*

The female slaves of the Greeks are treated with great gentleness and humanity. After a certain time of servitude, they seem to take pleasure in making them free. Some take slaves very young, and adopt them as the *children of their souls*, a name by which they are called. A slave is not unfrequently the confidante of her mistress, as well as nurse, and on certain occasions her counsellor and adviser. The servants are always ready to follow their mistress when she goes abroad. The train of slaves and servants form the equipage of the Greeks. A woman of character among the Greeks must never be seen from home without one servant at least. Those of very high rank, or who are ambitious of making a parade of their opulence and vanity, are attended by an innumerable troop of domestics.

The slaves are not Greeks, but such as are either taken in war, or stolen by the Tartars from Russia, Circassia, or Georgia. Many thousands were formerly taken in the Morea, but these have been mostly redeemed by the

charitable contributions of the Christians, or ransomed by their own relations. The fine slaves, that wait upon great ladies, are bought at the age of eight or nine years, and educated with great care, to accomplish them in singing, dancing, embroidery, &c. They are commonly Circassians, and their patron rarely ever sells them; but if they grow weary of them, they either present them to a friend, or give them their freedom.

### Of Greek Manners.

During courtship the Greek lover serenades his mistress either in front of her house, or from the water. On these occasions he recites, in a pathetic song, the warmth and sincerity of his passion. The nocturnal serenades, which are devoted to love, are so frequent at Buyukdere, a pleasant village on the European side of the Bosphorus, as to break in on the repose of its inhabitants; and a person of a lively fancy might be led to suppose, that the deity of love had made it his favourite residence, from the beauty of the spot.

Nearly opposite to Buyukdere, on the banks of the Bosphorus, is a fountain overhung with beautiful clumps of trees, much frequented on moon-light evenings by the Greeks, Armenians, and others. This happens at a particular season of the year, when the clear transparency of the moon's light, illuminating the foliage which surrounds them, as well as distant objects, invites the company to spend late hours in the enjoyment of the charming scene.

Dr. Wittman, in his Travels, informs us that he went to a kiosk in Buyukdere, where the Greeks were assembled to sing, dance, and partake of other amusements. "I joined," says he, "the promenade afterwards in the meadow, in which there was a very numerous assemblage of Greeks, Turks, and others. It being Sunday, the inhabitants of all the neighbouring villages were collected; and the groupes which were formed, by the variety of their costumes, and the characteristic traits peculiar to each, had a very pleasing, and to me a novel effect. While the Greeks displayed all the gaiety and *nonchalance* belonging to their character, the Turks, with much gravity, had recourse to their constant companion

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the pipe, and in the intervals of smoking they took coffee.

At Easter, the Greeks have amusements of all kinds, and immense crowds of people are collected on the outside of the city to enjoy the festival. Here are wrestling-matches, stalls filled with sweetmeats and sherbet, and groups of people seated on the grass, playing at different games of chance, while others are engaged in dancing in rings, to the music of an instrument not unlike our bag-pipe. On every such day of festivity, the Greeks of course display their best dresses, which are tasteful and costly. The sobriety of their demeanor cannot be equally commended: since it too frequently happens that, by launching out into every excess, they require the interference of the Turkish guards, stationed purposely to repress the tumult and disorder in which the giddy scene may chance to terminate.

The modern Greeks, adverting to the customs of the ancients, have retained the greatest part of the ceremonies which were formerly used in the celebration of nuptials. On the eve of the marriage-day the bride is led by her female acquaintance in triumph to the bath. Numerous attendants and music are always to be found upon these occasions. The bride profusely adorned, covered with a red veil, proceeds with solemn pace, supported by her female friends and relations. The splendid torch of Hymen still maintains its place among the modern Greeks. It blazes in their processions, and is an attendant in the chamber of the newly-married couple, where it remains until the whole is consumed. If by any accident it should become extinguished, the most unfortunate presages would be drawn, to prevent which unremitting vigilance is used.

The bridegroom and bride, before their presentation at the altar, are each adorned with a crown or chaplet, which, during the ceremony, are changed by the priest. A cup of wine, immediately after benediction, is first given to the married couple; it is then delivered to the sponsors, and finally to the witnesses of the marriage.

The bride is supported by her friends, who accompany her home, and who prevent her from touching the threshold of the door, which would be reckoned ominous.

She is then compelled to walk over a sieve, which is covered with a carpet, in the way to her husband's room. If the sieve should not crackle as she passes, it would be considered as very prejudicial to the lady's honour; but all are happy, provided the ordeal prove propitious.

A Grecian funeral is attended by the nearest relations and friends of the deceased; women with their hair dishevelled, and weeping: they cry, indeed, without ceasing, as soon as a death happens, and refuse nourishment and sleep, until they can exist no longer without them. When a young unmarried woman dies, the body is dressed in the richest habits, and the head crowned with flowers. The women throw roses, and scatter scented water on the bier, as it passes along the streets.

The funeral feast is never omitted by the Greeks. The nearest relation is charged with the preparation, and with this terminates the funeral ceremony.

#### *Religion of the Greeks.*

The Greeks retain their priests, bishops, archbishops, and patriarchs; but their church is in the last stage of degradation, and its dignities are openly sold by the Turks. Travellers have expressed the deepest regret at this abomination, arising partly from the desire which Mahometans have of rendering the Christians contemptible, and partly from the ambition and avarice of some of the Greek ecclesiastics, who think they can atone by idle ceremonies for the neglect of all the invaluable morality of the gospel.

The Greeks are extremely credulous, and attached to prodigies, auguries, omens, and dreams; they are constant observers of fasts, and of public worship; they assemble at church before sun-rise, and are kept in great awe by their priests, who occasionally threaten them with excommunication, and an exclusion from the assembly of the faithful. The Greek religion is now become that of the Russians; the priests of both nations are habited in the same manner; they have their venerable caverns and forests, and their consecrated waters.

The Greeks deny the supremacy of the Pope, and abhor the worship of images; but they have a multitude of pictures of saints in their churches, whom they address

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as mediators. They practise much severity in fasting, and believe in the doctrine of transubstantiation. Though they will not admit of purgatory, they allow of a third place, where they say the blessed remain in expectation of the day of judgment. Baptism is performed among them by plunging the whole body of the child thrice into water: immediately after baptism, they give it confirmation and the communion, and seven days after that, it undergoes the ceremony of a second ablution.

*Mode of Travelling in Greece.*

At our head, says that enthusiastic writer M. Chateaubriand, appeared the guide, or Greek postillion on horse-back, leading a spare horse provided for remounting any of the party in case an accident should happen to his steed. Next came the janissary, with his turban on his head, two pistols and a dagger at his girdle, a sabre by his side, and a whip to flog the horses of the guide. I followed, armed nearly in the same manner as the janissary, with the addition of a fowling-piece. My man Joseph brought up the rear. This Milanese was a short, fair man, with a large belly, a florid complexion, and an affable look; he was dressed in a complete suit of blue velvet; two large-horse pistols, stuck under a tight belt, raised up his waistcoat in such a grotesque manner, that the janissary could never look at him without laughing. My baggage consisted of a carpet to sit down upon, a pipe, a coffee-pot, and some shawls to wrap round my head at night. We started, at the signal given by our guide, ascending the hills at full trot, and descending over precipices in a gallop. You must make up your mind to it: the military Turks know no other paces, and the least sign of timidity, or even of prudence, would expose you to their contempt. You are moreover seated on Mameluke saddles, with wide short stirrups, which keep your legs constantly bent, which break your toes, and lacerate the flanks of your horse. At the slightest trip, the elevated pommel comes in most painful contact with your belly, and if you are thrown the contrary way, the high ridge of the saddle breaks your back. In time, however, you find the utility of these saddles, in the sureness of foot which they give to the horse, especially in such hazardous excursions.

You proceed from eight to ten leagues with the same horses. About half way they are suffered to take breath, without eating; you then mount again, and continue your journey. At night you sometimes arrive at a *kan*, the ruins of a forsaken house, where you sleep among all sorts of insects and reptiles, on a worm-eaten floor. At this *kan*, you can demand nothing, unless you have a post firman; so that you must procure provisions as you can. My janissary went a foraging in the villages, and sometimes brought back fowls, which I insisted on paying for. We had them broiled upon the green branches of the olive, or boiled with rice to make a *pilan*. Seated on the ground, about this repast, we tore our victuals to pieces with our fingers; and when the meal was finished, we went to the first brook to wash our beards and hands. Such is now-a-days the mode of travelling in the country of Alcibiades and Aspasia.

*Aspect of the Country.*

I fancied myself, says the same writer, wandering among the wilds of America; here was the same solitude, the same silence. We passed through woods of olive-trees, proceeding in a southerly direction. At day-break, we found ourselves on the level summits of the most dreary hills that I ever beheld. For two hours we continued our route over these elevated plains, which, being ploughed up by the torrents, resembled forsaken fallows, interspersed with the sea-rush and bushes of a species of briar. Large bulbs of the mountain lily, uprooted by the rains, appeared here and there on the surface of the ground. We then descended into a valley, where we saw some fields of barley and cotton.

We crossed the bed of a torrent, now dried up; it was full of rose laurels, and *agnus-castus*, a shrub with a long, pale, narrow leaf, whose purple and somewhat woolly flower shoots nearly into the form of a spindle. I mention these two shrubs, because they are met with over all Greece, and are almost the only decorations of those solitudes, once so rich and gay, now so naked and dreary. Now I am upon the subject of this dry torrent, I shall observe, that in the native country of the *Ilissus*, the *Alpheus*, and the *Erymanthus*, I have seen but three

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rivers, whose urns were not exhausted; these were the Parnisus, the Cephissus, and the Eurotas. I must also beg pardon for the kind of indifference, and almost of impiety, with which I shall sometimes write the most celebrated and the most harmonious names. In Greece, a man becomes familiarised, in spite of himself, with Themistocles, Epaminondas, Sophocles, Plato, and Thucydides; and it requires profound devotion not to pass Citæron, Mænalos, or Lycæon, as he would ordinary hills.

*Characteristic Features of Grecian Cities.*

Athens, Argos, Nauplia, Corinth, and many more, had each their lofty citadel, with its dependent burgh and fertile plain: in this they resembled each other; but in certain characteristics they all differ. Athens, says the learned Dr. Clarke, appears as a forsaken habitation of holiness: for a moment, unmindful of the degrading character of its divinities, the spectator views, with a degree of awe, its elevated shrines, surrounded on every side by a mountain barrier, inclosing the whole district as within one consecrated Peribolus. Argos, with less of a priestly character, but equal in dignity, sits enthroned as the mistress of the seas: facing the sun's most powerful beams, she spreads her flowery terraces, on either side, before the lucid bosom of the waters, in regal majesty. Nauplia, stretching out upon a narrow tongue of land, and commanded by impregnable heights, rich in the possession of her port, "the most secure and best defended in the Morea," but depending always upon Argos for supplies, was fitted, by every circumstance of natural form, to become a mercantile city, and the mart of Grecian commerce. Corinth, the Gibraltar of the Peloponnesus, by its very nature a fortress, is marked by every facility that may conduce to military operations, or render it conspicuous for its warlike aspect. In every part of Greece there is something naturally appropriate to the genius and the history of the place; as in the bubbling fountains and groves of Epidauria, sacred to Esculapius; the pastoral scenes of Arcadia, dedicated to the muses and to Pan; the hollow rocks of Phocis echoing to Pythian oracles; and perhaps the custom of making

offerings to all the gods, upon the summits of Olympus and Parnassus, did not so much originate in any Eastern practice, as in the peculiar facility wherewith the eye commanded from those eminences almost every seat of sanctity in Greece.

In various parts of Greece, where the labours of man have been swept away,—where time, barbarians, nay, even earthquakes, and every other moral and physical revolution have done their work,—an eternal city seems still to survive; because the acropolis, the stadium, the theatre, the sepulchres, the shrines, and the votive receptacles, are so many “sure and firm-set” rocks, slightly modified indeed by the hand of man, but upon which the blast of desolation passes like the breath of a zephyr. Argos is conspicuous in this class of cities: and if, in the approach to it from Tiryns, where art seems to have rivalled nature in the eternity of her existence, the view be directed towards the sea, a similar, and not less striking object is presented in the everlasting citadel of Nauplia.

*Modern State of ancient Sparta.*

Surveyed from the castle of Misitra, the valley of Laconia is truly admirable. It extends nearly from north to south, is bordered on the west by Taygetus, and on the east by Mounts Thornax, Barosthenes, Olympus, and Menelaion: small hills obstruct the northern extremity of the valley, descend to the south, diminishing in height, and terminate in the eminences on which Sparta is seated. From Sparta to the sea stretches a level and fertile plain watered by the Eurotas.

Here then, says M. De Chateaubriand, was I mounted on one of the battlements of the castle of Misitra, exploring, contemplating, and admiring, all Laconia. But methinks I hear the reader inquire, when will you speak of Sparta? Where are the ruins of that city? Are they comprised within Misitra? Are no traces of them remaining? Why did you run away to Amyclæ before you had examined every corner of Lacedæmon? You merely mention the name of the Eurotas, without pointing out its course, without describing its banks. How broad is it? Of what colour are its waters? Where are its swans,

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its reeds, its laurels? The minutest particulars ought to be related when you are treating of the birth-place of Lycurgus, of Agis, of Lysander, of Leonidas. Every body has seen Athens, but very few travellers have penetrated as far as Sparta: none of them has completely described its ruins, and the very site of that renowned city is problematical.

Persuaded that Misitra was Sparta, I began with the excursion to Amyclæ, with a view to finish, first, with all that was not Lacedæmon, so that I might afterwards bestow on the latter my undivided attention. Judge then of my embarrassment, when from the top of the castle of Misitra, I persisted in the attempt to discover the city of Lycurgus, in a town absolutely modern, whose architecture exhibited nothing but a confused mixture of the oriental manner, and of the Gothic, Greek, and Italian styles, without one poor little antique ruin to make amends. Had but ancient Sparta, like ancient Rome, raised her disfigured head from amidst these new and incongruous monuments! But no—Sparta was overthrown in the dust, buried in the tomb of ages, trodden under foot by Turks—dead, and not a vestige of her existence left behind!

Where, then, is Sparta? Have I come so far without being able to discover it? Must I return without beholding its ruins? I was heartily vexed. As I was going down from the castle, a Greek exclaimed, "Your lordship perhaps means Palæochori?" At the mention of this name, I cried out in my turn: "Yes, Palæochori! The old city! Where is that? Where is Palæochori?"

"Yonder, at Magoula," said the Cicerone, pointing to a white cottage with some trees about it, at a considerable distance in the valley.

Tears came into my eyes when I fixed them on this miserable hut, erected on the forsaken site of one of the most renowned cities, now the only object that marks the spot where Sparta flourished, the solitary habitation of a goat-herd, whose whole wealth consists in the grass that grows upon the graves of Agis and of Leonidas.

We proceeded for an hour along a road running direct south-west, when, at break of day, I perceived some ruins and a long wall of antique construction: my heart

began to palpitate. The janissary turning towards me pointed with his whip to a whitish cottage on the right, and exclaimed with a look of satisfaction, "Palæochori!" I made towards the principal ruin, which I perceived upon an eminence. On turning this eminence by the north-west for the purpose of ascending it, I was suddenly struck with the sight of a vast ruin of semi-circular form, which I instantly recognised as an ancient theatre. Sparta was then before me; and its theatre, to which my good fortune conducted me on my first arrival, gave me immediately the positions of all the quarters and edifices. I alighted, and ran all the way up the hill of the citadel.

Just as I reached the top, the sun was rising behind the hills of Menelaion. What a magnificent spectacle! but how melancholy! The solitary stream of the Eurotas running beneath the remains of the bridge Babyx; ruins on every side, and not a creature to be seen among them. I stood motionless, in a kind of stupor, at the contemplation of this scene. A mixture of admiration and grief checked the current of my thoughts, and fixed me to the spot; profound silence reigned around me. Determined, at least, to make echo speak in a spot where the human voice is no longer heard, I shouted with all my might: "Leonidas! Leonidas!" No ruin repeated this great name, and Sparta herself seemed to have forgotten her hero.

Some ruins partly buried in the ground, and partly rising above the surface, indicate, nearly in the centre of this platform, the foundations of the temple of Minerva Chalciocos, where Pausanias in vain sought refuge and lost his life. A sort of flight of steps, seventy feet wide, and of an extremely gentle descent, leads from the south-side of the hill down to the plain. This was perhaps the way that conducted to the citadel, which was not a place of any great strength till the time of the tyrants of Lacedæmon.

The whole site of Lacedæmon is uncultivated: the sun parches it in silence, and is incessantly consuming the marble of the tombs. When I beheld this desert not a plant adorned the ruins, not a bird, not an insect, not a creature enlivened them, save

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millions of lizards, which crawled without noise up and down the sides of the scorching walls. A dozen half-wild horses were feeding here and there upon the withered grass; a shepherd was cultivating a few water-melons in a corner of the theatre; and at Magoula, which gives its dismal name to Lacedæmon, I observed a small grove of cypresses. But this Magoula, formerly a considerable Turkish village, has also perished in this scene of desolation: its buildings are overthrown, and the index of ruins is itself but a ruin.

Famous rivers share the same fate as famous nations; at first unknown, then celebrated throughout the whole world, they afterwards sink into their original obscurity. The Eurotas, at first denominated Himera, now flows forgotten under the appellation of Iri; as the Tiber, more anciently Albula, now rolls to the sea the unknown waters of the Teverone. Thus, after ages of oblivion, this river, whose banks were trodden by the Lacedæmonians whom Plutarch has celebrated, this river, I say, perhaps rejoiced, amid this neglect, at the sound of the foot-steps of an obscure stranger upon its shores. It was on the 18th of August, 1806, at nine in the morning, that I took this lonely walk along the Eurotas, which will never be erased from my memory. If I hate the manners of the Spartans, I am not blind to the greatness of a free people, neither was it without emotion that I trampled on their noble dust. One single fact is sufficient to proclaim the glory of this nation. When Nero visited Greece, he durst not enter Lacedæmon. What a magnificent panegyric on that city!

Night drew on apace, when I reluctantly quitted these renowned ruins, the shade of Lycurgus, the recollection of Thermopylæ, and all the fictions of fable and history. The sun sank behind the Taygetus, so that I had beheld him commence and finish his course on the ruins of Lacedæmon. It was three thousand five hundred and forty-three years since he first rose and set over this infant city. I departed with a mind absorbed by the objects which I had just seen, and indulging in endless reflections. Such days enable a man to endure many misfortunes with patience, and above all, render him indifferent to many spectacles.

## Argos.

Whether my imagination, says M. de Chateaubriand, was oppressed by the recollection of the misfortunes and the excesses of the Pelopides, or I was struck by the real truth, the country appeared to me uncultivated and desolate, the mountains naked and dreary—a kind of nature, fertile in great crimes and in great virtues. I went to survey what are called the remains of Agamemnon's Palace, the ruins of a theatre, and of a Roman aqueduct: I went up to the citadel, solicitous to see every stone that could possibly have been touched by the hand of the king of kings. What can boast of enjoying any glory beside those families, sung by Homer, Æschylus, Sophocles, Euripides, and Racine? But when you see on the spot where they flourished, how little remains of those families, you are marvellously astonished.

It is a considerable time since the ruins of Argos ceased to correspond with the greatness of its name. In 1756. Chandler found them absolutely in the same state as they were seen by me: the Abbé Fourmont in 1746, and Pellegrin, in 1719, were not more fortunate. The Venetians, in particular, have contributed to the demolition of the monuments of this city, by using their materials in the construction of the castle of Palamis. In the time of Pausanias, there was at Argos a statue of Jupiter, remarkable for having three eyes, and still more remarkable on another account: it was brought from Troy by Sthenelus, and was said to be the very statue, at the foot of which Priam was put to death in his palace by the son of Achilles.

But Argos, which doubtless exulted in the possession of the Penates that betrayed the house of Priam, Argos itself soon exhibited a striking example of the vicissitudes of fortune. So early as the reign of Julian the apostate, its glories were eclipsed to such a degree, that, on account of its poverty, it could not contribute to the re-establishment of the Isthmian games.

## Corinth.

Corinth stands at the foot of mountains, in a plain which extends to the sea of Crissa, now the Gulf of Lepanto, the only modern name in Greece that vies in

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beauty with the ancient appellations. In clear weather you discern, beyond this sea, the top of Helicon and Parnassus; but from the town itself the Saronic sea is not visible. To obtain a view of it, you must ascend to Acro-Corinth, when you not only overlook that sea, but the eye embraces even the citadel of Athens and Cape Colonna. "It is," says Spon, "one of the most delicious views in the world." I can easily believe him for even from the foot of Acro-Corinth, the prospect is enchanting. The houses of the villages, which are large, and kept in good repair, are scattered in groups over the plain, embosomed in mulberry, orange, and cypress trees. The vines, which constitute the riches of this district, give a fresh and fertile appearance to the country; they do not climb in festoons upon trees, as in Italy, nor are they kept low, as in the vicinity of Paris. Each root forms a detached verdant bush; round which the grapes hang, in autumn, like crystals. The summits of Parnassus and Helicon, the Gulf of Lepanto, which resembles a magnificent canal, Mount Oneius, covered with myrtles, form the horizon of the picture to the north and east; while the Acro-Corinthus, and the mountains of Argolis and Sicyon, rise to the south and west. As to the monuments of Corinth, there is not one of them in existence. M. Foucherot has discovered among their ruins but two Corinthian capitals, the sole memorial of the order invented in that city.

A maritime people, a king who was a philosopher, and who became a tyrant, a Roman barbarian, who fancied that the statues of Praxiteles might be replaced like soldiers' helmets; all these recollections render Corinth not very interesting: but, to make some amends, you have Jason, Medea, the fountain of Pirene, Pegasus, the Isthmian games, instituted by Theseus, and sung by Pindar; that is to say, fable and poetry, as usual.

The traveller surveys the site of this celebrated city; he discovers not a vestige of the altars of paganism, but he perceives some christian chapels rising from among the cottages of the Greeks. The apostle might still, from his celestial abode, give the salutation of peace to his children, and address them in the words, "Paul to the church of God, which is at Corinth."

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## Eleusis.

I strolled, says M. de Chateaubriand, among the ruins, and paused to survey the Strait of Salamis. The festivities and the glory of Eleusis are past; profound silence pervaded both the land and the sea: no acclamations, no songs, no pompous ceremonies on shore; no warlike shouts, no shock of galleys, no tumult of battle on the waves. My imagination was too confined now to figure to itself the religious procession of Eleusis, now to cover the shore with the countless host of Persians watching the battle of Salamis. Eleusis is, in my opinion, the most venerable place in Greece, because the unity of God was there inculcated, and because it witnessed the grandest struggle ever made by men in defence of liberty.

Who would believe that Salamis is, at the present day, almost wholly effaced from the memory of the Greeks. The reader has seen how my Athenian expressed himself, "The island of Salamis," says M. Fauvel, in his Memoirs, "has not retained its name; it is forgotten, together with that of Themistocles." Spon relates, that he lodged at Salamis with the papas Joannis, "a man," he adds, "less ignorant than any of his parishioners, since he knew that the island was formerly called Salamis; and this information he received from his father." I did not return till night drove me from the shore. The waves, raised by the evening breeze, broke against the beach and expired at my feet; I walked for some time along the shore of that sea which bathed the tomb of Themistocles; and in all probability I was at this moment the only person in Greece that called to mind this great man.

## Athens.

At length, says M. de Chateaubriand, arrived the great day of our entrance into Athens. At three in the morning, we were all on horseback, and proceeded in silence along *the Sacred Way*; and never did the most devout of the initiated experience transports equal to mine.

The first thing that struck me was the citadel illuminated by the rising sun. It was exactly opposite to me, on the other side of the plain, and seemed to be supported

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by Mount Hymettus, which formed the back ground of the picture. It exhibited, in a confused assemblage, the capitals of the Propylæa, the columns of the Parthenon, and of the temple of Erectheus, the embrasures of a wall planted with cannon, the Gothic ruins of the Christians, and the edifices of the Mussulmans.

I proceeded towards Athens with a kind of pleasure which deprived me of the power of reflection; not that I experienced any thing like what I had felt at the sight of Lacedæmon. Sparta and Athens have, even in their ruins, retained their different characteristics; those of the former, are gloomy, grave, and solitary; those of the latter, pleasing, light, and social. At the sight of the land of Lycurgus, every idea becomes serious, manly, and profound; the soul, fraught with new energies, seems to be elevated and expanded: before the city of Solon, you are enchanted, as it were by the magic of genius; you are filled with the idea of the perfection of man, considered as an intelligent and immortal being.

We entered the olive wood; and before we reached the Cephisus we met with two tombs and an altar to Jupiter the indulgent. We soon distinguished the bed of the Cephisus, between the trunks of the olive-trees which bordered it like aged willows. I alighted to salute the river and to drink of its water; I found just as much as I wanted in a hollow, close to the bank; the rest had been turned off higher up, to irrigate the plantations of olives. I have always taken a pleasure in drinking at the celebrated rivers which I have passed in my life: thus I have drunk of the water of the Mississippi, the Thames, the Rhine, the Po, the Tiber, the Eurotas, the Cephisus, the Hermus, the Granicus, the Jordan, the Nile, the Tagus, and the Ebro!

We proceeded for about half an hour, through wheat stubbles, before we reached Athens. A modern wall, recently repaired, and resembling a garden wall, encompassed the city. We passed through the gate, and entered little rural streets, cool, and very clean: each house has its garden, planted with orange and fig-trees.

My guide pointed out the relics of an antique temple, almost at his own door; then, turning to the right, we proceeded along small but very populous streets. We

passed through the bazaar, abundantly supplied with butcher's meat, game, vegetables, and fruit.

The temple of Minerva in Athens, and probably the temple of Minerva in Rome, is to be more described. It is situated in a very spacious place, some in the city, and others lying with the forsaken spaces we find the temple of Minerva, the Pnyx, and the Areopagus. I first, of which there are already so many, and which bears a great resemblance to the temple of Minerva, comprehend it in the general remarks. The Greeks, who presently make on the subject of the temple of Minerva, This temple is in better preservation than any other edifice in Athens: after having been a church dedicated to St. George, it is now a store-house.

The temple of Minerva was situated on an eminence to the west of the city. You can scarcely conceive how it is possible to erect a structure of any magnitude on a hill, where the ruins are to be seen. A little valley, called in ancient Athens, *Cœle*, the hollow, separates the temple of the Areopagus from the hill of the Pnyx, and that of the temple. In the *Cœle* were shown the tombs of the two Orators, of Thucydides, and Herodotus.

The Pnyx, where the Athenians first held their popular assemblies, is a kind of esplanade, formed on a steep rock, at the back of the Lycabettus. A wall composed of enormous stones supports this esplanade on the north side; on the south stands a rostrum, hewn out of the solid rock, with an ascent of four steps, likewise cut out of the rock.

In this rostrum, then, it was that Pericles, Alcibiades, and Demosthenes, delivered their orations; that Socrates and Phocion harangued the people in the most mellifluous and the most expressive language in the world. It was here that so many unjust acts were committed; that so many iniquitous and cruel decrees were pronounced. This was, perhaps, the spot where Aristides was exiled, where Melitus triumphed, where the entire population of a city was sentenced to die, where a whole nation was doomed to slavery.

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ancient and partly of modern construction; other walls formerly encompassed its base. In the space comprised within these walls are, in the first place, the ruins of the Propylææ, and the ruins of the temple of Victory. Behind the Propylææ, on the left, towards the city, you next find the Pandroseum, and the double temple of Neptune Erectheus and Minerva Polias; lastly, on the most elevated point of the Acropolis stands the temple of Minerva. The rest of the space is covered with the rubbish of ancient and modern buildings, and with the tents, arms, and barracks, of the Turks.

The first thing that strikes you in the edifices of Athens is the beautiful colour of those monuments. In our climate, in an atmosphere overcharged with smoke and rain, stone of the purest white soon turns black, or of a greenish hue. The serene sky and the brilliant sun of Greece merely communicate to the marble of Paros and Pentelicus, a golden tint resembling that of ripe corn or the autumnal foliage.

Next to their general harmony, their accordance with places and sites, their adaptation to the purposes for which they were designed, what must be admired in the edifices of Greece, is the high finish of all the parts. In them, the object which is not intended to be seen, is wrought with as much care as the exterior compositions. The junctures of the blocks which form the columns of the temple of Minerva are so perfect as to require the greatest attention to discover them, and to leave a mark no thicker than the finest thread.

The roses, the plinths, the mouldings, the astragals, all the details of the edifice, exhibit the same perfection. The lines of the capital, and the fluting of the columns of the Parthenon, are so sharp, that you would be tempted to suppose that the entire column had passed through a lathe. No carver's work in ivory can be more delicate than the Ionic ornaments of the temple of Erectheus; and the caryatides of the Pandroseum are perfect models. If, after viewing the edifices of Rome, those of France appeared coarse to me, the structures of Rome now seem barbarous in their turn, since I have seen the monuments of Greece: not even excepting the Parthenon, with its disproportionate pediment. The comparison may be

easily made at Athens, where the Grecian architecture is often placed quite close to architecture of Rome.

We ascended by the half-destroyed staircase of the minaret; we seated ourselves on a broken part of the frieze of the temple, and looked around us. We had Mount Hymettus on the east; the Pentelycus on the north; the Parnes on the north-west; the Mounts Icarus, Cordyalus, or Ægalæa, on the west, and beyond the former was perceived the summit of the Cithæron; and to the south-west and south appeared to the sea, the Piræus, the coast of Salamis, Ægina, Epidarus, and the citadel of Corinth.

Below us, in the hollow, whose circumference I have just described, were seen the hills and most of the monuments of Athens; to the south-west, the hill of the Museum, with the tomb of Philopappus; to the west, the rocks of the Areopagus, the Pnyx, and the Lycabettus; to the north, the little mount of Achesmus, and to the east the hills which overlook the Stadium. At the very foot of the citadel lay the ruins of the theatre of Bacchus and of Herodes Atticus. To the left of these ruins stood the huge detached columns of the temple of Jupiter Olympius; and still farther off, looking towards the north-west, we perceived the site of the Lyceum, the course of the Ilissus, the Stadium, and a temple of Diana or Ceres. In the west and north-west quarter, towards the large wood of olive trees, was the site of the outer Ceramicus, the Academy, and its road bordered with tombs. Lastly, in the valley formed by the Anchesmus and the citadel, was seen the modern town.

You must now figure to yourself all this space, partly waste and covered with a yellow heath; partly interspersed with olive groves, fields of barley, and vineyards. Your imagination must represent shafts of columns and heaps of ancient and modern ruins, scattered among these cultivated lands; and whitened walls, and the inclosures of gardens intersecting them. You must scatter over this space Albanian women fetching water, or washing the garments of the Turks at the wells; peasants going and coming, driving asses, or carrying provisions on their backs to the city. You must conceive all these mountains which have such fine names, all these

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celebrated ruins, all these islands, all these seas not less famous, illumined by a brilliant light. From the summit of the Acropolis, I beheld the sun rise between the two peaks of Mount Hymettus: the crows which build their nests around the citadel, but never soar to its summit, hovered below us; their black and polish wings were tinged with roseate hues by the first radiant beams of Aurora; columns of light blue smoke, ascended in the shade, along the sides of the Hymettus, and marked the gardens where the bees are kept; Athens, the Acropolis, and the ruins of the Parthenon, were coloured with the most beautiful tints of peach blossom; the sculptures of Phidias, struck horizontally by a ray of gold, started into life, and seemed to move upon the marble from the mobility of the shadows of the relief: in the distance, the sea, and the Piræus, were perfectly white with the light; and the citadel of Corinth, reflecting the brilliancy of the rising day, glowed on the southern horizon like a rock of purple and fire.

From the spot where we were placed, we might, in the prosperous times of Athens, have seen her fleets standing out of the Piræus to engage the enemy, or to repair to the feasts of Delos; we might have heard the griefs of Œdipe, Philoctetus, and Hecuba, burst from the theatre of Bacchus; we might have listened to the applauses of the citizens and the orations of Demosthenes. But, alas! no sound met our ears, save a few shouts, from an enslaved populace, issuing at intervals from those walls which so long re-echoed the voice of a free people. To console myself, I said, what we are obliged to be continually repeating: Every thing passes away, every thing must have an end in this world. Whither are fled those divine geniuses, who reared the temple on whose ruins I was seated? The sun which, perhaps, beamed on the last moment of the poor girl of Megara, had witnessed the death of the brilliant Aspasia. This picture of Africa, this spectacle which I contemplated, had been surveyed by eyes that have been closed above two thousand years. I too shall soon be no more, and other mortals, transitory as myself, will make the same reflections on the same ruina.

*The Cyclades.*

I beheld, says M. de Chateaubriand, at different distances, all the Cyclades; Scyros, where Achilles spent his infancy; Delos, celebrated for the birth of Diana and Apollo, for its palm-trees and its festivals; Naxos, which reminded me of Ariadne, Theseus, and Bacchus. But all these islands once so enchanting, or perhaps so highly embellished by the imaginations of the poets, now wear no other appearance than that of desolation and sterility. Dreary villages rise in the form of a sugar-loaf upon the rocks; they are commanded by castles still more dreary, and sometimes surrounded with a double or a triple wall, within which the inhabitants live in perpetual fear of the Turks and of pirates. As these fortified villages are, nevertheless, falling to ruin, they convey to the mind of the traveller an idea of every species of wretchedness at once.

## FRANCE.

*Persons and Dress of the French.*

THE French are slender, active, well-proportioned, and rather shorter than their neighbours. Their eyes and hair are black, and their complexions brown or sallow, which it has been thought gave rise to the custom of painting the face among the ladies. The women in France are celebrated more for their vivacity and wit, than for personal beauty. The superior people are very attentive to the exercises of dancing, fencing, and riding, in all which they generally excel in point of gracefulness.

Nothing appears to the French more odious than uniformity, on which account the changes among them are so frequent, that it is impossible to describe any particular dress as that which is adopted as a standard. Notwithstanding the fickleness of fashion at Paris, and

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other large cities of the empire, the great mass of the people in distant provinces, always faithful to ancient manners, smile, under the enormously large hat, at the new modes which rise and fall almost every day among their more polished compatriots.

I shall, says a writer in the *Monthly Magazine* for April 1817, suppose an Englishman's family landed on Gallic ground: one of the first things that will strike them is the odd variety of dress exhibited in the streets and market-places—great coats, jackets, trowsers, caps, cocked hats, and wooden shoes, are all displayed in delightful mixture, without exciting any surprise on the part of those who have been some time settled in the country, and who consider this strange assemblage to be perfectly correct. The female part of this moving scene are in general equipped, if not with taste, at least with some regard to neatness and cleanliness; but the male sex appear, on the whole, to great disadvantage, from their habitual negligence in these essential points.

Paris sets the fashions of all Europe, and an immense trade in articles of dress and new patterns is carried on by tailors, mantua-makers, and milliners. Every week has its new female fashions, and every month its new male fashions; all, say they, for the good of trade.

*Manners of the French.*

Brutal battles, quarrels, and noisy drunken fellows, are nuisances seldom met with. The lower class of people behave to each other with a surprising degree of civility. The unhappy females, who roam the streets at nights, are neither obtrusive, rude, nor riotous. At the theatres, the tranquillity of the audience is seldom interrupted: people go for the wise purpose of being pleased, and with the good-humoured disposition to be satisfied. These places of amusement are, doubtless, much indebted for their tranquillity to the national sobriety of the French.

Politeness and good manners may be traced, though in different proportions, through every rank. This, however, does not form a more remarkable and distinguishing feature in the French national character, than the vivacity, impetuosity, and fickleness, for which the an-

cient, as well as the modern inhabitants of Paris, have been noted.

We one day, says an intelligent writer in the Monthly Magazine, Jan. 1815, dined at a restaurateur's, in the *Boulevards*, where we were shown into a small garden, or shrubbery, behind the house. In one corner was an arbour, with a table ready laid for dinner. The weather being very warm, we were much pleased with this cool and retired spot. We had been seated but a few minutes, when a waiter appeared with a bill of fare, or *carte du jour*, printed, ornamented around the border, and about the size of a sheet almanack. It contained, including the dessert, two hundred and twenty-four different dishes, under the various heads of—*potages, hors d'œuvre, bœuf, entrées de pâtisseries, entrées de mouton, entrées d'agneau, entrées de veau, entrées de volaille, entrées de gibier, entrées de poisson, rôtis, entremets, suite des entremets, dessert*; with between fifty and sixty sorts of wines, *vins de liqueurs, liqueurs, &c.* Being at a loss what to choose from so great a variety, we desired the guide to order a plain dinner; and, in a short time, we had served up in our little arbour, soup, mutton-chops, fish, fowls, vegetables, and a dessert: one dish only appeared on the table at a time, as is the common practice; even the vegetables form a distinct course. But, if you order them otherwise, they will readily accommodate you; and we could always have pease, cauliflowers, and potatoes, dressed plain in the English manner: the latter vegetable seems not yet in much esteem in France, and I understood, was not used prior to the Revolution. For the above dinner, including wine, we were only charged three francs, or half-a-crown English, a head. The quantity of vegetables, fruits, and eggs, to be seen on a market-day, is astonishing. A French gentleman told us, that it had been computed that there was, at the least, 20,000. worth of eggs, exposed for sale every week in Paris. This profusion of eggs seems common in France; for at one inn, where we stopped to breakfast on the road to Paris, there were eight eggs brought to table, wrapped up in a large warm napkin; and yet this great provision was made for two persons only. It is almost impossible

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to draw a comparison between the manner of living in France, and that in our own country; for it is totally different, as different as the customs and habits of the two people.

An Englishman in France, is surpris'd at never seeing a joint of meat brought to table, and apparently makes little account of the numerous dishes which rapidly succeed each other. He is as little pleas'd with the small blunt knife which is brought him, forgetting, that there is neither a leg of mutton nor a round of beef to be carv'd; and, as for the poultry, it is so young, and so thoroughly cook'd, that a fowl, or a duck, is separated with the greatest ease. Fish is always serv'd with a spoon, and eaten with a fork. A Frenchman is never seen to touch fish with a knife; hence, it is less necessary to change the knife at every course, a practice our neighbours are thought to be very deficient in. A large four pronged silver fork is used upon almost all occasions at dinner; and we remark'd, that, even at the inferior inns on the road, *plate, especially silver forks and spoons, was in common use.* It is also a general custom in France, to use napkins at table; we never breakfasted or dined without them; they are sometimes very large, and we observ'd some elderly people tied them under their chin, or at a button-hole; but modern politeness has banish'd this mode of using them. Wine is drank during the meal, and with the dessert; the *vin ordinaire*, about 1s. 3d. a bottle, is mostly plac'd on the table, unless another sort is order'd; and, as it is usual to dilute the wine, large decanters of water are put on the table, and tumblers, instead of wine-glasses. As the *vin ordinaire* is often tart, some prefer *macon*, or *beaume*, both very agreeable, and only about 2s. a bottle.

The rapacity with which they attack the purses of English travellers is the commercial spirit in the only way in which it can at present exert itself. The higgling disposition of the French, which is so teasing to strangers, arises from their way of living;—buying their daily food almost by the mouthful: a handful of spinach, a cucumber, a little fruit; the value small, but uncertain, and of course subject to perpetual bargaining. If you are oblig'd to higgler about a fourth you will naturally

do the same in greater matters; and thus it becomes habitual.

The ancient nobility, before the revolution, were not very refined in their mode of living at their chateaux; these houses, generally in a ruinous state, and badly furnished, were occasionally visited by their owners, accompanied probably by a party of guests, and a numerous tribe of domestics. These visits were the result of caprice sometimes; often of necessity; to recover fresh vigor for the expences of Paris; but rarely for the true enjoyment of the country. Their appearance was not welcomed by their tenants, from whom certain extra services were then required. Provisions of all kinds, grain, fish, flesh, fowl, all were in requisition. The dependants, almost plundered, and insolent of course. The gentry, spending their time at cards or billiards; or promenading in their strait-lined gardens, in stiff Parisian dresses, were only known on their estates to be hated and despised. A better spirit prevails at present. Proprietors have acquired a touch of the country gentleman, and are cultivating their estates; whilst the tenants are relieved from degrading *corvées* and other odious oppressions. Still, much is wanting to render a country residence inviting to those who cannot be satisfied in the society of their own domestic circle; or who may not be blessed with a numerous and happy family.

Sunday is but slightly observed in France, at any season; and very slightly indeed in harvest. Some go to church for about an hour; but, before and after, no great marks of Sabbath are perceptible. This is to be regretted: a day of rest is at least an excellent political regulation; good for man and beast; but in France all the theatres and places of amusement are open, and more frequented than on any other day in the week.

*Moral and Personal Character.*

I prefer, says Mr. Birkbeck, the country character of France to that of the city. In the former, the good fruits of the Revolution are visible at every step: previous to that era, in the country, the most numerous class, the bulk of the population, all but the nobles and the priests, were wretchedly poor, servile, and thievish. This class

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has assumed a new character, improved in proportion to the improvement of its condition. Servility has vanished with their poverty; their thievishness, an effect of the same cause, has also in a great measure disappeared. But there is a selfishness and avarice, too prevalent in the generality of the people; which may be natural to their present state of society, from the virtues of industry and economy in excess. I question if a proportionate melioration has taken place among the Parisians; a sort of insulated nation, who know very little, and seem to care as little, about the rest of France.

In several points, says the same writer, I found the French character different from what I had conceived it, from the common report. There is a sort of independence, an uprightness of manner, denoting equality and the consciousness of it, which I was not prepared for. This is sometimes, in the lower class, accompanied by something like American roughness, and is not altogether agreeable to our habits. In general, however, they are extremely attentive to good manners in their intercourse with each other, and with their superiors; but you may look in vain for that deference, bordering on servility, which we are accustomed to from our dependants; who are, notwithstanding, free-born Englishmen.

I have had constant occasion to remark the excellent condition of the labouring class; their decent respectable appearance.

The decorum of manners in both sexes which prevails universally, surprised and delighted me beyond expression. Here are none of those exhibitions of profligacy, which disgust you at every step even in our country villages. No ragged wretches staggering home from a filthy ale-house. One drunken man, and but one, I saw in all my journey.

Intimately connected with the temperance of the men is the modesty of the women, and equally exemplary. A habit of economy and frugality, accompanied by a perfect indifference to style and show, is another characteristic of the French nation, extending through all ranks; and entirely inconsistent with the fashionable frivolity which has been attributed to them.

We cannot, says a writer in the Monthly Magazine,

April 1817, add to the list of the good qualities of the French the praise of veracity, there being, throughout almost all their conversations, a lamentable disregard of truth. This proceeds, however, less from a wish to deceive than from a habit of exaggerating, and the desire of exciting wonder, and of attracting attention. The great practical evil resulting from it is the wrong impressions received by travellers, who are unaware of this singular habit, and accustomed, like our countrymen, to receive reports literally.

Another curious peculiarity of our southern neighbours is the habit of speaking without reserve about their private affairs, and of questioning a stranger with equal freedom about his own. They have not thought enough to solicit a communication by indirect hints, which leave it at the option of the party to speak out or not, as he may choose; they put, without hesitation, the most pointed questions on private or family affairs.

These queries, which to us wear an air of impertinence, are put by the French without design, and are merely meant to aid in carrying on a friendly conversation. In like manner those appearances in their language and conduct, which strike so many of us as indicative of a want of moral propriety, arise not from any tendency to vice, but from that habitual want of thought, which prevents them from distinguishing, with any accuracy, between right and wrong. So incapable are they of deliberate reflection, that many of them never suspected the conspiracies of the allies against France, till they read the decrees which overturned their government and narrowed their empire. Nay, a still greater number never troubled themselves to think at all on the restoration of the Bourbons by foreign force, till they read the fact in the proclamations of Napoleon on his triumphant return from Elba. It is no less remarkable, that Robespierre was accounted the father of the people until the day of his execution, by which time, and not before, his opponents had found means to persuade the Parisians that he was a bad man.

The unreserved freedom of conversation in France leads people into a habit of trumpeting their own praise, in a manner that seems not a little strange to those who

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are not accustomed to it. Such language, in England, is generally considered as the forerunner of imposition; or indicative at least of unpardonable vanity; with a Frenchman it has very little meaning one way or another, for vanity can form no characteristic among a people who possess it universally, and who never make an effort to conceal it.

In nothing does the exaggerating propensity of the French appear more conspicuous than in the tale of scandal; not that such tales are particularly frequent in this country, but, because, when they do come forth, they are arrayed in a garb that would hardly ever enter into the imagination of any of our countrywomen. In England, a rumour, whether among the fair or the mercenary part of the public, generally has probability, in some degree, for its foundation; but in France all you require is a direct allegation, a confident assertion. Nobody thinks of scrutinizing your evidence, and you are in no danger of being afterwards reminded of your fallacy in a country where almost every feeling is absorbed in the thirst of novelty. A lady in France, who may happen to have a quarrel, or who may give rise to a hostile feeling by her vanity or affectation, is not, as with us, merely satirised for the eccentricity of her dress or manner, but is doomed forthwith to encounter the most vehement attacks on her reputation. A residence of several years in a provincial town of considerable size, and of much genteel society, has satisfied me, says this writer, that nine-tenths of the tales circulated against particular individuals are unfounded, and were never meant by the inventors to produce any thing beyond a temporary discredit to the obnoxious party.

There is a material difference between the French of Paris and the provincial towns, so that the favourable part of the picture is to be understood as applicable chiefly to the latter. Paris has always been the residence of an extraordinary number of idlers, whether officers, nobility, or others, who have just money enough to pay their way from day to day; and who, without being absolute adventurers, are perpetually falling into all the exceptionable habits of the inexperienced and idle. A Frenchman is the creature of habit, he has no fixed prin-

ciples, and follows, with all imaginable pliancy, the example or solicitation of those with whom he happens to be connected for the moment. Such a flexibility of character must inevitably pave the way to a variety of irregularities, and eventually to vices; time is wasted at theatres, at shows, or at the more dangerous occupation of the gaming-table: and although the habitual exaggeration of the French leads them (when speaking of the vices of the metropolis,) to exhibit a very extravagant picture, there can remain no doubt that Paris is a place, where, of all others, the national character of the French appears to the greatest disadvantage.

The *scrupulous honesty* of the lower and middling classes in restoring any lost property to its owner, is worthy of particular remark. The postillions, coachmen, servants, &c. may generally be trusted with confidence. The tradesmen also, though they ask more than they mean to take for their goods, would cheerfully and unasked restore to you your purse, umbrella, cane, or any thing you might have left in his shop, by accident, and this, if not reclaimed for a considerable time.

Some particulars in which the French are considered to excel the English: 1. Their drinking no healths, and their temperance in general. 2. Neatness in their linen, of every description. 3. Their great propriety of manners, and general politeness; including all ranks, but most remarkable in the lowest. 4. The good treatment and excellent condition of their *unmutilated* horses, of every sort. 5. The activity and consequent good health of the women. 6. The superior condition of the labouring class; and exemption from tithes, poor-rates; and, in comparison, from taxes.

The temperate mode of life pursued by the French, their geographical position and agricultural pursuits, exempt them from that variety and severity of disease to which our countrymen are exposed from the natural variations of an English climate, the still greater extremes of temperature, to which a large part of its inhabitants are by their mercantile pursuits exposed, and their comparative intemperance as to food and drink. This fact is exemplified not less in the happy constitution of the people, than in the advanced age at which the

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majority of those persons die in France, where it is an object to record, from the abilities of the individual, or the rank which he may have held in society. He was only 56 or 60, is a common formula of French biography. The Cardinal de Fleuri died at 90; the President d'Hénault at 96; Crébillon, the son, at 70; Condamine at 74; Voltaire at 84; the Marquis du Defsand at 84. Men of 70 and 80 have usually as much life and playfulness in France, as their grand-children.

### The Women.

There is perhaps no country in the world, (observes Lady Morgan, in her "France,") where the social position of woman is so delectable as in France. The darling child of society, indulged, not spoiled, presiding over its pleasures, preserving its refinements, taking nothing from its strength, adding much to its brilliancy, permitted the full exercise of all her faculties, retaining the full endowment of all her graces, she pursues the golden round of her honoured existence, limited only in her course by her feebleness and her taste; by her want of power and absence of inclination to "over-step the modesty of nature," or to infringe upon privileges exclusively the attribute of the stronger sex.

The characteristic feature of a French beauty is expression. Besides the ease of her manners, a French woman has commonly a look of cheerfulness and great vivacity.

At the hotel or inn where you arrive, says a writer in the *Monthly Magazine*, May 1817, you may find the husband in the habit of going to market and keeping the books; but all other business, such as receiving the travellers, adjusting the bills, superintending the servants, male and female, falls under the province of *Madame*. Again, if you go to an upholsterer's to buy a few articles of furniture, you may observe the husband superintending his workmen in the back shop or yard, but leaving it to his fair partner to treat with customers, to manage all cash receipts and payments, and, in many cases, to fix on the articles to be purchased out of doors. The mercer's wife does not limit her services to the counter, or to the mechanical tasks of retailing and measuring—you see her at one time standing beside the desk, and

giving directions to the clerks; at another you hear of her being absent on a journey to the manufacturing towns, and are desired to suspend your purchases, not till her return, which would be remote, but for the few days necessary to let her send home some account of her progress. In short, women in France are expected not only to lend an assisting hand to their husbands in business, but to take a lead in the management, to keep the correspondence, to calculate the rate of prices, and to do a number of things that imply not merely fidelity and vigilance, but the habit of deciding and acting by herself in the most important departments of the concern. We need hardly add, that they are abundantly zealous in points so nearly connected with the welfare of their families, and that the extent of assistance thus afforded to the husband far exceeds any idea that can be formed by those who have not resided in France.

In every part of France, says Mr. Birkbeck, women employ themselves in offices which are deemed with us unsuitable to the sex. Here there is no sexual distinction of employment: the women undertake any task they are able to perform, without much notion of fitness or unfitness. This applies to all classes. The lady of one of the principal clothiers at Louviers, conducted us over the works; gave us patterns of the best cloths; ordered the machinery to be set in motion for our gratification, and was evidently in the habit of attending to the whole of the business. Just so, near Rouen, the wife of the largest farmer in that quarter, conducted me to the barns and stables; shewed me the various implements, and explained their use; took me into the fields, and described the mode of husbandry, which she perfectly understood; expatiated on the excellency of their fallows; pointed out the best sheep in the flock, and gave me a detail of their management in buying their wether lambs and fattening their wethers. This was on a farm of about 400 acres. In every shop and warehouse you see similar activity in the females. At the royal porcelain manufactory at Sevres, a woman was called to receive payment for the articles we purchased. In the Halle de Bled, at Paris, women, in their little counting houses, are performing the office of factors in the sale of grain

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and flour. In every department they occupy an important station, from one extremity of the country to the other.

In many cases, where women are employed in the more laborious occupations, the real cause is directly opposite to the apparent. You see them in the south, threshing with the men under a burning sun; it is a family party threshing out the crop of their own freehold: the woman is holding the plough—the plough, the horses, the land is her's, or, as we have it, her husband's, who is probably sowing the wheat which she is turning in. You are shocked on seeing a fine young woman loading a dung cart;—it belongs to her father, who is manuring his own field, for their common support. In these instances the toil of the woman denotes wealth rather than want; though the latter is the motive to which a superficial observer would refer it.

*French Towns and Houses.*

An Englishman, says a writer in the Monthly Magazine, March 1817, on arriving in a French town, imagines himself set down in some unlucky suburb, and walks along expecting, at every turn, that the miserable street before him must draw to an end, and be succeeded by one better suited to his ideas of neatness and comfort. On entering the precincts of a French mansion, he is struck with a woful want of order in the court-yard, every thing seeming out of its place; a cabriolet sometimes obstructing his approach to the door, and a well almost always occupying the place of a pump. On crossing the threshold, his eye is saluted with stone floors, a wandering passage, dark rooms, and doors and windows that have never shut tight since they were fixed on the spot. To mend the matter, a Frenchman, on showing him through this uninviting abode, will call out at every dark apartment he opens, "See, Sir, how commodious it is;" and, if he have the good fortune to walk into a room a little more decent, he will exclaim, "This is superb;" while his wife re-echoes, "It is magnificent."

In their houses also great numbers of the most common conveniences are wanting; some are lost, some are broken, some mislaid, and many have never been provided, or even thought of. The inattention to con-

venience is so general, that an Englishman is astonished at the discordancy. Finery and wretchedness are in frequent contrast, gilding and cobwebs, dark gateways and dirty staircases, leading to spacious apartments, in which magnificence lies in disorder and neglect; this, and the continual repetition of similar incongruities, obtrude upon the observation an almost unvaried picture of grandeur and beggary.

#### Amusements.

Public amusements abound, particularly balls and masquerades. Dancing is the rage of all classes; and from its great prevalence, private persons are met with in every society, whose talents equal the professors. On the national festivals, the Champs Elysées and tea-gardens are filled with dancing groupes, some of which would not disgrace the opera.

The theatres are a favourite amusement; no less than fifteen being open and filled every night. On Sundays, the fashionable people vacate their seats, which are occupied by holiday folks of every description. A Parisian never exhausts his stock of good spirits, and a spectacle is at once meat and drink to him. The French opera is deservedly the pride of the nation. The splendid decorations, the dancing, which appears to exceed human powers, the spacious stage, the rapidity and exactness of the scene-shifting are nowhere to be equalled. Picturesque in the highest degree are the attitudes of the actors and actresses, and they make their entrance with a certain hilarity in their looks, arising from the consciousness that they are before a good-humoured public.

The passion for dancing is universal; not a village in France but has its rural ball upon a Sunday evening; and here may be witnessed scenes which portray, in lively colours, the innocent gaiety and good-natured mirth of the country people in France, and forcibly call to our recollection the well-known descriptions of Goldsmith.

Amidst the struggle of the French for their political independence, they have not neglected the fine arts; they have, indeed, formed vast repositories and monuments of them. Wherever their armies have been victorious,

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their Emperor never waged war with science. His object was uniformly to collect and preserve monuments of genius, and transport them to Paris for the Napoleon Museum.

On fine evenings the streets of towns, the boulevards, the bourse, every convenient place was filled with groups of people, of all descriptions, engaged in conversation. No rudeness in the men, no levity in the females; politeness, cheerfulness, and good humour, prevailing on all sides.

### General Condition of the People.

There is, says Mr. Birkbeck, in 1815, more appearance of enjoyment, and less of positive suffering, than I ever beheld before, or had any conception of. The people of France, though infinitely behind us in the accommodations of life, seem to be as much our superiors in the art of living.

All the children of the labouring class learn to read; and are generally taught by their parents. The relation between a good education and good morals might be studied here, to advantage, by the opposers of our improved modes of teaching the children of the poor.

The population of France seems to be arranged thus: a town depends for subsistence on the lands immediately surrounding it. The cultivators individually have not much to spare; because, as their husbandry is a sort of gardening, it requires a large *country* population, and has in proportion, less superfluity of produce. Thus is formed a numerous but poor country population. The daily supply of the numberless petty articles of French diet, employs, and therefore produces, a multitude of little traders. It must be brought daily from the country; and the number of individuals whom this operation employs is beyond calculation. Multitudes, again, make a scanty living by retailing through the streets these low-priced and perishable articles. The cultivator receives payment for his surplus produce in sous, and he expends only sous. The tradesman is on a par with the farmer: as they receive so they expend. And thus 50,000 persons may inhabit a district with a town of 10,000 inhabitants in the centre of it; bartering the

superfluity of the country for the arts and manufactures of the town: poor from generation to generation, and growing continually poorer as they increase in numbers; in the country, by the division and subdivision of property; in the town, by division and subdivision of trades and professions. Such a people, instead of proceeding from the necessaries to the comforts of life, and then to the luxuries, as is the order of things in England, are rather retrograde than progressive. French houses are generally large, old, and shabby: expensive in their original construction; and filled with people who have no means of building such houses now: they can hardly afford to repair them. There is no advancement in French society; no improvement, nor hope of it. Yet they seem happier than we are. Being much on a level among themselves, and possessing enough to supply their temperate wants, they feel no degradation.

The labouring class is certainly much higher, on the social scale, than in England. Every opportunity of collecting information on this subject confirms my first impression, that there are very few really poor people in France. In England, a poor man and a labourer are synonymous terms: we speak familiarly of *the poor*, meaning the labouring class: not so here. I have now learnt enough to explain this difference; and having received the same information from every quarter, there is no room to doubt its correctness.

Since I entered the country, says Mr. Birkbeck, I have been looking in all directions for the ruins of France: for the horrible effects of the Revolution, of which so much is so absurdly said on our side of the water: but instead of a ruined country, I see fields highly cultivated, and towns full of inhabitants. No houses tumbling down, or empty; no ragged, wretched-looking people. I have inquired, and every body assures me that agriculture has been improving rapidly for the last twenty-five years; that the riches and comforts of the cultivators of the soil have been doubled during that period; and that vast improvement has taken place in the condition and character of the common people.

The National Domains, consisting of the confiscated estates of the Church and the emigrant Nobility, were

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exposed to sale during the pecuniary distresses of the revolutionary government in small portions, for the accommodation of the lowest order of purchasers, and five years allowed for completing the payment. This indulgence, joined to the depreciation of assignats, enabled the poorest description of peasants to become proprietors; and such they are almost universally; possessing from one to ten acres. And as the education also of the poor was sedulously promoted during the early years of the revolution, their great advance, in character as well as condition, is no mystery.

On my first landing I was struck with the respectable appearance of the labouring class; I see the same marks of comfort and plenty every where as I proceed. I ask for the wretched peasantry, of whom I have heard and read so much; but I am always referred to the Revolution: it seems they vanished then.

## Laws.

The *Code Napoleon*, still forms the law in France, and breathes a spirit of humanity throughout. The punishment of death, which, according to Blackstone, may be inflicted by the English law on 150 different offences, is now in France confined to the very highest crimes only, the number of which does not exceed twelve. A minute attention has been paid to the different degrees of guilt in the commission of the same crime; and according to these, the punishments are as accurately proportioned as the cases will permit. One species of capital punishment has been ordained, instead of that multitude of cruel and barbarous deaths which were marshalled in terrible array along the columns of the former code. This punishment is decapitation by the guillotine. The only exceptions to this are in the case of parricide and high treason, when the right hand is first cut off.

The *trial by jury* has been for some time established in France. Robbery, burglary, murder, and other great crimes, are infinitely less frequent than in England. Infanticide is unknown. There is no legal provision for the poor in France, but they are maintained in richly endowed charitable foundations, or supported by the li-

berality of a generous public. Beggars are taken to a *Dépot de mendicité*.

The police of France is excellent, and is powerfully assisted by the royal *gendarmerie*, a corps of nearly eight thousand horse-soldiers (resembling our life-guards in their equipments), divided into twenty-eight legions, stationed by small brigades, all over the country, and destined to watch more particularly over the safety of the high roads. The expence of conducting the whole police of the empire is not more than 40,000*l.* per annum.

#### The Climate of France.

The climate of the departments of the Nivre and the Allier, which include the Provinces of the Nivernais and Bourbonnais, is, according to Mr. Pinckney, the most delightful under heaven, being at once most healthy, and such as to animate and inspirit the senses and the imagination; it is an endless succession of the most lovely skies, without any interruption, except by those rains which are necessary to nourish and fertilize. The winters are mild, without fogs, and with sufficient sunshine, to render fires almost unnecessary. The springs answer to the ordinary weather of May in other kingdoms. The summer and autumn, with the exception of hail and thunder, which are certainly violent, but not frequent, are not characterized by those heavy humid heats, which are so pestilential in other parts of the world: they are light, elastic, and cheering. The windows of the bed-chambers are almost all without glass; or if they have it, it is for show rather than for use; the universal custom is to sleep with them open. It is not uncommon to have the swallows flying into your chamber, and awakening you by early dawn with their twittering. When these windows open into gardens, nothing can be more pleasant: the purity of the air, the splendour of the stars, the singing of nightingales, and the perfume of flowers, all concur to charm the senses. In March and April the ground is covered with flowers, and many, which are solely confined to the gardens and hot-houses in England, may be

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seen in the fields and hedge-rows; the colours are perhaps not altogether so brilliant as in more humid climates, but they give the country an appearance of a fairy land. Peas are in common use on every table in March, and every kind of culinary vegetable is equally forward, and reasonable in price! The meadows are covered with violets, and the gardens with roses, and the banks by the side of the road seem one continued bed of cowslips. In a word, spring here indeed seems to hold her throne, and to reign in all that vernal sweetness and loveliness which is imputed to her by the poets. Every spot of ground is cultivated; if there be no natural soil, the peasants will carry some thither. As there are numerous woods and forests in these departments fuel is very cheap; coal also is found here. The most beautiful shrubs are common in the woods and hedges.

In the neighbourhood of *Orange*, in the south, we may see the people busied in gathering the leaves of the mulberry trees, to feed the silk-worms. The fields where these trees grow have a singular appearance; some of the trees are stripped entirely bare, and under the rays of a scorching sun, present the aspect of winter in the middle of summer, while others invite the traveller to repose, under the shade of their verdant and luxuriant foliage. An inhabitant of northern climes will here behold the face of the country totally different from what he had been accustomed to see. Corn-fields, vineyards, and numberless mulberry trees, diversify the enchanting prospect: here are also to be seen some olive and pomegranate trees.

The climate of *Aix*, during the winter, is very mild, and highly beneficial to those afflicted with pulmonary complaints. In the month of December, the temperature is from 60° to 50° of Fahrenheit, and never below 50°: in January it is rather colder, averaging about 44° gradually rising from the end of the month, and delightful in February and March.

Warmth and aridity, united with a pure and salubrious air, are the chief characteristics of the climate of *Marseilles*. The spring, with the exception of the equinoctial season, and a few rainy days, is inexpressibly pleasant. The mild and lovely autumn extends far into November, and even sometimes into December.

The *climate* of Angers, says Mr. Pinckney, is delightful beyond description. The high vault of heaven is clad in ethereal blue, and the sun sets with a glory which is inconceivable to those who have only lived in more northerly regions; for week after week, this weather never varies, the rains come on at once, and then cease till the following season. The tempests which raise the fogs from the ocean have no influence here, and they are strangers likewise to that hot moisture which produces the pestilential fevers in England and America. There are sometimes indeed heavy thunder-storms, when the clouds burst, and pour down torrents of rain; but the storm ceases in a few minutes, and the heavens, under the influence of a powerful sun, resume their beauty and serenity.

#### Mode of Travelling.

A French diligence merits particular notice as a trait of character, as well as a novelty. As a carriage, its external appearance indicates it to be a mixed species formed by the union of a waggon with a stage coach; but let me confess, that however unprepossessing its look may be, its qualities realize many of those advantages which are found to result from crossing breeds. It certainly is not so strong as a waggon, nor so light-some, or swift, as one of our Highfliers; but to much of the security and roominess of the former, it adds a very considerable proportion of the celerity of the latter. There is, to be sure, a great want of arrangement, of suitability, completeness and nicety, visible about itself and all its appurtenances; but this, after the first disgust it occasions is over, excites admiration of the dexterity of the people, who contrive to get on, in every thing, with the most awkward and insufficient means in the world, very nearly as well as they do who are the most exact and scrupulous in their preparations.

A French postillion is on and off his horses' back twenty times in the course of one stage, without ever stopping the vehicle. As ropes are likely to break, he is not surprised or dismayed if called upon to mend those by which his horses are tied, rather than harnessed; and this he does with packthread, if he happen to have any in his pocket, and with his garters, if he have not. If

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a passenger call, he dismounts, and pops his head into the window as he runs by its side, leaving the animals that draw the coach to their own guidance,—a freedom which they are accustomed to, and therefore seldom abuse. You scarcely ever look at him but you find him repairing an accident,—knotting his whip, or mending his saddle, or joining a bridle, or knocking some part of the machinery with a stone picked up from the road. The progress of the travellers does not stop while these repairs are making; no embarrassment is discoverable; neither discomposure nor anger takes place. The horses are arranged in a strange order: a few ropes loosely bind three of them abreast as leaders,—one behind runs between heavy shafts, and carries the postillion, and a fifth is attached to the side of the latter, by the same insufficient and coarse sort of tackle. The whole set, except the ones within the shafts, are thus free to curvet, and prance, and zigzag; and they make a great show of availing themselves of this liberty. In truth, however, they are very tractable; they get along at a good pace, and readily obey the driver's whip (which he employs more than his reins), notwithstanding the impatience they pretend to shew by rampant pawings, vehement snortings, and deviating plunges. The horse in France generally displays the native and natural appearance of that fine animal, which is seldom seen in England. The particular breed of each province is kept distinct, and in its pure state, and it accordingly evinces that original spirit and peculiarity of disposition which constitute what is called character, and which, putting utility out of the question, is infinitely more interesting than combined qualities, and made-up perfections.

Of the diligence, it has also been very truly observed, by another modern tourist; "Every thing here is life, and motion, and joy. The moment you enter, you are on terms of the most perfect familiarity with the whole set of your travelling companions. In an instant, every tongue is at work, and every individual bent upon making themselves happy for the moment, and contributing to the happiness of their fellow-travellers. Talking, joking, laughing, singing, reciting, every enjoyment which is light and pleasurable, is instantly adopted. Some species

of round game, like our cross-purposes, involving forfeits, is frequently played in a diligence, and gives rise to much mirth.

*Agricultural Condition of the Country.*

On leaving Dieppe for Rouen, says Mr. Birkbeck, we enter on a vast expanse of open country, covered with luxuriant crops. Not a speck of waste to be discovered. The road itself is a magnificent object, wide, well formed, and in excellent order; running in a right line for leagues before us, and planted on each side with apple and pear trees. As we pass along we perceive, to right and left, in all directions, the cross roads marked by similar rows of luxuriant fruit-trees, as far as the eye can reach. No hedges, and few villages or habitations in sight.

At a very poor inn in a remote village, where we stopped on our morning's ride, the landlady kept a child's school, and her daughter was weaving cotton check; her sister kept a little shop, and was reading a translation of Young's Night Thoughts. This was more than we should have expected in a village alehouse in England.

About nine miles north of Rouen, we open on a different scene; descending suddenly into a beautiful valley, full of noble houses and manufacturing establishments. Rouen and its neighbourhood is a principal seat of the couch manufactory; the Manchester of France.

From Dieppe to Montpellier, says Mr. Birkbeck, we have seen scarcely a working animal whose condition was not excellent. Oxen, horses, and now mules and asses, fat and well looking, but not pampered.

Poultry is an important object of French farming; it is a question, whether there is more weight of mutton consumed than of poultry.

This looks like prosperity. And when I add that we have not seen among the labouring people, one such famished, worn-out, wretched object, as may be met with in every parish of England, I had almost said on every farm; this in a country so populous, so entirely agricultural, denotes real prosperity. Again, from Dieppe to this place; I could not easily point out an acre of waste,

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a spot of land that is not industriously cultivated, though not always well, according to our notions. France, so peopled, so cultivated; moderately taxed; without paper money, without tithes, without poor rates, almost without poor; with excellent roads in every direction, and overflowing with wine, and oil, must be, and really is, a rich country. Yet there are few rich individuals.

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## SWITZERLAND.

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### *Persons and General Character of the Swiss.*

THE Swiss are generally tall, well proportioned, active, and laborious; distinguished for their honesty, steadiness, and bravery; and above all, for their zealous attachment to the liberties of their country.

From the earliest periods of history we find them inured to arms and agriculture. A general simplicity of manners, an open and unaffected frankness, and an invincible spirit of freedom, may be considered as the distinguishing characteristics of the Swiss Cantons. Though not celebrated for great learning, yet they may be regarded as a very enlightened nation; the common people are more intelligent than those of most countries; a certain taste for literature pervades all ranks.

In their manners, behaviour, and dress, strong outlines might be traced, which distinguish this happy people from the inhabitants of neighbouring countries, who labour under the oppressions of despotism and tyranny. "I feel," says Mr. Coxe, "great delight in breathing the air of liberty: every person here has apparently the mien of content and satisfaction. The cleanliness of the houses and of the people is peculiarly striking; and I can trace in all their manners, behaviour, and dress, some strong outlines which distinguish this happy people from neighbouring nations." Among the chief part the original simplicity of the pastoral life is still preserved: and venerable figures with long beards, resembling the pictures of the ancient patriarchs, may be often

seen. The natives, in common with the inhabitants of democracies, possess a natural frankness, and peculiar tone of equality, which arise from a consciousness of their own independence. They also display a fund of original humour, and are remarkable for their great quickness of repartee, and rude sallies of wit, which render their conversation extremely agreeable and interesting.

Such is the simplicity that still prevails in some remote parts of Switzerland, that neither attorney nor notary is to be found there;—that contracts are inscribed on pieces of wood, instead of parchment;—and that there are neither locks, nor thieves, nor pilferers.

On each side of the road that runs through the valley of Muotta, in the canton of Schweitz, are several ranges of shops uninhabited, yet filled with various goods, of which the prices are marked: any passengers who wish to become purchasers enter the shops, take away the merchandize, and deposit the price which the owners call for in the evening.

#### *Of the Savoyards.*

The Savoyards, from the nature of their country, are generally so poor, that a traveller meets few people in the public road who do not recommend themselves to his benevolence; and a farmer with a yoke of oxen, two horses, four cows, a few goats and sheep, and a small parcel of land, is esteemed a man of considerable fortune. Their bread is of oats; but the more wealthy use some wheat. Their other food consists of butter, cheese, walnuts, vegetables, and sometimes, though seldom, flesh meat; and their drink is milk and good water. However, those who live in the valleys live somewhat better. They are all cheerful, have healthy florid complexions, and are remarkable for their fecundity. Among both sexes, however, in some peculiar spots, many are seen deformed and lame; and the women in particular have wens that reach from ear to ear, which are called *goitres*, the cause of which has never been satisfactorily explained. One-third at least of the males seek a subsistence in France, and other countries, in quality of chimney-sweepers, shoe-blacks, raree-show men, livery servants, &c.; yet they are so honest, that they may be safely

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trusted ; and if they are once able to set up a little shop, they are such masters of the thriving talent, that they often acquire very considerable fortunes ; yet so prevalent is the love of their country, that when they have acquired a little stock abroad, they generally return home, and are incapable of enduring an absence from it.

*Of the Houses, Climate, &c. of the Swiss.*

For persons who have never seen these states, it is difficult to form any accurate idea of the general equality and indistinction that prevail among the inhabitants. The houses are built of wood, with staircases on the outside, large, solid, and compact, with great pent-house roofs that hang very low, and extend beyond the area of the foundation. This peculiar structure is to keep off the snow ; and from its singularity, accords with the beautiful wildness of the country. The houses of the richer inhabitants in the principal burghs are of the same materials, the only difference consists in their being larger.

Switzerland being a mountainous country, the frosts are long and severe in winter, and the hills are sometimes covered with snow all the year round. In summer, the inequality of the soil renders the same province very unequal in its seasons ; on one side of these mountains the inhabitants are often reaping, while they are sowing on the other. The valleys are, however, warm, fruitful, and well cultivated ; and nothing can be more delightful than the summer months in this charming country. It is subject to rains and tempests, on which account public granaries are everywhere erected, to supply the failure of their crops. The feet of the mountains, and sometimes the very summits, are covered with vineyards, corn-fields, meadows, and pasture grounds. In some parts there is a regular gradation from extreme wildness to high cultivation ; in others, the transitions are very abrupt and very striking.

Such is the variation in the temperature of the air, that the rose and campanula are often observed to rear their heads amidst the ice, while the native plants of Greenland and Lapland are not far distant from those of Italy and Spain. According to some writers, the cold regions

of the Alps are said to produce the tallest and most vigorous trees, and they are covered with the largest cattle; while the men born there are towering in point of stature, and possess the most vigorous bodies. The pine tree is represented as attaining the height of 150 feet: it is no uncommon thing to find four hundred and sixty pips in each separate grape, which is sometimes as large as a pigeon's egg. The fertility of the Grison country is such, that a field, ploughed by a single ox, produces first a crop of corn, then another of Indian wheat, afterwards of radishes, and lastly, of fruits.

No country in the world can be more agreeable to travellers, during summer, than Switzerland; for, besides good roads, and in general comfortable inns, some of the most beautiful objects in nature are presented to the eye in a greater variety, and on a larger scale, than in any other country. Even the Swiss cottages convey the liveliest image of cleanliness, ease, and simplicity, and cannot but impress upon the observer a pleasant conviction of the peasant's happiness. In some of the cantons, each cottage has its little territory, generally consisting of a field or two of fine pasture ground, frequently skirted with trees, and well supplied with water; it is no wonder, therefore, that the Swiss peasant should be attached to his country.

Dear is that shed to which his soul conforms,  
 And dear that hill which lifts him to the storms;  
 And, as a child, when scaring sounds molest,  
 Clings close, and closer, to the mother's breast;  
 So the loud torrent, and the whirlwind's roar,  
 But bind him to his native mountains more.

GOLDSMITH'S TRAVELLER.

The manners of the inhabitants are in general simple and may, perhaps, in these times, be esteemed antiquated. Dinner is usually served at twelve; in the afternoon the gentlemen assemble in clubs, or small societies in the town during winter, and at their respective villas in summer. They frequently smoke, and partake of wine, fruit, cakes, and other refreshments. The women; for the most part employed in their domestic occupations, or devoted to the improvement of their children, are not fond of visiting.

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*Religion, Curiosities, Manufactures, &c.*

Though the Swiss Cantons form but one political confederacy, they are not united in religious sentiments; the two prevailing persuasions are Calvinism and Popery: the former is professed in four cantons, the latter in seven; and in two cantons among the Grisons, both religions are on the same footing; but every separate town, place, or state, has its particular constitution, for the management of its churches, schools, and other ecclesiastical affairs. The Protestant cantons are better inhabited, and more opulent, than the Popish.

These differences in religious opinions formerly originated in public commotions, which appear now to have subsided; but the effects of them are still felt. The old style is in use among the Protestants, the new among the Catholics. Zuinglius was the apostle of protestantism in Switzerland: he differed from Luther and Calvin only on a few speculative points: so that Calvinism may be called the religion of the protestant Swiss. In this country the same sentiments do not prevail on the subjects of civil liberty, and of religious toleration; with respect to the former they are extremely liberal, but in the latter, bigoted to excess.

Near Freyburg is an hermitage, esteemed a very singular curiosity: it is situated among woods and rocks, which lead the mind to serious contemplation. In this romantic retreat a hermit is said to have lived twenty-five years, who with his own hand had formed in the rock a very neat chapel, chamber, parlour, refectory, kitchen, cellar, and other offices; and notwithstanding the rooms lie deep, a chimney is carried up through the rock to the height of ninety feet.

Mr. Coxe gives an account of his pilgrimage to Einsidlen, a rich abbey of the Benedictines, which owes its celebrity to a miraculous image of the Virgin Mary.

"As I walked," says he, "to this celebrated convent, I found the whole way furnished with stalls, provided with cakes, whey, and other refreshments, for the numerous pilgrims on the road. I saw several hundreds in groups of different numbers. Some consisted of a whole parish, attended by their spiritual pastor. More than once I observed some grievous sinner driven from

the flock, and walking at a distance counting his beads, barefooted and bareheaded, doing full penance for his crimes. I saw also several bevvies of merry damsels, who seemed to enjoy the pilgrimage as much as Welch lasses relish a wake. They often turned into the little chapels which lay open on the way, and wantonly sprinkled each other with holy water."

*Of Swiss Dresses and Manners.*

No dress can better become a tall and well-shaped woman than that of the upland vale of Hasli. The hair is simply and loosely plaited, and wound round a small cushion on the crown of the head; the neck is covered with a fluttering kerchief, striped with various colours; the blue apron is half tucked up, and stuck into the high girdle; the gown flows in beautiful folds after the Grecian fashion, betraying at every motion the shape of the youthful limbs. The milk-maid of Ober-Hasli carries a vessel of milk on her back, and a smaller one with cream in her hand.

In the annexed plate, the young herdsman of the Alps is supposed descending from the mountain on a Sunday morning, carrying some delicate and rich cream for his wife's breakfast, with whom he dedicates this day to domestic happiness, being absent from home during the other six days of the week.

The maiden of Interlachen is in her holiday dress; those in more opulent circumstances generally have the whole made of velvet and silk stuffs. It is difficult to form an adequate idea of the neatness and simplicity which reign in many parts of Switzerland. Mr. Coxe speaks of a clergyman's family which he and his friends visited; the daughters, about fifteen or sixteen years of age, politely brought milk and cherries for their refreshment; they were neatly dressed like peasant girls, in straw hats, their shift sleeves tied, according to the custom of the country, above the elbows.

Commerce and manufactures do not much flourish in this inland region. Cattle constitute the chief produce of the country, and some of the cheese forms an export of luxury. The principal linen manufactures are at St. Gall. Printed cottons and watches also, form considera-

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ble articles of sale; nor are silk manufactures unknown in Switzerland.

Sumptuary laws, as well as others against immorality, are observed at Zurich. Among their sumptuary laws the use of a carriage in the town is prohibited to all sorts of persons, except strangers; and it is almost inconceivable that in a place so commercial and wealthy, luxury should so little prevail.

#### *Of the Goitres and Idiots, &c.*

The inhabitants of that part of Switzerland called the Valais, are very much subject to goitres, or large excrescences of flesh, that grow from the throat, and often increase to an enormous size: but what is more extraordinary, idiotcy also remarkably abounds among them. Instances of both kinds perpetually attract the attention of travellers: some idiots may be seen basking in the sun, with their tongues out, and their heads hanging down, exhibiting the most affecting spectacle of intellectual imbecility that can possibly be conceived. It is not altogether certain what are the causes which produce these strange phenomena.

But the same causes which generate goitres, probably operate in the case of idiots; for whenever the former prevail to a considerable degree, the latter invariably abound. As such is the nice and inexplicable connexion between the mind and the body, that the one ever sympathises with the other, it is by no means an ill-grounded conjecture, that the same causes which affect the body should affect the mind; or, in other words, that the same waters which create obstructions and goitres, should also occasion mental imbecility and derangement.

#### *Of the Alps*

The Alps are the highest mountains in Europe; or rather they are a long chain of mountains, that begin at the mouth of the river Var, and, after many irregular windings, terminate near the river Arsia, in Istria. They divide Italy from France, Switzerland, and Germany, and are variously denominated, according to their situation. The Alps on the sea-coast, or *Maritime Alps*, reach from Vada, or Vado, to the source of the Var, or

even that of the Po; the *Cottian Alps*, from the source of the Var to the city of Susa; the *Greek Alps*, from the city of Susa to Mount St. Bernard; the *Penian Alps*, from Mount St. Bernard; to Mount St. Gothard; on these border the *Rhatian Alps*, which extend to the source of the river Piava; and lastly the *Noric, or Carnician Alps*, extend from the river Piava to Istria, and the source of the Saustrum. Livy supposed them to measure two thousand stades (furlongs) in length, or two hundred and fifty miles; and his description of Hannibal's attempt to cross them, in the winter season, to invade Italy, records a very interesting event in the Roman history. In the valleys lying between these mountains *Switzerland, or Switzerland*, the *Helvetia* of the ancients is situated, which is the highest country in this part of the world; and though lying between  $45^{\circ}$  and  $48^{\circ}$  of north latitude, has the air much sharper than in more northern latitudes. The Alps are composed of stupendous rocky masses, chiefly of granite and gneiss, two, four, and even six being piled on each other, and from four to twelve thousand feet high. The peak of mount Gothard is, by Du Cret, computed at sixteen thousand five hundred French feet. The lower parts of these high mountains are covered with woods and pastures, the herbage in which is of a remarkable length and richness. The middle abounds with a great variety of odoriferous herbs, thickets, bushes, and excellent springs, which, in summer, are resorted to by herdsmen with their cattle. The third part of these mountains almost entirely consists of craggy and inaccessible rocks, some of which are quite bare, without the least herbage growing upon them, while others are continually covered with snow or ice. The vallies between these icy and snowy mountains appear like so many smooth frozen lakes; while vast fragments of ice frequently fall down from the mountains into the more fruitful spots beneath. It is from these masses, and the thawing of the ice and snow, that the greatest part of the streams and rivers in Switzerland are derived. The ice-hills begin in the canton of Glaris, and after passing through the territory of the Grisons, and thence into the canton of Uri terminate in the district of Bern. The most lofty of these mountains are in the

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canton of Uri, namely, *St. Gothard, Furka, Grispalt,* and *Luckmanier*, which send forth rivers to all the principal quarters of Europe. The loftiest of the whole chain, according to Saussure, are Mont Blanc, Tiltis to the north of Furka, Schreckhorn, Finsteraar, to the south of Schreckhorn. Mont Blanc rises in its summit to 147,000 French feet; or 15,662 English, according to the measurement of Sir George Shuckborough; Tiltis is 10,818 above the level of the sea; and the two last are at least 2,400 feet higher.

This is the most dreary part of all Switzerland, for on the summits of these mountains an intense cold almost constantly prevails, with hard gales of wind, and very damp fogs; while the valleys, except various towns and villages, with a few fields and vineyards, thick woods, and rich pastures, are covered with lakes; and here the summer heats are frequently so insupportable, that the inhabitants betake themselves to the mountains, though in winter their houses are almost buried in snow. In many places, within a small compass, the four seasons are seen at once: and sometimes summer and winter are so near each other, that one hand may take up snow, and the other pluck flowers.

During the greatest part of the year the clouds hang beneath the peaks of the highest mountains, and resemble a sea, from which the peaks rise like islands. Sometimes they break, and thus display a view of the extensive country beneath. From the rising and sinking of these clouds, the inhabitants form pretty certain conjectures with respect to the weather. Not one of the above mountains is without a cataract, and as the eye, in consequence of the intervention of the clouds, is not always able to trace their origin, they look as if poured down upon the rocks from heaven.

The water thus falling from one rock to another makes an astonishing noise, and raises a mist around it, on which when the sun-beams play, is formed a most beautiful spectacle, particularly at the foot of the cataract, where those beams exhibit rainbows of the most lively colours.

Among these mountains are many medicinal springs, some of which form cold, and other warm baths, celebrated for different and extraordinary virtues.

*Of the Glacieres.*

Some of the highest of these mountains are called *Glacieres*, or Ice Valleys, and *Montagnes Maudites*, or Cursed Mountains, in Faucigny; the perpendicular height of the latter, from the surface of the Lake of Geneva, has been computed to be at least two thousand fathoms, which are equal to twelve thousand eight hundred and sixteen feet, or above two English miles; and the surface of the Lake of Geneva is four hundred and twenty-six fathoms higher than the level of the Mediterranean. The ascent to these mountains is very steep, craggy, and slippery, but not continued; a new ridge of mountains frequently appearing on the other side, higher and more steep than that which is left behind; till at length, from the last eminence to be surmounted, the prospect of the frozen Valley appears in full view, and on the opposite side a chain of craggy, inaccessible rocks covered with ice and snow, and so scraped and split, that at some distance they look like prodigious piles of Gothic buildings and ruins, while the surface of the frozen valley below seems speckled, if we may thus express ourselves, with rocks of a monstrous size, that are broken off, and fall from the higher grounds. Here the air is so extremely cold and piercing, that the months of July and August are only fit for this journey, and even at that season travellers are obliged to go clothed as in the depth of winter.

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**ITALY.**


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**GENOA.**

THE palaces, I apprehend, gave to Genoa the epithet of *Prosa*; their black and white fronts were once the distinctive marks of the highest nobility; but most of those marble mansions have disappeared; the modern palaces are all faced with stucco, and some are painted in fresco. This fashion of painting figures on house-fronts was first introduced at Venice by Giorgioni, and has been lately

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admired even by severe critics ; but to me it appears too gay for any building that affects grandeur. Nothing can be grand in architecture that bears a perishable look.

The Ducal palace is large and magnificent enough even for Genoa ; but two balustrades break the unity of the front and lessen its elevation. The statues are not ill arranged. Their enemies are chained on the attic, and their benefactors are lodged within.

Prince Doria's palace is detached from the throng, and commands attention as an historical monument. Though magnificent when viewed from the bay or the mole, the mansion itself is patched and neglected ; the titles of the immortal Andrew, which extended 200 feet in front, have been effaced by the late revolution ; the gardens are unnaturally pretty ; colossal statues rise over clipt box ; nothing corresponds with the majesty of the site.

The Serra palace boasts the finest saloon in Europe. This celebrated object is oval in plan, the elevation a rich Corinthian, the walls are covered with gold and looking-glass : the floor consists of a polished mastic, stained like oriental breccia. Surfaces so brilliant as these would deaden any pictures except those of a ceiling, which, on the contrary, require a bright reflection from the walls. Here then the ceiling alone is painted, and borrows and lends beauty to the splendour below.

The hospitals of Genoa vie with its palaces in magnificence, and seem more than sufficient for all the disease and misery that should exist in so small a state. They are crowded with honorary statues ; but I write only from recollection, and one seldom recollects things so pompous and so uniform as the effigies of rich men. At the *Albergo de Poveri* is a sculpture of a higher order, a dead Christ in *alto rilievo* by Michael Angelo. The life and death which he has thrown into this little thing, the breathing tenderness of the Virgin, and the heavenly composure of the corpse, appeared to me beauties foreign to the tremendous genius of the artist. At the hospital of Incurables I found priests and choristers chanting between rows of wretches, whom their pious noise would not suffer to die in peace. The very name of such hos-

pitals, by forbidding the patient to hope, and the physician to struggle, cuts off at once two sources of recovery.

Italy, taken as a whole, is happy in its soil and climate; it produces not only the comforts, but the luxuries of life in abundance. Each district possesses some peculiar excellency, and affords some valuable commodity; the best wines, fruits, and oil, are among the general productions. Corn is raised in sufficient quantities to supply the demands of domestic consumption, and, were the lands properly cultivated, considerable exportations might be made.

Could Nature's bounty satisfy the breast,  
The sons of Italy were surely blest.  
Whatever fruits in different climes are found,  
That proudly rise, or humbly court the ground;  
Whatever blooms in torrid tracts appear,  
Whose bright succession decks the varied year;  
Whatever sweets salute the northern sky,  
With vernal leaves that blossom but to die;  
These here disporting, own the kindred soil,  
Nor ask luxuriance from the planter's toil;  
While sea-born gales their gelid wings expand  
To winnow fragrance round the smiling land.

But small the bliss that sense alone bestows;  
And sensual bliss is all the nation knows.  
In florid beauty, groves and fields appear,  
Man seems the only growth that dwindles here.  
Contrasted faults through all his manners reign,  
Though poor, luxurious; though submissive, vain;  
Though grave, yet trifling; zealous, yet untrue;  
And e'en in penance planning sins anew.

GOLDSMITH.

*Of the Persons, Dispositions, and Dress of the Italians.*

The Italians are in general well-proportioned, active, and comely; with such expressive countenances as have greatly assisted their painters in the expression of real beauty on the canvass. The ladies are remarkably handsome, and are said to possess all that delicacy of feeling which gives birth to the enthusiasm of love.

In their external deportment, the Italians have a grave solemnity of manner, which is sometimes thought to arise from a natural gloominess of disposition. Though in the pulpit, on the theatre, and even in common con-

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versation, the Italians make use of a great deal of action, yet Italian vivacity is different from the French; the former proceeds from sensibility, the latter from animal spirits.

The inhabitants of this country move rather in a slow composed pace, and people of all ranks seem to prefer the unconstrained attitude of the antique statues, to the artificial graces of the French, or to the erect posture of a German soldier.

"I imagine," says an entertaining traveller and accurate observer, "that I perceive a great resemblance between many of the living countenances which I see daily, and the features of the ancient busts and statues, which leads me to believe that there are a greater number of the genuine descendants of the old Romans in Italy than is generally imagined. I am often struck with the fine character of countenance to be seen in the streets of Rome. I never saw features more expressive of reflection, sense, and genius; in the very lowest ranks there are countenances which announce minds fit for the highest and most important situations; and we cannot help regretting, that those to whom they belong have not received an education adequate to the natural abilities which they seem certainly to possess, and placed where these abilities could be brought to action. Hence, in no country is the pride of birth more perceptible, for the present inhabitants generally consider themselves as the actual representatives of the once celebrated Romans."

The modern Italians are celebrated for their extreme sobriety, the immoderate use of strong liquors being almost universally discountenanced. Under every form of government the natives seem cheerfully to acquiesce, or, at least, they conceal their sentiments, by observing a strict silence on political subjects. In their dispositions they are rather vindictive than brave; superstitious than devout. The middling classes are strongly attached to original habits and customs, and seem averse from every idea of improvement; subsisting chiefly on vegetables, their spirits are seldom subject to those depressions which an animal diet is thought frequently to occasion.

In their dress the Italians observe a due medium between the modes adopted by the French and Spaniards;

their dispositions are generally considered as equally remote from the volatility of the former, and from the affected gravity of the latter. By some travellers they are characterized as a grateful obliging people, extremely affable to strangers, and nice in all the punctilios of civility: at the same time they are too retentive of the sense of injuries, which leads them sometimes to the commission of acts of treachery, and even assassination. The nobility and gentry lavish their money on fine houses, paintings, beautiful gardens, grottos, fountains, and cascades; rather than in keeping splendid tables, and indulging in the luxuries common in other kingdoms of Europe.

*Peculiar Customs.*

One of the remarkable peculiarities of the Italians is, that they account the commencement of their day from sun-set, and their clocks strike all the hours from one to twenty-four. According to this method of the computation the hour of noon varies every day, for the setting of the sun, or the ringing of the Ave-Mary bell, is what they begin to reckon their time from; so that if the sun set at eight o'clock, then our nine is their one o'clock: and so on till the sun set again, which is twenty-four. Few clocks, however, go farther than twelve, and in many places not beyond six, and then begin again; so that when a clock strikes three at one time, it is to be understood as three, at another time as nine, at another as fifteen, at another as twenty-one, and it is left to the general aspect of the day to guide a person to decide which three it is.

The Roman Catholic religion is universally established throughout Italy, but the power of the inquisition is very circumscribed: and persons of all religions live unmolested in Italy, provided they behave with circumspection.

Though the Italians are very superstitious, they have less dread of spectres, or evil spirits, than the people of other countries. Their carrying the dead *uncovered* to the grave will account for this: and this custom is excellent in many points of view; it annihilates the puerile dread of corpses, and is an instructive and striking image of the vanity of human life.

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At Naples it is usual to carry the corpse to church in full dress very soon after death, and the nearest relations display the magnitude of their grief, by the magnificent manner in which they decorate the dead body.

If a widow is the survivor, she usually dresses her deceased husband in a new suit of clothes, with other appendages. When the corpse arrives at the church, the service is read over it; and, as soon as the ceremony is performed, the body is carried home, stripped of its fine raiment, and buried privately.

In Turin the manner of sepulture is highly disgusting to every person who possesses a just sense of decency; for a corpse, after having been carried in procession to the grave, is generally thrown into it without a coffin; numbers, indeed, are at times thrust indiscriminately into one vault, in the same indecent manner; and as every parish church is furnished with a general vault for the reception of the poor, the noxious effluvia, penetrating into the churches, often produces fatal effects.

Though the Florentines affect great pomp, many of the nobility carry on a retail trade in wine from their cellar windows; having broken flasks affixed to them by way of signs.

In the church-yard belonging to the cathedral of Pisa, stands the famous leaning tower of Pisa. A plummet let down from the top falls fifteen feet from the building.

In many parts of Italy every precaution is made use of to protect the inhabitants from the heat of the sun; such as building the apartments low, paving them with marble, and cooling them with fountains and water-spouts. Their beds are surrounded with curtains of gauze tacked to the floor and ceiling, to prevent molestation from the gnats. It is customary to sleep two or three hours immediately after dinner.

The vintage is a time of general festivity, when the common people give themselves up to all manner of licentiousness; but the summer at Rome appears very tedious; and it is commonly said, that none but dogs, idiots, and Frenchmen, will walk the streets in the day-time during that season.

## THE POPE'S DOMINIONS.

ON entering the Papal state, we were long fatigued, says Mr. Forsyth, with the same sad colour of dry clay. At length Acquapendente broke fresh upon us, surrounded with ancient oaks, and terraces clad in the greens of a second spring, and hanging vineyards, and cascades, and cliffs, and grottos, screened with pensile foliage. Then the Lake of Bolsena expanding at San Lorenzo displayed its islands, and castellated cliffs, and banks crowned with inviolate woods, and ruins built upon ruins, Bolsena mouldering upon Volsinii. Such scenes lift the mind above its prosaic level. I passed through Montefiascone and Viterbo without any poetical emotions; nor could Soracte's long black ridge, though sacred to Apollo, and sung by two of his noblest sons, raise any admiration on this line of road.

The vintage was in full glow. Men, women, children, asses, all were variously engaged in the work. I remarked in the scene a prodigality and negligence which I never saw in France. The grapes dropped unheeded from the panniers, and hundreds were left unclipt on the vines. The vintagers poured on us as we passed the richest ribaldry of the Italian language, and seemed to claim from Horace's old *vindemiator* a prescriptive right to abuse the traveller.

## Rome.

The Flaminian Gate, at Rome, after repeated changes of both place and name, remains the great entrance of Rome, and lays open its interior to the first view by three diverging streets. The streets seem to have been made only for the rich. Their small reticular pavement galls the pedestrian; they afford no protection against the fury of carriages, and are lighted only by the lamps of a few Madonnas. Public reverberes had been once proposed; but the clergy, who order all things prudently for the interest of religion, found darkness more convenient for the decorous gallantry.

Whichever road you take, your attention will be divided between magnificence and filth. The inscription "Immondezzaio" on the walls of palaces is only an invitation to befoul them. The objects which detain you longest, such as Trajan's column, the Fountain of Trevi,

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&c., are inaccessible from ordure. Ancient Rome contained one hundred and forty-four public necessaries, besides the Sellæ Patroclianæ. The modern city draws part of its infection from the want of such convenience.

In the inhabited quarters you will find palaces and churches, columns, obelisks, and fountains; but you must cross the Capitol, or strike off among the mounts, before the Genius of Ancient Rome meets you amid its ruins.

The study of these antiquities leads you first to trace the figure, extent, mould, and distribution of the city. You should begin this on some eminence, such as the top of the Corsini garden, which is the ground devoted in the motto, or on any of the towers that command all the hills. On each hill, except the Viminal (which is the most difficult of all,) you will find one master-object, as the Villa Medici on the Pincian, the Papal Palace on the Quirinal, the three basilicas on the Esquiline, Coelian and Vatican, &c. Those objects will serve as so many the perspective with the plan. You should then trace on foot the outlines of those hills, the successive boundaries of the ancient city, neglecting the division of the Augustan regions or the modern Rioni; and at last you should make the circuit of the inviolable walls.

This circuit will bring into view specimens of every construction from the days of Servius Tullius down to the present. To save expense, Aurelian took into his walls whatever he found standing in their line; and they now include some remains of the Tullian wall, the wall of the Prætorian barracks, the facing of a bank, aqueducts, sepulchral monuments, a menagery, an amphitheatre, a pyramid. Thus do they exhibit the un-cemented blocks of the Etruscan style, the reticular work of the republic, the travertine preferred by the first emperors, the alternate tuft and brick employed by their successors, and that poverty of materials which marks the declining empire. The first Romans built with a prodigal solidity, which has left the *cloaca maxima* to astonish perhaps as many generations to come as those which have yet beheld it. Later architects became scientific from very parsimony. They calculated ex-

penses, the resistance of arches, the weight of superstructures, and with mathematical frugality they proportioned their work to the mere sufficient. Since the first dreadful breach made by Totila, the walls have been often and variously repaired; sometimes by a case of brick-work filled up with shattered marbles, rubble, shard, and mortar; in some parts the cementitious work is unfaced: here you find stone and tufo mixt in the "opus incertum:" there, tufo alone laid in the Saracenic manner: the latter repairs have the brick revetement of modern fortification.

Of the gates, some have been walled up for ages; others recently, to save the trouble of guarding them. Eight are still open on the Latin side of the river, and four on the Tuscan. Their ancient names have been long the subject of contest. Very few are certain, and even to these few the antiquaries have superadded other names, as if on purpose to renew contentions. Thus the gate of San Lorenzo, though admitted to be the Tiburtine, has been called also the Porta inter Aggeres, the Esquilina, the Libitinensis, the Taurina, the Metia, the Randuscula, the Prænestina, the Gabiussa; and each of these epithets has borne its debate. On the other hand, they assign the same name to very different gates. Thus some would fix the Nævia between the Capena and the Tiber; others confound it with the Porta Maggiore; others contend that the Porta Maggiore was no gate at all. We cannot bring all the ancient ways to their respective gates; nor can we trace the translation of the same gate from the Tullian walls to Aurelian's, which coincide but a short way. How doubtful then must the three gates of Romulus be!

The bridges, on the contrary, deny us the pleasure of disputing on them. Some are broken, and those which are entire from reparation have changed their names; yet the first names and situations of all are certain. The city-mills are anchored between these bridges in the very currents where necessity led Belisarius to an expedient which was afterwards adopted on all great rivers.

The most populous part of ancient Rome is now but a landscape. Mount Palatine, which originally contained

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all the Romans, and was afterwards insufficient to accommodate one tyrant, is inhabited only by a few friars. I have gone over the whole hill, and not seen six human beings on a surface which was once crowded with the assembled orders of Rome and Italy. Raphael's villa, the Farnesian summer-house, Michael Angelo's aviaries, are all falling into the same désolation as the imperial palace, which fringes the mount with its broken arches.

I have found the statue of a god pared down into a Christian saint—a heathen altar converted into a church-box for the poor—a bacchanalian vase officiating as a baptismal font—a bacchanalian tripod supporting the holy-water bason—the sarcophagus of an old Roman adored as a shrine full of relics—cups which were inscribed to the Dis Manibus now set in pavements hal- lowed by the knees of the devout—the brass columns of Jupiter Capitolinus now consecrated to the blessed sacrament—and the tomb of Agrippa now the tomb of a pope.

A colossal taste gave rise to the Colosseum. Here, indeed, gigantic dimensions were necessary; for though hundreds could enter at once, and fifty thousand find seats, the space was still insufficient for Rome, and the crowd for the morning-games began at midnight.

Vespasian and Titus, as if presaging their own deaths, hurried the building, and have left several marks of their precipitancy behind. In the upper walls they have inserted stones which have been evidently dressed for a different purpose. Some of the arcades are grossly unequal: no moulding preserves the same form round the whole ellipse, and every order is full of licence. The Doric has no metops, and its arch is too low for its columns; the Ionic repeats the entablature of the Doric; the third order is but a rough-cast of the Corinthian, and its foliage the thickest water-plants; the fourth seems a mere repetition of the third, in pilasters; and the attic, which crowns all, is still coarser than these.

Happily for the Colosseum, the shape necessary to an amphitheatre has given it a stability of construction sufficient to resist fires, and earthquakes, and lightning, and sieges. Its elliptical form was the hoop which bound and held it entire; but barbarians rent that consolidat-

ing ring, popes widened the breach, and time, not unassisted, continues the work of dilapidation. At this moment the hermitage is threatened with a dreadful crash, and a generation not very remote must be content, I fear, with the picture of this stupendous monument.

Yet ruined as it is, the Colosseum affords little room for dispute. Of the cavea two slopes are already demolished; no cunei can be seen: not only the arena but the podium is interred. No member is entire round the whole ellipse; but every member made such a round, and re-appears so often, that plans, sections, and elevations of the original work are drawn with the precision of a modern fabric.

As it now stands, the Colosseum is a striking image of Rome itself;—decayed—vacant—serious—yet grand;—half grey and half green—erect on one side and fallen on the other, with consecrated ground in its bosom—inhabited by a beadsman; visited by every cast; for moralists, antiquaries, painters, architects, devotees, all meet here to meditate, to examine, to draw, to measure, and to pray.

“In contemplating antiquities,” says Livy, “the mind itself becomes antique.” It contracts from such objects a venerable rust, which I prefer to the polish and the point of those wits who have lately profaned this august ruin with ridicule.

The ancients excelled us more in architecture than in painting, or even in sculpture. They trusted to magnitude and design for the effects which we seek in ornament. It is perhaps the misfortune of modern Rome to have employed painters and sculptors too often as her architects. Michael Angelo injured some of his edifices by a passion for the awful and the singular; Bernini, by his addiction to the brilliant and the ingenious; Pietro da Cortona, by a luxuriance and prodigality of composition; Domenichino is charged with some licences of the picturesque; Julio Romano built more chastely than these; his master Raphael built but little, and little of what he did build subsists.

The Palaces of Rome are built rather for the spectator than for the tenant. Hence the elevation is more

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studied than the plan. Some are mere fronts and are so crowded with stories, that the mansion of a prince often suggests the idea of a lodging-house, and the lower file of windows is grated like a gaol.

The principal churches of Rome, however different their style of building and ornament, have their aisles generally formed by arcades: over these are sometimes grated recesses, but never open galleries. The choir terminates in a curve, which is the grand field of decoration and loaded with curiosities, and glories in brass or marble. The high altar stands in the middle of the cross. The chapels of the Holy Sacrament and of the Virgin are usually in the transepts. Those of the Saints are ranged on the sides; and each, being raised by a different family, has an architecture of its own at variance with the church, which thus loses its unity amid nests of polytheism.

The catacombs are the vastest, and the most noted in the neighbourhood of Rome. We explored them accompanied by a ragged ill-looking fellow, whose business is to sweep the church, and shew these silent mansions of the dead. We were provided with little wax candles, and descended the stair-case, each carrying a lighted *bougie*; the others were for provision, lest any of those already lighted should burn out or extinguish. Having, at length, reached the bottom, after no very agreeable descent, we found ourselves in a labyrinth of very narrow passages, turning and winding incessantly; most of these are upon the slope, and, I believe, go down into the earth to a considerable depth. They are not wider than to admit one person at a time, but branch out various ways like the veins in the human body; they are also extremely damp, being practised in the earth, and caused our candles to burn blue. In the side-niches are deposited the bodies (as they say) of more than seventy-four thousand martyrs. These niches are mostly closed by an upright slab of marble, which bears an inscription descriptive of their contents. Several are also buried under these passages, whose graves are secured by iron grates.

*St. Peter's.*

On first entering the church, I was prepared for that disappointment which strangers generally feel; and which some regard as a merit, others as a defect. Our St. Paul's, they will tell you, appears fully as great. But greatness is ever relative. St. Paul's is great, because every thing around it is little. At Rome the eye is accustomed to nobler dimensions, and measures St. Peter's by a larger scale. Perhaps we may estimate the apparent diminution of the whole pile from Algardi's relieve, where the front figures are 15 feet long, yet appear only of the natural size. How fortunate that a structure, created by so many pontiffs, and subject to so many plans, should keep its proportions inviolate even in the meanest ornament! M. Angelo left it an unfinished monument of his proud, towering, gigantic powers; and his awful genius watched over his successors, till at last a wretched plasterer came from Como, to break the sacred unity of the master-idea, and him we must execrate for the Latin cross, the aisles, the attic, and the front.

The nave is infinitely grand, and sublime without the aid of obscurity; but the eye, having only four pillars to rest on, runs along it too rapidly to comprehend its full extent. Its elevation and its span forbid all comparison with the side aisles, which hardly deserve the common name of "navate:" for they do not extend to the transepts, and seem but passages leading along the chapels.

The cupola is glorious. Viewed in its design, its altitude, or even its decoration; viewed either as a whole or as a part, it enchants the eye, it satisfies the taste, it expands the soul. The very air seems to eat up all that is harsh or colossal, and leaves us nothing but the sublime to feast on;—a sublime peculiar as the genius of the immortal architect, and comprehensible only on the spot. The four surrounding cupolas, though but satellites to the majesty of this, might have crowned four elegant churches. The elliptical cupolettas are mere expedients to palliate the defect of Maderno's aisles, which depend on them for a scanty light.

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in the interior. The bronze canopy and wreathed columns of the high altar, though admirably proportioned, and rich beyond description, form but a stately toy which embarrasses the cross. The proud chair of St. Peter supported by four doctors, is, in every sense, a trick. The statues recumbent on the great arches are beauties which break into the architrave of the nave. The very pillars are too fine. Their gaudy and contrasting marbles resemble the pretty assortments of a cabinet, and are beneath the dignity of a fabric like this, where the stupendous dimensions accord only with simplicity, and seem to prohibit the beautiful. Vaults and cupolas so ponderous as these could be trusted only to massive pillars. Hence flat surfaces which demand decoration. Hence idle columns and pilasters, the chased-work of architecture. A column never gives beauty where it does not support; but remove every column, every pilaster that you find within this church, and nothing essential to its design will fall.

The middle vault is composed of gilt stuccos on a white ground. The caissons are oblong, like the nave; but their arrangement is broken into unequal bands, to comply with the windows of the vault. The ornaments within each caisson are various, rich, large, not heavy, but too prominent, I apprehend, to be durable; for in ruins the roses are generally fallen from the deeper caissons, and remain only where the relief was low. The chief of these stuccos has already fallen a victim to the vanity of an old priest. The late Pope, whose arms are carved, painted, inlaid, cast, or hammered, all over St. Peter's, had long beheld with envy the middle orb of the vault adorned with the dragon and eagle of Borghese; but dreading the imitation of his own example, he durst not supplant it openly. It therefore fell down in the dark (by accident, to be sure), and was presently replaced by the armorial puff of Braschi.

The statues and the relievos, being all subservient to the architecture, and proportioned to different elevations, are differently colossal. The colossal is not, indeed, the size which sculpture excels in, nor is it proper for young or delicate forms. The greatest sculptors have been

contending here with it for three centuries, and being obliged to toil for the general perspective, have produced only architectural Saints and Apostles.

The Popes surpass all other monarchs in their tombs. Each is surmounted by a statue of the deceased, either sitting or kneeling.

The papal dress is frittered into too many pieces, is too jagged, and plaited, and cut, to become an old man in the act of benediction, an act which calls for simplicity of drapery. The last tomb is the best. The Genius sighing celestially at the foot of Rezzonico is surely the most beautiful statue in the church. Even the lions of that tomb (for a dead Pope must have always a couple of lions or of young women at his feet), Canova's lions, are unrivalled in marble.

St. Peter's now where unfolds its dimensions so strikingly as on the roof. There you see streets of cupolas which are elsewhere lost to every eye but the bird's: there the dome alone appears an immense temple, encircled with magnificent columns. But here again comes the question; what do these columns apparently support? They mask, you will say, the buttresses of the dome, and form a part of those buttresses. If they do mask them, they also conceal their own utility; and, as part of those buttresses, they have failed in their office, for the cupola is rent in spite of their support.

### *The Vatican.*

The superb palace called the Vatican is attached to St. Peter's church, and was, for many years the residence of the Pontiffs. But they have of late preferred Monte Cavallo, as a drier and healthier situation. The dimensions and elaborate descriptions of this palace have been given by several Italian and other authors. According to M. Venuti it contains eleven thousand and five hundred rooms; but according to Bonami thirteen thousand, including the *Souterrains* and cellars. It is asserted by some, to have been built on the ruins of Nero's palace; others say, on the spot where that emperor's gardens commenced. The principal objects that merit the attention of a traveller are, the library, the paintings of Raffaello, and the antique statues. After

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having passed through two great courts, you ascend a stair-case called *La Scala Regia*, designed by Bernini, which is really magnificent. You then enter a vast salloon called *Sala Regia*, painted in *fresco*, by various artists; the subjects mostly allegorical and historical. Many of them have been much injured by the painters who were employed, owing to their rivalry and private enmities to each other; blurring over and maliciously spoiling the labours of their brethren from motives of envy and revenge. You are then shewn the Chapel of Sextus the Fourth. Michael Angelo painted the vaulted ceiling. The plan of the chapel is an oblong square. Over the tapestry are twelve pictures representing different histories from the Old and New Testament; by Pietro Perugino. The heads of the figures are finely executed, but their drapery is quite absurd, being, for the most part, attired in gold and silver. Over the door, a picture representing St. Michael fighting with devils for the body of Moses, is executed, in what the Italians call, *Una Maniera Terribile*, by Matteo Dalecio. The famous picture, by Michael Angelo, of the last judgment, occupies the whole end of the chapel. It is painted in *fresco*. The group in the middle represents Jesus Christ; on his right hand the elect; on his left, the condemned souls; at the top, two groupes of angels, who bear the attributes of the passion. The saints, spectators of the last judgment, are ranged on each side of two groups which surround our Saviour. There are also choirs of angels who sound the trumpets, some conduct the blessed into heaven, and others thrust the damned into hell. At the bottom of the picture is Charon in his boat; and in the corner of hell stands a man with serpents twisting round him, being the portrait of a person to whom Michael had a particular aversion. This vast piece of painting is more surprising than pleasing; the confusion such crowds of figures produce—the variety and strength of design—the powers of imagination, and all the whims of fancy are here united. The background, representing an azure sky, all of one tint, gives no relief; and, upon the whole, there is a poverty of colouring, joined to a great correctness in the drawing.

*The Campagna round Rome.*

The desert which encircles Rome owed its ancient

salubrity, not to any natural advantages which it now wants, but to the population and tillage of its Latin states. During the empire the public ways were lined with houses from the city to Aricia, to Tibur, to Oriculum, to the sea. In the interval between those lines the town and country were so interwoven, that Nero projected a third circuit of walls which should embrace half the Campagna. At this period, the bad air infected but a small part between Antium and Lanuvium, nor did it desolate these; for Antium grew magnificent under different emperors, and Lanuvium was surrounded with the villas of the great.

At length, when a dreadful succession of Lombards, Franks, and Saracens destroyed the houses, pavements, drains, crops, plantations, and cattle which protected the campagna from mephitism, it then returned to its own vicious propensity; for both the form of its surface and the order of its soils promote the stagnation of water. Some lakes, lodged in ancient craters, can never be discharged; but they might be deepened and circumscribed, marshes might be drained into them, perennial streams brought to them, and aquatic vegetation extirpated or shorn.

Here, too, in the variety of earths peculiar to volcanic ground, subterranean pools have found a hard stratum for their bed, and a loose one for their cover. Thus retired from his reach, those invisible enemies attack man with exhalations which he cannot resist. From those he must fly, and for the present attempt more practicable conquests.

This *mal'aria* is an evil more active than the Romans, and continues to increase in spite of all the science which they publish against it. Last autumn four thousand persons died victims to it in the Roman hospitals. It is a battle renewed every spring, and lost every fall. In some of the tracts in the vicinity the *mal'aria* has been established for many ages; but for some years back it has been advancing to the suburbs, and the city of Rome, while the checks opposed to its progress are either defective or absurd.

The present Romans seem to have lost that agricultural taste which so well promoted the warlike insti-

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sons of their ancestor. They abandon their richest grounds to the care of men who are as lazy as themselves. Hence the bailiff or the *vignone* often meets the landlord's demand with a bill of expences which exceed the rent.

Thus the soil has fallen into the hands of a few accumulating proprietors; and the enormous feuds of the Borghese and Colonna families, of the hospital of Santo Spirito, and some religious houses are divided into few farms. The farmers, not enjoying the free sale of their own grain, raise little here besides grass, which costs only the trouble of cutting it.

Thus the Campagna remains the same melancholy waste; divided only by ruined aqueducts; without habitation, or hedge, or tree; and all this in spite of doctors who are daily offering new recipes to cure the air. Some prescribe the planting of olive or mulberry trees; at once to absorb the miasma and enrich the country. One cardinal has recommended a night patrol of the sheep and black cattle; another has proposed to pave the Agro Romano.

The Romans allow that agriculture and draining would reduce both the extent and the virulence of the mephitic air; but then they enlarge on the sacrifice of lives which the enterprise would cost, on the want of wholesome water which in some parts is dearer than wine, on the scarcity of labourers and of cattle, on the confusion which would ensue on the opposition of great feudatories and great farmers. Thus difficulties are ever multiplied by men who want decision. But had they spirit for an attempt so durably beneficent, the first dangers would be the greatest, and even these might be lessened in the worst air, by attention to food and night-shelter, by retiring from the field before sun-set, and not returning to it before sun-rise, by burning wood in the bed-chambers, and never sleeping on the ground.

#### VENICE.

VENICE stands on numerous Islands in the midst of a vast harbour, which has many shallows. The first view of the city to a stranger affords pleasure and astonishment; it appears at a distance like an immense town

flourish in the public amusements, with an  
 unbounded love of music, and yet more attached to  
 the pleasures of the mind than to those which depend  
 on sensation and proceed from vanity. The common  
 people display qualities very rarely to be found in their  
 sphere of life, being remarkably sober, obliging to  
 strangers, and gentle in their intercourse with one ano-  
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The Venetians are, in general, tall and well made, of  
 a brown ruddy colour, with dark eyes. The women  
 have a fine countenance, with expressive features, and a  
 skin of rich carnation; they dress their hair in a fanciful  
 manner, which becomes them very much. They are of  
 an easy address, and have no aversion from cultivating  
 an acquaintance with those strangers who are presented  
 by relations, or are properly recommended to them. Fo-  
 reigners are under less restraint here than the natives,  
 and many, after having lived in most of the capitals of  
 Europe, have preferred the city of Venice, on account  
 of the variety of amusements, the gentle manners of the  
 inhabitants, and the freedom allowed in every thing,  
 except in blaming the measures of government.

The houses are thought inconvenient by many of the  
 English; the floors are of a red kind of plaster, with a  
 brilliant glossy surface, more beautiful than wood, and  
 fire insupportable in case of fire, the progress of which they  
 are calculated to check. The principal apartments are  
 on the second floor; the first is seldom inhabited, and is  
 often filled with lumber; they prefer the second, as being  
 farther removed from the moisture of the surrounding  
 lakes or as being better lighted and more cheerful.

*Venetian Dresses.*

The robe of the nobles is of black cloth, or baize, not  
 unlike the gowns worn by our barristers; in winter they

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have one faced with fur, and bound with a girdle about their waist. They have no hat, but a woollen cap in the shape of a deep crown of a hat; but they rarely wear it, otherwise than under the arm. These noblemen look upon themselves as so many princes, and before the late revolution, all personal addresses were made to them with the title of *Excellenza*. When a nobleman and tradesman used to meet, the latter made a stand, and a low reverence, not raising himself till the other was past; and as he went by, the tradesman pronounced, in a humble tone, the word "*Excellenza*." The magnificence of the rich is exhibited in fine houses and furniture, but not in their manner of living; for in this they are the greatest economists. They agree with a cook to furnish so many dishes at so much per day.

The noble ladies are allowed but little finery; they are obliged to wear black, and no jewels are allowed, except the first year after marriage. A gold chain or pearls, about the wrists, is their chief ornament. Venetian ladies are not permitted the use of coaches; a gondola, with two men to row it, is the only method they have of going from one place to another; and no servants ever attend them in their gondolas, except a female guard upon the lady when she goes to mass, which is the business upon which they most frequently go abroad.

#### *Amusements.*

The number of play-houses in Venice is very extraordinary, considering the size of the place. A trifle is demanded at the door for admittance; this entitles a person to go into the pit, where he may look about, and determine what part of the house he will sit in. There are rows of chairs placed in front of the pit, next the orchestra, the seats of which are folded to the backs and fastened by a lock; those who choose to take them, pay a little more money to the door-keeper, who immediately unlocks the seat. These chairs are occupied by decent-looking people, but the back part of the pit is filled with footmen, and mechanics in their working clothes. The nobility and better sort of citizens have boxes retained for the year, but there are always a sufficient number to let to strangers, and the price of them

varies every night, according to the season, and the piece acted.

## NAPLES.

The population of the kingdom of Naples, in the inhabited parts, is prodigious: this arises from the extraordinary serenity of its climate, the riches of its soil, its sea, and the manners of the country. Men live here at a small expence; they live on little, and a long time. The heat of the climate is said to blunt the appetite, and if it increases the thirst, it multiplies the means of satisfying it. The Apennines quench the thirst of the Neapolitans with their snows, the sea nourishes them with its fish, the ashes from Vesuvius act as manure, and render the land fertile in fruits and corn.

In London and Paris, says Dr. Moore, the people who fill the streets are mere passengers, hurrying from place to place on business; and when they choose to converse, or to amuse themselves, they resort to public walks or gardens: at Naples, the citizens have fewer avocations of business to excite their activity; they have no public walks to which they can resort, and are, therefore, more frequently seen sauntering, and conversing in the streets, where a great proportion of the poorest sort, for want of habitations, are obliged to spend the night as well as the day.

The usual noise heard in the houses of London from the streets, is that of carriages; but at Naples, where they talk with uncommon vivacity, and where whole streets full of talkers are in continual employment, the noise of the carriages is completely drowned in the aggregated clack of human voices. In the midst of all this idleness, fewer riots or outrages of any kind happen than might be expected in a town where the police is far from being strict, and where such multitudes of poor unemployed people meet together every day. This partly proceeds from the national character of the Italians, and partly from the common people being universally sober, and never inflamed with spirituous liquors. Iced water and lemonade are among the luxuries of the lowest people; the half-starved *lazzarone* is often tempted to spend the small pittance destined for the maintenance of his family, on this bewitching beverage, as the

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most dissolute in London spend their wages in gin; so that the same extravagance which cools the lower classes of one city, tends to inflame those of the other to acts of excess and brutality.

The richest and most commodious convents in Europe, for both sexes, are in this city; the most beautiful and fertile hills of the environs are covered with them; a small part of their revenue is spent in feeding the poor, the monks distributing bread and soup to a certain number every day before the doors of the convents. Some of the friars follow the practice of physic and surgery; and to each convent there is an apothecary's shop, from which medicines are delivered to the poor gratis.

The Lazzaroni form a considerable part of the inhabitants of Naples; and have, on some occasion, had the government of the city, for a short time, in their own hands. They are computed at more than thirty thousand, the greater part of whom have no dwelling-houses, but sleep every night under porticoes, piazzas, or any kind of shelter they can find. Those of them who have wives and children live in the suburbs of the city, in huts or caverns, or chambers dug out of the mountains. Some gain a livelihood by fishing, others by carrying burdens to and from the shipping; many walk about the streets ready to run on errands, or to perform any labour in their power, for a small recompence.

This class of people are treated with the greatest tyranny by the nobility, and even by their livery servants; instead of calling them to make way when the noise in the streets prevent the people from hearing the approach of the carriages, a stroke across the shoulders with the cane of the running footman is the usual warning they receive. Nothing animates this people to insurrection but some universal cause, as a scarcity of bread; every other grievance they endure as if it were their charter. "When we consider," says M. Von Kotzebue, "thirty thousand human creatures without beds or habitations, wandering almost naked in search of food through the streets of a well-built city; when we think of the opportunities they have of being together, of comparing their own destitute situation with the affluence of others, one cannot help being astonished at their patience."

To enjoy the picture of Naples at its finest point of view, you must sail out in the morning about a mile from the mole, and catch the sun rising behind the hills. There you can distinguish at once the three delabrated craters upon which the city forms a loose amphitheatre: you see the whole elevation broken into great masses and crossed by great lines; lines formed of long palaces, hanging gardens, and regular rows of terraced roofs: you trace the outline on the sea curiously indented, the shipping clustered behind the moles, and castles or towers on the points of projection. —

Naples, in its interior, has no parallel on earth. The crowd of London is uniform and intelligible: it is a double line in quick motion: it is the crowd of business. The crowd of Naples consists in a general tide rolling up and down, and in the middle of this tide a hundred eddies of men. Here you are swept on by the current, there you are wheeled round by the vortex. A diversity of trades dispute with you the streets. You are stopped by a carpenter's bench, you are lost among shoe-makers' stools, you dash among the pots of a macaroni-stall, and you escape behind a lazaroni's night-basket. In this region of caricature every bargain sounds like a battle: the popular exhibitions are full of the grotesque; some of their church-processions would frighten a war-horse.

The mole seems on holidays an epitome of the town, and exhibits most of its humours. Here stands a methodistical friar preaching to one row of lazaroni: there, Punch, the representative of the nation, holds forth to a crowd. Yonder, another orator recounts the miracles which he has performed with a sacred wax-work on which he rubs his agnuses and sells them, thus impregnated with grace, for a grano a-piece. Beyond him are quacks in hussar uniform, exalting their drugs and brandishing their sabres, as if not content with one mode of killing. The next professor is a dog of knowledge, great in his own little circle of admirers. Opposite to him stand two jocund old men, in the centre of an oval group, singing alternately to their crazy guitars. Further on is a motley audience seated on planks, and listening to a tragi-comic filosofo, who reads, sings, and gesticulates old gothic tales of Orlando and his Paladins.

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This is a theatre where any stranger may study for nothing the manners of the people. At the theatre of San Carlo the mind, as well as the man, is parted off from its fellows in an elbow-chair. There all is regulation and silence: no applause, no censure, no object worthy of attention except the court and the fiddle. There the drama—but what is a drama in Naples without Punch? or what is Punch out of Naples? Here, in his native tongue, and among his own countrymen, Punch is a person of real power: he dresses up and retails all the drolleries of the day: he is the channel and sometimes the source of the passing opinions: he can inflict ridicule, he could gain a mob, or keep the whole kingdom in good humour. Such was De Fiori, the Aristophanes of his nation, immortal in buffoonery.

The streets of Naples are straight, but, in general, very narrow. The squares are irregular both in their plans and erections. Some are refreshed with fountains, others are decorated with statues or sculptured obelisks. The houses are lofty, their roofs are flat, more than half their fronts consist in window, and every window is faced with an iron balcony.

Naples, though still behind other nations, is gradually following their advanced improvements. Of late the houses are more adapted to modern life: the apartments are cleaner and more commodious; their casements no longer consist of oiled paper or shutters, nor their hangings of greasy old silk or velvet. The streets are no longer pestilential with filth, or infested with beggars. These are now confined in the seraglio, and are there maintained at the expense of the shop-keepers. Thus the sound part of the community must feed the diseased; yet the sore itself is rather cicatrized than healed; for thousands of the poor conceal their wants through terror of confinement, and prefer dying, at their own freedom, at home.

To a mere student of nature, to an artist, to a man of pleasure, to any man that can be happy among people who seldom affect virtue, perhaps there is no residence in Europe so tempting as Naples and its environs.—What variety of attractions!—a climate where heaven's breath smells sweet and wooingly—the most beautiful

interchange of sea and land—wines, fruits, provisions, in their highest excellence—a vigorous and luxuriant nature, unparalleled in its productions and processes—all the wonder of volcanic power spent or in action—antiquities on earth—a coast which was once the fairy-land of poets, and the favourite retreat of great men.

*Herculaneum and Pompeii.*

Inexhaustible mines of curiosities are found among the ruins of HERCULANEUM, a city lying between Naples and Mount Vesuvius, which was destroyed by an earthquake during the reign of Nero; and in the first year of that of Titus it was totally overwhelmed by a stream of lava from the neighbouring volcano; which in its progress filled up the streets, and overtopped the houses in some places to the height of sixty-eight feet, and in others to upwards of a hundred feet. Some traces of this city were discovered in 1713, but in 1730 the city itself was, by the industry of the Neapolitans, made visible, also the bed of the river by which it was formerly watered. The temple of Jupiter, the theatre, statues, busts, paintings, manuscripts, furniture, and utensils of every kind, are brought to light. It appears that the streets of the city were straight and regular, the houses uniform; some of the rooms were floored with marble, others with beautiful mosaic work, and the meaner sort with bricks three feet long and six inches thick. A few human skeletons were discovered, and an inconsiderable quantity of silver and gold.

POMPEII, another town, involved in the same destruction, was not found till forty years after the latter. M. VON KOTZEBUE, on approaching it from Naples, says:—“I tremblingly alight, and proceed through the gate of that Pompeii, which Seneca and Tacitus once called ‘the famous Campanium town.’ Yes; at that time, when surrounded by the sea, a forest of masts stood in the now-vanished haven; trade flourished; luxury raged; buyers and sellers thronged in at this gate, which at present leads only to desert streets. My foot now steps on the same pavement as was trodden on eighteen hundred years ago: the tracks of the wheels are still visible, which then rolled over it. An elevated path

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runs by the side of the houses for foot passengers; and that they might, in rainy weather, pass commodiously over to the opposite side, large flat stones, three of which take up the width of the road, were laid at a distance from each other. As the carriages, in order to avoid these stones, were obliged to use the intermediate spaces, the tracks of the wheels are there most visible. The whole pavement is in good condition; it consists merely of considerable pieces of lava, which, however, are not cut (as at present) into squares, and may have been, on that account, the more durable.

“ This is supposed to have been the main street of Pompeii, which, however, I very much doubt; for the houses on both sides, with the exception of some few, were evidently the habitations of common citizens, and were small and provided with books. The street itself, too, is narrow; two carriages only could go abreast. But without wishing to investigate what the envious bosom of the ashes still conceal, let us dwell for a time on what lies before us, and eternal be the memory of the vintner who, as he was about to plant fifty years ago, gave, by the first stroke of his spade into the earth, the signal for the resurrection of a town!

“ We will stay a moment before this booth, in which liquors were sold. We feel disposed to call for the master of the house; he appears only to be absent for a time on business, perhaps to fill his casks again, which stood in these niches; for the marble table bears the very marks of the cups left by the drinkers, who are just departed. Is no one coming? Well then, we will go into the next house. The tenant here has had a salutation of black stone inlaid in his threshold: we are therefore welcome, and may, without hesitation, satisfy our curiosity. On entering the habitations, we are struck at the first glance with the strangeness of their construction. The middle of the house forms a square something like the cross passages of a cloister, often surrounded by pillars; cleanly, and paved with party coloured, pretty mosaic. In the middle is a cooling well, and on both sides are little chambers, about ten or twelve feet square, but high, and painted a fine red or yellow. The floor is of mosaic, and the door is made generally to serve as a

window, there being but one apartment which receives light through a thick blue glass. Many of these rooms are supposed to have been bedchambers, because there is an elevated broad step, on which the bed may have stood, and some of the pictures appear most appropriate to a sleeping room. Others are supposed to have been dressing rooms, because on the walls a Venus is being decorated by the Graces, and all sorts of little flasks and boxes were found in them. The larger served for dining-rooms, and in some, suitable accommodations for cold and hot baths are to be met with.

“ The manner in which a whole room might be perfectly heated, was what particularly struck me. Against the usual wall, a second was erected, standing a little distance from the first. For this purpose, large square tiles were taken, having, like our tiles, a sort of hook, so that they kept the first wall, as it were, off from them: a hollow space was thus left all around, from the top to the bottom, into which pipes were introduced, that carried the warmth into the chamber, and rendered the whole place one stove as it were. The ancients were also attentive to avoid the vapour or smell from their lamps. In some houses there is a niche made in the wall for the lamp, with a little chimney in the form of a funnel, through which the smoke ascended. Opposite to the house-door we see the largest room, which is properly a sort of hall, for it has only three walls, being quite open in the fore-part. The side rooms have no connexion with each other; they are divided off like the cells of monks, the door of each leading to a fountain.

“ Most of the houses consist of one such square, surrounded by rooms. In a few, some decayed steps seem to have led to an upper story, which is no longer in existence. Some habitations, however, probably of the richer and more fashionable, were far more spacious. In these, a first court is often connected with a second, and even with a third, by passages; in other respects their arrangements pretty generally resemble the rest. Many garlands of flowers and vine-branches, and many handsome pictures, are still to be seen on the walls. It was formerly permitted for the guides to sprinkle these pictures with fresh water, in the presence of travellers, and

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thus revive their former splendour for a moment: but this is now strictly forbidden; and, indeed, not without reason, since the frequent watering might at length totally rot away the wall.

“A large country-house near the gate, undoubtedly belonged to a very wealthy man, and would, in fact, still invite inhabitants within its walls. It is very extensive, stands against a hill, and has many stories. Its finely decorated rooms are unusually spacious; and its terraces airy, from which we look down into a pretty garden, that has been now again planted with flowers. A covered passage, resting on pillars incloses the garden on three sides: it was painted, and served, probably, in rainy weather, as an agreeable walk. It has a fine arched cellar underneath. A number of *amphoræ*, or large wine-vessels, are to be seen here, which are still leaning against the wall, as the butler left them when he fetched up the last goblet of wine for his master. Here we found more than twenty human skeletons, of fugitives, who thought to save themselves under ground, and certainly experienced a tenfold more cruel death than those suffered who were in the open air.

“Ah! when we wander through the desert streets and houses, the question every moment recurs, What became of all these inhabitants, who appear to be just gone away for a moment only, leaving every thing lying or standing about as they had used it? Read the delineation of Pliny: “A darkness suddenly overspread the country; not like the darkness of a moonless night, but like that of a closed room, in which the light is on a sudden extinguished. Women screamed, children moaned, men cried. Here children were anxiously calling their parents; and there, parents were seeking their children, or husbands their wives: all recognised each other only by their cries. The former lamented their own fate, and the latter that of those dearest to them. Many wished for death, from the fear of dying. Many called on the gods for assistance: others despaired of the existence of the gods, and thought this the last eternal night of the world. Actual dangers were magnified by unreal terrors. The earth continued to shake; the men, half distracted, to reel about, exaggerating their own and others' fears, by terrifying predictions.”

“ This is the dreadful, but true picture, which Pliny gives us of the horrors of those who were, however, far from the extremity of their misery. But what must have been the feelings of the Pompeians, when the roaring of the mountain, and the quaking of the earth, waked them from their first sleep? They attempted also to escape; and, seizing the most valuable things they could lay their hands upon in the darkness and confusion, to seek their safety in flight. In this street, and before the house that is marked with the friendly salutation on its threshold, seven skeletons were found: the first carried a lamp, and the rest had still between the bones of their fingers something that they wished to save. On a sudden they were overtaken by the storm that descended from heaven, and buried in the grave thus made for them. Before the above-mentioned country-house was still a male skeleton standing with a dish in his hand; and as on his finger he wore one of those rings that were allowed to be worn only by Roman knights, he is supposed to have been the master of the house, who had just opened the back garden gate, with the intent of flying, when the shower overwhelmed him. Several skeletons were found in the very posture in which they had breathed their last, without being forced by the agonies of death to drop the things which they had in their hands. This leads me to conjecture, that the thick mass of ashes must have come down all at once, in such immense quantities, as instantly to cover them. But what must have been the pitiable condition of those who had taken refuge in the buildings and cellars? Buried in the thickest darkness, they were secluded from every thing but lingering torment; and who can paint to himself, without shuddering, a slow dissolution approaching, amidst all the agonies of body and of mind? The soul recoils from the contemplation of such images.

“ A walk through a town, that was itself but lately under ground, cannot be finished at a better place than the graves of the inhabitants. These are before the gate on the high-road. The tomb of the priestess Mammea is here very remarkable; which, according to the epitaph, was erected here, by virtue of a decree of the decemvirs. I shall not speak, indeed, of the little boxes in square

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piles of stone, in the midst of which stood the urns, on a sort of altar, surrounded by the urns of the family in niches; nor of the hideous broken masks which are still affixed on the outside of this pile: but I shall never forget the beautiful seat which forms a semicircle before the grave by the road-side, and will hold twenty or thirty persons. It was probably overshadowed by trees eighteen hundred years ago; under which the women of Pompeii sat in the cool evenings, while their children played before them; and viewed the crowds that were passing through the gate. Here I also sat, wearied both by mental and corporeal exertions, and surveyed once more, with pensive looks, the corpse of Pompeii. What a throng of people once swarmed in this place, all actuated by their necessities and passions! and now, how dreary and desolate! My eyes grew moist at the affecting scene, as I walked along the ruins; and reflections on our transitory condition, drew tears from me on leaving them. The smallest part of the city only is dug out, more than two thirds of it still remaining under the ashes. One single street, and part of a narrow by-street, are the only passable quarters.

“The view of Pompeii is even now truly impressive; but how much more so would it have been, if the king had left the statues, household furniture, holy utensils, &c. standing in the places where they were discovered while digging! Even the skeletons might have been left, standing and lying, and what they held in their hands should not have been taken from them. The form of the old roofs had been clearly imprinted in the mass of ashes: this form might have been imitated, and such roofs have been replaced. What would have been the sensations of the stranger on viewing the utensils for the sacrifices still on the altars, the household furniture in the apartments, the half-drest victuals in the kitchens, the flasks of oil and ointment in the baths, and the busy skeletons, each at his occupation! He would have thought himself in a city inhabited by departed spirits; and, absorbed in awful contemplations of the past, would have left Pompeii as the frontiers of the lower world.”

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*Eruptions of Vesuvius.*

There is no volcanic mountain in Europe, whose desolating paroxysms have been so fatally experienced, and so accurately transmitted to us, as those of Vesuvius.

This mountain is well known to constitute one of the natural wonders of the kingdom of Naples. Like Parnassus, it has been said to consist of two summits, one of which, situated in a westward direction, is called by the natives Somma; and the other, running in a southern line, Proper Vesuvius, or Visuvio; and it is this last alone which emits fire and smoke. The two hills or summits are separated by a valley of about a mile in length, and peculiarly fertile in its productions. The eruptions of this mountain have been numerous in almost every age of the Christian æra; and on many occasions prodigiously destructive.

The greatest modern eruption was in 1794, some parts of which we select from the accounts published by Sir William Hamilton.

On Sunday the 15th of June, soon after ten o'clock at night, a shock of an earthquake was felt at Naples, but did not appear to be quite so violent as that of the 12th, nor did it last so long; at the same moment a fountain of bright fire, attended with a very black smoke and a loud report, was seen to issue, and rise to a great height, from about the middle of the cone of Vesuvius; soon after another of the same kind broke out at some little distance lower down; then, as I suppose from the blowing up of a covered channel full of red-hot lava, it had the appearance as if the lava had taken its course directly up the steep cone of the volcano. Fresh fountains succeeded one another hastily, and all in a direct line tending, for about a mile and a half down, towards the towns of Resina and Torre del Greco. I could count fifteen of them, but I believe there were others obscured by the smoke.

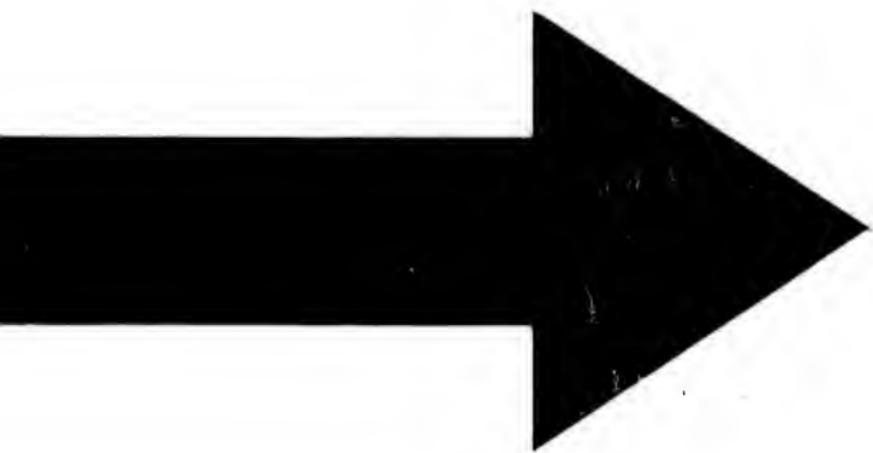
It is impossible that any description can give an idea of this fiery scene, or of the horrid noises that attended this great operation of nature. It was a mixture of the loudest thunder, with incessant reports, like those from a numerous heavy artillery, accompanied by a continued hollow murmur, like that of the roaring of the ocean

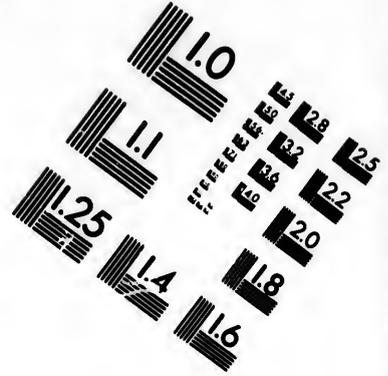
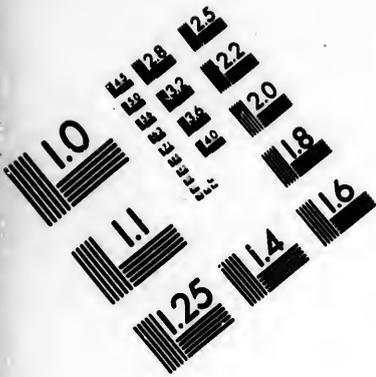
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during a violent storm; and added to these was another blowing noise, like that of the going up of a large flight of sky-rockets, and which brought to my mind also that noise which is produced by the action of the enormous bellows on the furnace of the Carron iron-foundry in Scotland, and which it perfectly resembled. The frequent falling of the huge stones and scoræ, which were thrown up to an incredible height, some of the new mouths, and one of which had since measured by the Abbé Tata (who has published an account of this eruption), was ten feet high, and thirty-five in circumference, contributed undoubtedly to the concussion of the earth and air, which kept all the houses at Naples for several hours in a constant tremor, every door and window shaking and rattling incessantly, and the bells ringing. This was an awful moment! The sky, from a bright full moon and star-light, began to be obscured; the moon had presently the appearance of being in an eclipse, and soon after was totally lost in obscurity. The murmurs of the prayers and lamentations of a numerous populace forming various processions, and parading in the streets, added likewise to the horror.

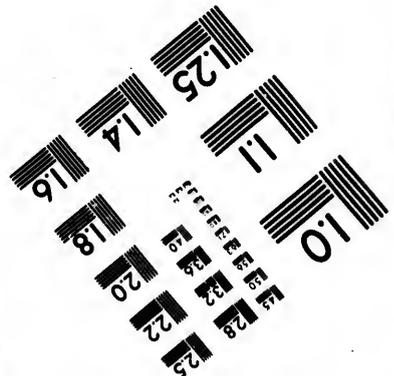
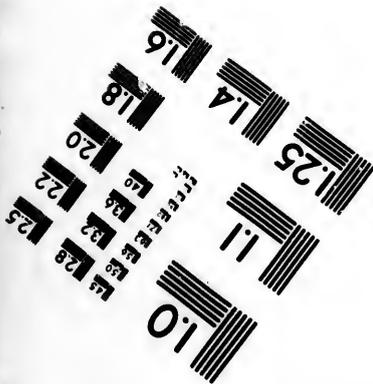
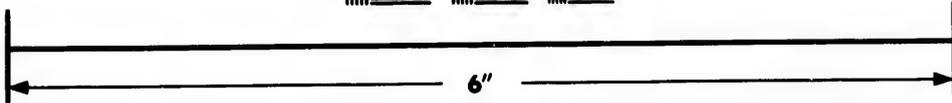
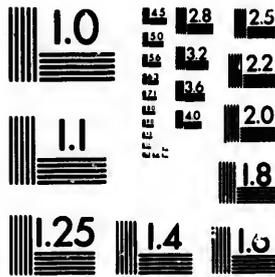
About four o'clock in the morning of the 16th, the crater of Vesuvius began to show signs of being open, by some black smoke issuing out of it; and at day-break another smoke, tinged with red, issuing from an opening near the crater, but on the other side of the mountain, and facing the town of Ottaiano, showed that a new mouth had opened there, and from which, as we heard afterwards, a considerable stream of lava issued, and ran with great velocity through a wood, which it burnt; and having run about three miles in a few hours, it stopped before it had arrived at the vineyards or cultivated lands. The crater, and all the conical part of Vesuvius, was soon involved in clouds and darkness, and so it remained for several days; but above these clouds, although of a great height, we could often discern fresh columns of smoke from the crater, rising furiously still higher, until the whole mass remained in the usual form of a pine-tree; and in that gigantic mass of heavy clouds the *ferilli*, or volcanic lightning, was frequently visible, even in the day-time. About five o'clock in the morning of







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the 16th we could plainly perceive, that the lava which had first broke out from the several new mouths on the north side of the mountain, had reached the sea, and was running into it, having overwhelmed, burnt, and destroyed the greatest part of Torre del Greco, the principal stream of lava having taken its course through the very centre of the town. We observed from Naples, that when the lava was in the vineyards in its way to the town, there issued often and in different parts of it, a bright pale flame, and very different from the deep red of the lava; this was occasioned by the burning of the trees that supported the vines. Soon after the beginning of this eruption, ashes fell thick at the foot of the mountain, all the way from Portici to the Torre del Greco; and what is remarkable, although there were not at that time any clouds in the air, except those of smoke from the mountain, the ashes were wet, and accompanied with large drops of water, which, as I have been well assured, were to the taste very salt: the road, which is paved, was as wet as if there had been a heavy shower of rain. Those ashes were black and coarse, like the sand of the sea shore, whereas those that fell there, and at Naples some days after, were of a light grey colour, and as fine as Spanish snuff, or powdered bark.

The town of Torre del Greco contained about 18,000 inhabitants, all of whom (except about fifteen, whom either age or infirmity could not be moved, and were overwhelmed by the lava in their houses) escaped either to Castel-a-mare, which was the ancient Stabia, or to Naples; but the rapid progress of the lava was such, after it had altered its course from Resina, which town it first threatened, and had joined a fresh lava that issued from one of the new mouths in a vineyard about a mile from the town, that it ran like a torrent over the town of Torre del Greco, allowing the unfortunate inhabitants scarcely time to save their lives; their goods and effects were totally abandoned, and, indeed, several of the inhabitants, whose houses had been surrounded with lava whilst they remained in them, escaped from them and saved their lives the following day, by coming out at the tops of their houses, and walking over the scorice on the surface of the red-hot lava.

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On Wednesday the 16th, the wind having for a short space of time cleared away the thick cloud from the top of Vesuvius, we discovered that a great part of its crater, particularly on the west side opposite Naples, had fallen in, which it probably did about four o'clock in the morning of this day, as a violent shock of an earthquake was felt at that moment at Resina, and other parts situated at the foot of the volcano. The clouds of smoke, mixed with the ashes which, as I have before remarked, were as fine as Spanish snuff (so much so that the impression of a seal with my coat of arms would remain distinctly marked upon them), were of such a density as to appear to have the greatest difficulty in forcing their passage out of the now widely-extended mount of Vesuvius, which certainly, since the top fell in, cannot be much short of two miles in circumference. One cloud heaped on another, and succeeding one another incessantly, formed in a few hours such a gigantic and elevated column of the darkest hue over the mountain, as seemed to threaten Naples with immediate destruction, having at one time been bent over the city, and appearing to be much too massive and ponderous to remain long suspended in the air; it was besides replete with the *ferilli*, or volcanic lightning.

My curiosity induced me to go upon Mount Vesuvius, as soon as I thought I might do it with any degree of prudence, which was not until the 30th of June, and then it was attended with some risk, as will appear in the course of this narrative. The crater of Vesuvius, except at short intervals, had been continually obscured by the volcanic clouds ever since the 16th, and was so this day, with frequent flashes of lightning playing in those clouds, and attended as usual with a noise like thunder; and the fine ashes were still falling on Vesuvius, but still more on the mountain of Somma. I went up the usual way by Resina, attended by my old Cicerone of the mountain, Bartolomeo Pumo, with whom I have been sixty-eight times on the highest point of Vesuvius. I observed in my way through the village of Resina, that many of the stones of the pavement had been loosened, and were deranged by the earthquakes, particularly by that of the 18th, which attended the

falling in of the crater of the volcano, and which, as they told me there, had been so violent as to throw many people down, and oblige all the inhabitants of Resina to quit their houses hastily, and to which they did not dare return for two days. The leaves of all the vines were burnt by the ashes that had fallen on them, and many of the vines themselves were buried under the ashes, and great branches of the trees that supported them had been torn off by their weight. In short, nothing but ruin and desolation was to be seen. The ashes at the foot of the mountain were about ten or twelve inches thick on the surface of the earth; but, in proportion as we ascended, their thickness increased to several feet, I dare say not less than nine or ten in some parts: so that the surface of the old rugged lavas, that before was almost impracticable, was now become a perfect plain, over which we walked with the greatest ease. The ashes were of a light grey colour, and exceedingly fine, so that by the footsteps being marked on them as on snow, we learnt that three small parties had been up before us. We saw likewise the track of a fox, that appeared to have been quite bewildered, to judge from the many turns he had made. Even the traces of lizards and other little animals, and of insects, were visible on these fine ashes. We ascended to the spot whence the lava of the 15th first issued, and we followed the course of it, which was still very hot (although covered with such a thick coat of ashes), quite down to the sea at Torre del Greco, which is more than five miles. A pair of boots to which I had for the purpose added a new and thick sole, were burnt through on this expedition. It was not possible to get up to the great crater of Vesuvius, nor had any one yet attempted it. The horrid chasms that exist from the spot where the late eruption first took place, in a straight line for near two miles towards the sea, cannot be imagined. They formed vallies more than two hundred feet deep, and from half to a mile wide; and where the fountains of fiery matter existed during the eruption, are little mountains with deep craters. Ten thousand men, in as many years, could not, surely, make such an alteration on the face of Vesuvius, as has been made by nature in the short

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space of five hours. Except the exhalations of sulphurous and vitriolic vapours, which broke out from different spots of the line above mentioned, and tinged the surface of the ashes and scorise in those parts with either a deep or pale yellow, with a reddish ochre colour; or a bright white, and in some parts with a deep green and azure blue (so that the whole together had the effect of an iris), all around us had the appearance of a sandy desert. We went on the top of seven of the most considerable of the new-formed mountains, and looked into their craters, which on some of them appeared to be little short of half a mile in circumference; and although the exterior perpendicular height of any of them did not exceed two hundred feet, the depth of their inverted cone within was three times as great. It would not have been possible for us to have breathed on these new mountains near their craters, if we had not taken the precaution of tying a doubled handkerchief over our mouths and nostrils; and even with that precaution we could not resist long, the fumes of the vitriolic acid were so exceedingly penetrating, and of such a suffocating quality. We found in one a double crater, like two funnels joined together; and in all there was some little smoke, and depositions of salts and sulphurs, of the various colours above mentioned, just as is commonly seen adhering to the inner walls of the principal crater of Vesuvius.

#### *Etna and its Eruptions.*

Etna is the most striking phenomenon of the island of Sicily; and though less frequently delineated than Vesuvius, is so much more gigantic, that the latter, if placed by the side of it, would seem nothing more than a small ejected hill, and is in fact not longer than several of the mountains by which it is surrounded. The whole circuit of the base of Vesuvius does not exceed thirty miles, while Etna covers a space of a hundred and eighty miles, and its height above the level of the sea is computed at not less than eleven thousand feet: and while the lava of the first not often devolves its stream further than to an extent of seven miles, Etna will emit a liquid fire capable of traversing a path

of thirty miles. The crater of Vesuvius, moreover, has seldom exceeded half a mile in circumference, while that of Etna is commonly three, and sometimes six, miles.—The best description of this crater, which we have received in our own day, is that given by Spalanzani. According to him, it forms an oval extending from east to west, inclosed by vast fragments of lava and scoria; the inner sides being of various declinations, incrustated with orange-coloured concretions of muriat of ammonia, the sal ammoniac of the shops. The bottom is a plain nearly horizontal, about two-thirds of a mile in circumference, with a large circular aperture, giving vent to a column of white smoke, below which is visible a liquid fiery matter, like metal boiling in a furnace. Such is the height of Etna, that its eruptions rarely attain its summit, but more usually break out at its sides. Near the crater begins the region of perpetual snow and ice; which is followed by a woody domain, consisting of vast forests of oaks, beeches, firs and pines, while the areola of the crater is almost destitute of vegetation. In this middle region appear also chesnut trees of enormous size, one of which, distinguished by the name of *cento cavallo* (steeple of horses) measures not less than *two hundred and four feet* in circumference.

### Loretto.

From San Buchetto to Loretto, which is the last post, there is a great deal of ascent and descent, but more of the former than the latter; the road is tolerable, and very near Loretto is perfectly good. From Foligno to this town is about fifty-five miles, so that Loretto is nearly an hundred and fifty miles from Rome. When within two or three miles of this town, the road is infested by sturdy boys and girls half naked, who pursue travellers begging, singing, dancing, running and tumbling over and over; their numbers and clamour increase, till happily gaining the town they disperse. It is but just to confess at the same time, that they are the most complimentary beggars in the world; for when tumbling fails to excite your charity, they prostrate themselves, and kiss the ground you are about to pass over, invoking your beneficence, and giving you all the titles

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of dignity they ever heard of; and if those fail, then they give you some of their own invention, as for example to M—, *Felice sposo della Madonna*; to me, *Eccellentissima Madonna*. On the road coming into Loretto, we overtook two pilgrims; one was dressed in a pilgrim's habit of pale olive green lute-string, ornamented with scollop shells; he was a young stout looking man, with red hair tied behind in a ribbon. The other pilgrim was a poor old priest, who was employed in dragging along a very large wooden cross; however, there was a little wheel fastened to the end of it, to lighten the draft; these two personages were not in company with each other.

Loretto is situated on a plain at the top of a mountain; it has a clean, deserted, and bleak look: the houses make but a very mean appearance; the principal street consists for the most part of small shops, in which are sold little else besides beads for rosaries, gold and silver ornaments for the same, worked in fillagree, small brass bells, much bought by the country people, as preservatives against thunder and lightning, brown paper caps to cure the head-ach, and broad ribbons with the effigies of *Nostra Dama di Loretto*, painted on them, to be worn by women in child-birth.

We have employed this morning in viewing the Santa Casa, &c. The church, which contains the Holy House, is very large; the piazza before it, not nearly finished; the architecture of the church is neither beautiful nor remarkable; the door of entrance is of bronze, sculptured in *basso rilievo*; the subject relates to Adam and Eve, Cain and Abel, &c. and are not ill executed. Towards the further end of the church is found *la Santissima Casa*, built of a kind of stone which exactly resembles brick; the outside is incrusted with marble, as a case for it; this casing is loaded with various ornaments of sculpture, all heavy and ill done. They tell you, that the stones with which this house is built never wear, although rubbed and scraped continually by the pilgrims; yet the marble pavement, which is modern, is extremely worn by their knees, continually trailing themselves round and round it, one after the other. As I was looking up at the architecture, and not attending to my footing, I made a

*fans pas* and stumbling, tumbled over a sturdy female pilgrim, who was proceeding on her knees, saying her prayers, and in a great heat and sweat; I could not help laughing, and I begged her pardon with the best grace I could, the other pilgrims laughed also, at the oddity of the accident; the woman was surprised, but not angry. The Santa Casa is surrounded with a great number of silver lamps (very thin), which burn constantly. In the interior is placed the miraculous image, with the infant Jesus: the Virgin is made of cedar, but having been in a fire, from which it was miraculously preserved, is as black as a coal. She is dressed in a very bad taste, with a farthingale, or old fashioned hoop-petticoat: the outside garment is gold or silver stuff, I am not clear which; she is in such a cloud of smoke proceeding from the lamps, that I could not be certain; you are not permitted to touch her. She had several *crotchets* of diamonds, reaching from the top of her stomach or down to the hem of her petticoat, but they appeared to me to be composed of a great mixture of stones, none of any great value, and many very indifferent; I saw none so fine, or so large, as some belonging to the duchess of *Montilibretti* at Rome: she wears a triple crown set with jewels, and a black gauze veil; she has new clothes every year, and her veil when she puts it off is cut into small pieces, and sold or given to devout persons and genteel pilgrims, as a charm against witchcraft. As to the coloured precious stones, they are by no means good, being for the most part clouded and streaky, and many of them no better than the root of emerald, amethyst, ruby, &c. Here are some lamps of fine gold, but extremely thin. Several votive gifts, presented by various princes and great people, decorate the image; such as hearts, chains of gold set with precious stones, crucifixes, &c. in particular a statue of an angel, shewn for gold, but which appears to me to be silver gilt; he is in a kneeling posture to the Virgin, and offers a gold or gilt heart, set with diamonds, rubies, and pearls. This statue was presented to the Virgin, by James the Second's queen of England, who was of the house of Este, in order that the Virgin in return might give her in exchange a son; her gift was accepted, her request was granted, and she

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produced the Pretender. On the other side of the Virgin is a like statue; this is of silver, was presented at the same time, and offers a heart in the like manner; the gift of Laura, widow of Alphonsus the Fourth, duke of Modena, and mother of James the Second's Queen. Here is also another silver angel, presenting Louis the Fourteenth (who is made of gold) upon a cushion; they told us, this golden infant was made exactly of the same weight with the living infant when just born. The nich in which the Virgin is placed, is lined with silver and ornamented with gold; but I suspect many of the plates that appear to be gold, to be no more than silver gilt. The door-case and architraves of the window are ornamented with plates of the same metal: it was by this window, that the angel Gabriel entered to salute the Virgin. There is a fine altar at her feet, and before it a silver balustrade, which separates this *Sanctum Sanctorum* from the rest of the house, which in size is no more than thirty feet by thirteen, and about eighteen high. The canons who shew this place, were extremely polite and obliging to us; they admitted us behind the sanctuary to the holy chimney or hearth, which is exactly beneath the nich wherein the Virgin stands, and in which fire-place or hearth is a trunk that belonged to her: here they shewed us the *Santissima Scodella* or porringer, which is of coarse blackish earthen-ware, broke in two or three places and stuck together with mastic; this they assert to be the same in which the pap was made for the infant Jesus; the canon permitted me to take it in my hand, which was a prodigious favour, and I desired him to shake about in it some rosaries, chaplets, &c. which I had purchased to present to some Roman Catholic friends in France, and I begged him to do every thing by them, which should render them *extraordinarily efficacious*; so they have been shook about in the porringer, rubbed to the holy walls, and to the image and all; he could not help smiling at my request. There are but eight canons, they are the only gentlemen that inhabit this city; here also is a widow lady, a marchioness,  
 \* \* \* \* \*; the other citizens are all common and poor people.

We were much disappointed at the sight of the tres-

sure; the treasures they keep shut up in presses, and are by no means very valuable: here you find a few indifferent cameos; the gems in general, and in particular, are but a paltry collection. The famous pearl appears to be formed of two or three grown together; it is a misshapen mass not fine, though they have helped it here and there with some colouring, in order to induce the faithful to fancy they discover a rude representation of the Virgin seated upon a cloud.

Her scarlet camlet gown which she wore when the angel Gabriel appeared to her, is inclosed with great care in a glass-case.

The pictures are all very indifferent, excepting two; one of which is by Annibal Carrachi, and represents the nativity of the Virgin. The other is attributed to Raffaello; the figure of the Virgin is faulty, her head not being well placed on her shoulders, but the infant is so well done, and so natural, that at the first view it appears like a living child; the keeping and clair obscure being admirably conducted. They told us that Lord Exeter would have given them sixteen hundred pounds sterling for this picture. We were offered a sight of the cellars, which they said contained one hundred and forty very large tons of wine; out of one of the tons may be drawn three sorts of wine from the same spicket, but we declined visiting them. Here is a *Speziale*, or apothecary's shop, where all sorts of common drugs, particularly ointments, Venice treacle, plasters, &c. are provided for the use of the pilgrims *gratis*: here is also a great number of large gally-pots of fine earthen-ware, painted by Raffaello and Giulio Romano, well worth the attention of the curious. The priest who showed us the Santa Casa was so obliging, as to present me with some morsels of *Nostra Dama's* black veil of last year stuck upon a paper, signed and sealed, &c. as indubitable attestations of the identity of the said veil, &c. The great reputation of the Santa Casa has much declined within these few years, from a lack of devotion in mankind; our conductor, and some other holy men we conversed with, owned the Virgin had not received a gift of value from any prince or crowned head, for these sixty years past; and that few pilgrims came now, compared with the numbers that used to visit Lorétto some years past: it

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is remarkable that this day, one of the first in the year for the arrival of pilgrims, we saw no more than twelve of them enter Loretto. About ten pilgrims on an average yearly arrive from England, where the people of Loretto believe those of the Roman Catholic religion stick up more strictly to the principles of their faith, than do those of France or Italy; and I join them in opinion. They assured us, that for many years past, scarce any great people had performed the journey; and added, *their pilgrimage need not be considered by them as very painful, as they might perform it in a post-chaise or otherwise, provided they walk but a little, when the weather proved favourable.* Pilgrims are fed and lodged gratis on the road, and during their stay in the town. Those we saw were all common people, sturdy, lazy vagabonds, who preferring sloth and idleness to labour and industry, set out on what they call a pilgrimage, as it costs them nothing; and I make no doubt, fail not to pilfer what they can on their route: I should be as much afraid to meet a *possé* of these pilgrims, as to encounter a band of robbers in a lonely place. The Adriatic sea is but one mile from the city, and were not the Turks persuaded the treasures of Loretto would not sufficiently reward their trouble, it seems probable they might land and take the town, porringer, *santa casa*, treasury, and all its trumpery, with the greatest ease.

*Virgin Mary's House at Loretto, described in a Letter from Father Gillibrand, an English Jesuit.*

"Dear Sir,

"Loretto, May 21, 1771.

"I tried several methods to transcribe the short history you desired; but finding it impossible, on account of some oil spilt upon the stone, was obliged to send you a translation of it from the Latin, found in an ancient MS. of the Augustinian library at Rome, and confronted with one of Taremani; bearing date 1460. The accuracy of mine, you will find, upon comparing it with the French, to be met with in a small French book I gave to Mr. Fullarton, to whom my grateful respects, as also to Mr. —, lady, family, &c. yea, to all the English here."

*" A succinct Account of the miraculous Conveyance of the Blessed Virgin Mary's House, from Nazareth to Loretto.*

" The chapel of Loretto was the house of the blessed Virgin Mary, mother of our Lord Jesus Christ, and stood in a city of Galilee, called Nazareth; in which the blessed Virgin herself was born, brought up, and saluted by the angel; in which also she bred her son Jesus Christ, unto the age of twelve years. After Christ's ascension, the apostles and disciples, reflecting on the many divine mysteries wrought in the said house, decreed by common consent to consecrate it into a chapel, and dedicate it in honour and memory of the blessed Virgin Mary, which they accordingly did, and in it had divine service. St. Luke the Evangelist is said to have made an image of the blessed Virgin, which is kept there to this day; the people of those parts had it in great honours and devotions, while they were Christians; but no sooner did they embrace the Mahometan religion, than the angels conveyed it to a castle called Finene in Sclavonia; yet not being honoured there as it ought, the angels carried it over the sea, and fixed it in a wood belonging to a noble woman, called Laurata of Recanati, whence it takes the name of our Lady of Loretto; but many robberies and murders being committed, by reason of the great concourse of nations to see it, the angels again removed it to a neighbouring hill belonging to two brothers, who falling out about the presents made to it, caused the angels once more to remove it to the high road, where it now stands without foundations, attended by many signs, wonders, and favours.

" The people of Recanati came to examine it, and finding it so, were afraid of its falling, and therefore caused it to be supported by a more substantial wall and well founded, as is seen to this day. During all this, no one could be met with, to give any account of its origin, or how it came there, until the blessed Virgin herself appeared to an aged person devoted to her service, and revealed to him the whole, in the year of our Lord 1296. He divulged it immediately to several prudent men, who, bent upon knowing the truth, selected sixteen notable sworn men, to visit the holy sepulchre and city of Nazareth; these taking the measure of the said

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chapel, found its foundations left at Nazareth to correspond to a hair, with an inscription upon a neighbouring wall, setting forth, that there had been such a house there; but that it was vanished they did not know where; the aforesaid sixteen men attested all this to be true, upon oath. From that time forward, all Christian people had and have a great veneration for it, since the blessed Virgin Mary has and does favour it with innumerable miracles daily, as experience shows.

"Here was a hermit called brother Paul de Sylve, who lived in a hut in the wood, not far from the chapel, and went to it every morning to recite the divine office. He was a man of a very abstemious and sanctified life, and said, now about ten years ago, that upon the feast of the nativity of the blessed Virgin, viz. the eighth of September, two hours before day, and the wind blowing clear, he saw a bright light descending from heaven upon the said chapel, about twelve feet in height, and six in breadth; it disappeared as soon as it came to the chapel; this, he said, was the blessed Virgin that came there on her feast.

"To render all this the more credible, two worthy men of this town, the one called Paul Ranalduce, and the other Francis, alias Prior, have often attested the same to me, the provost of Teremani, and governor of this church. The first affirmed, that his grandfather's grandfather saw the angels carry it across the sea and place it in that wood; and that he, with several others, had often visited it in the same wood: the second, who was then one hundred and twenty years of age, often told me, that he himself had often visited it in that wood; he also said to many other creditable people, that his grandfather had a house in that wood, in which he lived, and was tenant to the said chapel; but that it was carried away, and placed upon the hills of the two brothers as aforesaid, during his own time. So ends the story.

"I believe I could cite a hundred that have written in defence of the above, and only five or six against it: but the oddness of its circumstances, as evident to sense, have greater influence with me than all authority. It could not be built in one night, so as to look a thousand

years old next morning. It is built without a foundation (a thing never done before or since to any other house) and yet has stood even here near five hundred years, with walls near half a foot out of the perpendicular, and wood in the walls as hard as ever, yea a beam under everybody's feet has outlasted marble floors. The walls are of stone, cut out of the living rock, of a sort not to be found in Italy, but only in a quarry yet existing near Nazareth; it is not supported by any thing, and never was yet repaired: facts are stubborn proofs, and can never ply to prejudice. Excuse the liberty of declaring my sentiments, and rest assured of my being in every thing else, dear Sir!

"Your most obedient humble servant,

"R. GILLIBRAND."

PISA AND LUCCA.

PISA, while the capital of a republic, was celebrated for its profusion of marble, its patrician towers, and its grave magnificence. Its towers, though no longer a mark of nobility, may be traced in the walls of modernized houses. Its gravity pervades every street, but its magnificence is now confined to one sacred corner. There stand the cathedral, the baptistry, the leaning tower, and the camposanto; all built of the same marble, all varieties of the same architecture, all venerable with years, and fortunate both in their society and their solitude.

The great evil, says Mr. Forsyth, of this climate is humidity. Both the Arno and its secondary streams glide very slowly on beds which are but little inclined, and nearly level with the surface of the Pisan territory. Hence their embankments, however stupendous, cannot ultimately protect the plain. They may confine to these channels the deposit of earth left by floods; but an accumulation of deposits thus confined has in many parts raised those channels above the level of the country. Should any water, therefore, escape through breaches into the plain, the difficulty of draining it must yearly increase; for even the bed of the sea has been rising for ages on this coast, and has stopped up some ancient outlets.

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We may calculate the mischief of inundations in this country from the violence of the rain; for its annual height (47 inches) is about double that of England, while its duration is not one half. It generally falls in large round drops direct to the ground: it never breaks into mist, nor dims the air, nor penetrates the houses, nor rusts metals, nor racks the bones, with the searching activity of an English shower.

Winter is by far the finest season at Pisa, and fully as mild as our spring. The east wind, indeed, being screened only by the *Verrucola*, is exceedingly sharp, and freezes at 35°. The south west, being flat, lies open to the *Libeccio*, which is therefore more felt than the other winds, and is fully as oppressive on the spirits as the leaden sirocco of Naples.

The spring is short; for violent heat generally returns with the leaf. In summer the mornings are intensely hot; at noon the sea-breeze springs up; the nights are damp, close, suffocating, when not ventilated by the *maëstrale*. Pisa may reverse what physicians say of the capital—"They hardly conceive how people can live at Florence in winter, or how they can die there in summer."

The little state of Lucca is so populous, that very few acres, and those subject to inundation, are allotted to each farmer in the plain. Hence their superior skill in agriculture and draining; hence that variety of crops on every inclosure, which gives to the vale of Serchio the economy and show of a large kitchen garden. So rich is the creation of poor men who must render up to their landlord two-thirds of their produce, and sell him whatever he demands of the remainder at his own price! Even the little that is left to their own disposal they cannot sell at home; their very milk they must export every morning to a foreign state like Pisa.

Oppressed, however, as this peasantry is, perhaps the advocates for large farms would find it difficult to prove that the Lucchese would produce better crops, if tilled by fewer tenants. Italy might bring against that system the authority of her Virgil, her Pliny, her Columella; the example of Lucca where husbandry is so subdivided, that of Tuscany where the farms are so limited, that of

the Roman state, where they are so large. Every state in the peninsula, says Mr. Forsyth, is productive, I believe, in proportion to the number of farmers on a given space of land equally good.

This plain is skirted by vine-clad hills, where the celebrated villas rise on such sites as court admiration from the city. Indeed they deserve to be conspicuous, as monuments of that ancient lordliness which dignified the Lucchesei with the epithet of Signori.

The ramparts of Lucca, though neglected even as a walk, attest the same national magnificence. The cannon, once their ornament, and happily nothing but an ornament, are gone. The armory, which was also admired, and useless like the cannon, is now empty. The palace of the republic, no longer the residence of the *Gonfaloniere*, bears a deserted and vacant aspect. This immense and august edifice makes the city round it look little; yet only half the original design is completed. These petty Italian states, when commercial and free, had a public soul too expansive for the body. In its present decline, says the same writer, I remarked through the city an air of sullen, negligent stateliness, which often succeeds to departed power; a ceremonious gravity in the men, a sympathetic gloominess in the houses, and the worst symptom that any town can have—silence.

#### THE TUSCAN REPUBLICS.

EVERY city in Tuscany having been once a separate republic, still considers itself a nation distinct from the rest, and calls their inhabitants foreigners. If we compare these little states with those of ancient Greece, we shall find that in both countries the republics emerged from small principalities, they shook off the yoke by similar means, and they ended in a common lord who united them all. In both, we shall find a crowded population and a narrow territory; in both, a public magnificence disproportionate to their power; in both, the same nursing love of literature and of the arts, the same nice and fastidious taste, the same ambitious and excluding purity of language.

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*Florence.*

The edifice which commands our chief attention at Florence, as beginning a new era in the history of architecture, is the Cathedral founded by Lapo in 1298, and crowned by the cupola of Brunelleschi.

The other churches of Florence have nothing very peculiar or important in their construction. The chapel *de' Depositi* is a work of Michael Angelo's, and the first he ever built; but the design is petty and capricious: its two orders are insignificant, and altogether unworthy of the impressive monuments which he raised within it. The contiguous chapel *de' Medici* is more noble and more chaste in the design itself; though its architect was a prince, and its walls were destined to receive the richest crust of ornament that ever was lavished on so large a surface.

The palaces may be divided into two classes: those of republican date, and the modern. The former had originally towers, like the Pisan, which were introduced towards the close of the tenth century, as a private defence in the free cities of Italy. To these succeeded a new construction, more massive, if possible, and more ostentatiously severe than the Etruscan itself; a construction which fortified the whole basement of the palace with large, rude, rugged bossages, and thus gave always an imposing aspect, and sometimes a necessary defence to the nobility of a town for ever subject to insurrection. Such are the palaces of the Medici, the Strozzi, the Pitti. This harsh and exaggerated strength prevails only below. The upper stories are faced with vermiculated blocks or free-stone, and the whole is crowned with an overpowering cornice which projects beyond all example. Here, indeed, are no columns to regulate its proportions, and its very excess diffuses below a certain grandeur distinct from the character of any other architecture. The court is generally surrounded with Greek orders, and bears no analogy to the outside.

The environs of Florence owe their beauty to a race of farmers who are far more industrious, intelligent, and liberal, than their neighbours born to the same sun and soil. The late grand Duke Leopold toiled to make his peasants all comfortable, and the steward takes care that

none shall be rich. They pass the year in a vicissitude of hard labour and jollity, they are seldom out of debt, and never insolvent. Neighbours of their own dress, they take a pride in the flowing silks and broad earrings of their wives and daughters. These assist them in the field; for the farms, being too small to support servants, are laboured in the patriarchal style by the brothers, sisters, and children of the farmer.

Every field in the environs of Florence is ditched round, lined with poplars, and intersected by rows of vines or olive-trees. These rows are so close as to impede the plough; and here indeed, the plough, though it saves labour, is thought to lessen the produce. On this account the tenant is bound by his landlord to dig, or rather to shovel one-third of his farm with the triangular spade.

The rich plain of the Val d'Arno yields usually two harvests a year, the first of wheat, the second of some green crop; but the second crop is sometimes ploughed up, and left to rot on the field as manure for the next. This course is interrupted every third or fourth year by a crop of Turkey corn, sometimes of beans or rye, and more rarely of oats. Barley was unknown here until the breweries lately established at Florence and Pisa called it into cultivation.

As you approach the skirts of this narrow plain, you perceive a change in agriculture. The vine and the olive prevail; and corn ceases to be its principal object. What a variety of arts, and these very complicated, does a single farm put in action! In addition to our objects of husbandry, the Tuscan must produce wine, oil, and silk, which constitute the principal exports of the state. Of corn an average crop brings only five returns in the Florentine territory; in the Siennese eight or nine; and the aggregate affords but ten months' subsistence to all Tuscany, although the mountaineers live mostly on chestnuts.

This garden of Tuscany seems to require more manure than it produces. To keep it perpetually in crop the farmers must resort to the infectious sewers of the city; they send poor men and asses to pick up dung on the roads; and at certain resting-places on the highway they spread

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You discover at Florence, on the very surfaces of things, how greatly commerce has degenerated in a country which gave it birth, and language, and laws. The counting-houses are in general dirty, dark, mean vaults; the ledgers stitched rather than bound, and covered with packing paper. All commodities are weighed by the old steel-yard: the only balance that I remarked here was held by the statue of Justice. In grades no regular apprenticeships are requisite; nor are the usual appropriations of sex observed. In the same street, I have seen women at the loom and the awl, while the men were sewing curtains.

The Italian shopkeeper only calculates downwards. His sole object is to gain the most from his customers. He does not remount to the first sources that supply his shop; he abandons the general state of his own line to his merchant. In Britain, on the contrary, the great fluctuations of commerce may originate in the capital, but they presently spread through the whole island. The common retailer in the remotest town brings politics in aid of his trade, anticipates taxes, watches the return of fleets, and speculates on the commercial effects of peace and war.

#### *The Country near Siena.*

All the country for twenty miles round Siena is hill or mountain. The more rugged hills are planted with olive-trees. The rest are arable, intermixed with vineyards. Some of these vineyards are celebrated. Montepulciano produces "the king of wines," and Chianti yields from its canine grape a "vino scelto" which many prefer to his majesty.—Before Leopold freed agriculture from its old restrictions, the Sieneſe ſcarcely raiſed grain enough for its own conſumption; but now it exports to a large amount.

From Centinale, ſays Mr. Forſyth, we rode to Gelſo, another large and ſtill more neglected villa, where mouldy pictures and diſjointed furniture were thinly ſcattered to make up a ſhow. We paſſed through the richeſt vineyards, over hills clad with olive-trees, and on roads lined with wild myrtle; but we looked in vain for that thick-

matted herbage, and those umbrageous masses of wood which distinguish an English landscape from all others.

Farther south is the Maremma, a region which, though now worse than a desert, is supposed to have been anciently both fertile and healthy. The Maremma certainly formed part of that Etruria which was called from its harvests the *annonaria*. Old Roman cisterns may still be traced, and the ruins of Populonium are still visible in the worst part of this tract. Yet nature, in spite of the soil, has condemned it to disease, and man has been ever its enemy.

In some parts, the water is brackish, and lies lower than the sea: in others, it oozes full of tartar from beds of travertine. At the bottom or on the sides of hills are a multitude of hot springs which form pools, called *Lagoni*. A few of these are said to produce borax: some, which are called *fumache*, exhale sulphur; others, called *bulicami*, boil with a mephitic gas. The very air above is only a pool of vapours which sometimes undulate, but which never flow off. It draws corruption from a rank, unshorn, rotting vegetation, from innumerable insects, from living and dead reptiles and fish.

All nature conspires to drive man away from this fatal region; but man will ever return to his bane, if it be well habited. The Casentine peasants still migrate hither in winter to feed their cattle: and here they sow corn, make charcoal, saw wood, cut hoops, and peel cork. When summer returns they decamp, but often too late; for many leave their corpses on the road, or bring home the Maremmian disease.

The hills, in proportion as they retire from the sea, are healthy and populous. Instead of clustering into hamlets and villages, every cottage stands alone in the midst of the farm.

This country is full of little, local superstitions, and overgrown with monkish faëry. Every ruin is haunted, every spring has its saint, every district maintains its strega or witch. This beldam is descended, I imagine, from the ancient *Strix*; for, like that obscure being, she is supposed to influence the growth of children and cattle, and thus she subsists on the credulity of her neighbours.

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MALTA.

THE geographical situation of Malta is in latitude 35° 50' north, and 14° 12' east longitude, with a circumference of sixty miles; exclusive of Gozo, which is thirty miles round. The latter is separated from Malta by a deep and narrow channel; in the centre of which there is a small island, called Corvino; in which is also a creek where merchant vessels often take shelter, when unable, from contrary winds or other causes, to reach the port of Valetta, it being extremely secure from all winds.

Valetta, the capital, and a magnificent city, both in regard to the elegance of its buildings, and beautiful regularity of the streets, rises on the peninsula formerly called Gibel el Ras, and divides two of the finest harbours of Europe; Marsa Muschetto on the west, and the Grand Port towards the east. The immense fortifications which surround Valetta, and its suburbs of Floriana, Victrossa, and Burmuloe, situated on the east side of the Grand Port, have long excited universal admiration, and render this part of the island one of the strongest military positions imaginable. It has, however, been observed by several engineers, that the works are infinitely too complicated and extensive, considering the present political situation of Malta, and the probability that no power, into whose hands it may fall, would ever be enabled to keep a sufficient garrison for its defence against a large army; for it is said, that in order to man the lines properly, at least 30,000 men would be required.

About eight miles to the westward of Valetta, there is a fine bay, where St. Paul is said to have been shipwrecked, now called after that apostle.

There are scattered about different parts of the interior, twenty-two cassals, or villages, and one city, Citta Vecchio, or Notabile, the ancient capital. The latter, though thinly inhabited, is surrounded with a strong rampart, and very agreeably situated. The villages are extremely well built, and have several fine churches, besides convents and consecrated spots. They are all, however, destitute of picturesque beauty, which is not, in fact, to be found in any part of the island.

At a distance Malta presents nearly a plain surface,

its highest parts not exceeding 400 yards above the level of the sea. The soil is formed of a reddish loamy mould, and although it has seldom more than from ten to sixteen inches depth, there are no productions of Europe, or of the tropical climates hitherto tried, that have not succeeded admirably. Sterility is, indeed, sometimes occasioned by the prevalence of south-east winds, known here by the appellation of *Sirocco*; but, generally speaking, they pass away without doing any material injury to vegetation.

Gozo is much more productive, and even better cultivated, than Malta. The *fungus melitensis*, which grows on a rock close to that island, is well known to the medical world; and some writers upon Malta assert, that there are rich veins of gold and iron to be found there.

## SPAIN.



### *Of the Persons and Habits of the Spaniards.*

THE Spaniards are, for the most part, moderately tall and thin, their features are regular, their hair and eyes are of a dark colour. The men shave their beards, but leave mustachios on the upper lip. The women are generally slender, and take great pains to acquire and preserve a genteel shape.

The Spaniards are remarkable for great gravity of deportment and taciturnity. A pensive kind of dignity uniformly marks their mien and air, and their pace is so extremely slow, that at a little distance from them it is difficult to say whether they move at all. They hold their priests in so much veneration, that they kiss the very hem of their garments, and pay them a degree of respect little short of idolatry.

Among the follies and vices of the Spaniards may be counted their unreasonable contempt of other nations, their pride and vanity, their indolence, avarice, and insatiable thirst of revenge.

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can it become so till there is a more intimate connexion and intermixture of all ranks of men. It is a mutual respect of each other among different orders of men, that forms a liberal source of the wealth of our own country, and must be the foundation of commercial greatness in all others.

Immediately after getting out of bed, it is usual for persons of condition to drink a glass of water cooled with ice or snow, and afterwards chocolate, which is the most common beverage of almost all ranks. At dinner, in many parts of the country, the master of the family sits down to table in a chair; but the women and children sit cross-legged on a carpet, after the manner of the Moors. Temperance is a virtue which the Spaniard shares with other southern nations; for excess of wine is so mischievous in regions exposed to the heat of the sun, that instead of an agreeable warmth, it would produce fever and wretchedness. The ladies drink only water, and the gentlemen but little wine. After dinner they usually sleep two or three hours, during which time, in Madrid, the shops are shut, and few persons, except foreigners, are to be met with in the streets. They frequently take breakfast and supper in bed.

The mode of living, says Mr. Jacob, is also favourable to health and enjoyment, fruits and vegetables form the principal food even at the best tables; and, though a species of cookery approaching to French is introduced at Cadiz, it is so combined with that which is purely Spanish, that the difference is scarcely to be distinguished. Very little wine is drank during dinner, and immediately afterwards the gentlemen retire to coffee with the ladies. The habits of the Spaniards are very temperate and frugal, so far as regards the table and the furniture of their houses; but they keep a much greater number of domestic servants than families of the same description in England. In their dress and personal ornaments both the men and women are very extravagant, especially the latter; and I am told that the money expended on a lady's silk stockings and shoes alone (for they never walk out twice in the same) is enormous.

Cadiz market, observes the same writer, was excessively crowded, especially the fish and vegetable markets;

the latter was supplied with a surprising profusion of every thing in season. Garlic in this place is a most important article, and is sold in strings three or four yards long, which are piled in stacks. The market also abounded with onions, grapes, melons, pumpkins, turnips, carrots, and celery of a prodigious thickness. The consumption of meat in this city is very small, and the little consumed is of a very inferior quality. The poorer and middle class of people live principally on fruits and vegetables, with fish which is sold fried in oil, at shops in different parts of the town.

We were invited, says Sir John Carr, to an ice-house called a neveria, the largest and most fashionable in the city, and frequented by ladies of the highest rank. In the rooms, which were brilliantly illuminated by patent lamps, supplied with vegetable oil, which produces no smoke, we saw much of the national character. They were very crowded. Some were drinking agras, a delightful beverage made of the juice expressed from the unripe grape and the tendrils, iced. I am surprised that this has not been manufactured in England, where the out-door grapes are scarcely fit for any other purpose: some were drinking iced punch, liquors, &c. but all the male visitors were, or had been, smoking. Upon the tables, which were of marble, small pans of charcoal fire were placed, at which the smokers kindled their segars.

In Spain, every male smokes. The general, the soldier, the judge, the criminal, and even the lover breathes out all the tenderness of his soul in puffs of genuine Havannah: in short, it is as natural to expect smoke from the mouth of a Spaniard, as from the top of a tavern chimney. The Havannah segar is the most aromatic, and sometimes costs as much as sixpence. The lower orders enjoy a cheaper sort, by cutting the tobacco leaf fine, and rolling it in a small piece of paper; this is frequently passed from mouth to mouth, with more cordial sociality than attention to cleanliness. I have seen beggars crawl under the tables to pick the remnants of burning segars, which had been consumed so low, that the fingers of the smoker could hold them no longer. Every Spa-

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niard is provided with a flint and steel; and, for tinder, he uses a fibrous vegetable from South America, called by the French, *amadou*. Gentlemen carry these instruments so necessary for their felicity in small cases, resembling bank-note pocket-books. In the streets, little boys levy small contributions by carrying a burning rope-match to light the segars of passengers; and I saw suspended from the doors of several shops, a thick piece of lighted rope, for the purpose of a similar accommodation. A present of Havannah segars is, to a Spaniard, a very high compliment indeed, and secures his affections as fully as a good dinner does those of an Englishman.

The government has of course not failed to render tobacco a very lucrative source of revenue, and has reserved to itself the right of disposing of it. To government, in a thoroughly prepared state, it costs about two reals, or five-pence, per pound, and by them it is resold to the public at fifty reals, or ten shillings, per pound, and often at a still more exorbitant price. Some English writers have asserted, that the Spanish ladies smoke; and, though I saw no instances of it, I was well assured that the custom partially obtains amongst them. Smoking forms the chief, perhaps the only, excess of the Spaniard. It is a very rare sight to see him intoxicated. His own wines are very light, and he frequently cannot afford to indulge even in them.

The houses of the great are not disposed in the most elegant and commodious manner, but they are so large, that in the Duke of Alva's palace there are four hundred bed-chambers. Here all the superannuated servants, with their wives and children, are lodged; their annual wages are computed at twelve thousand pounds sterling. The cottages and inns are, on the contrary, miserable; but the dress and manners of the lower classes vary much in different provinces.

The chief defect in the character of the Spanish nobility and gentry is, their aversion to agriculture and commerce. Instead of those beautiful villas, and opulent farms, which enrich the whole extent of England, the Spanish architecture is confined to the capital, and a few other cities and towns. The metropolis is, how-

ever, their chief element, by traditionary custom, which, like others, arose from necessary causes; as in former turbulent periods their presence at court was considered as the sole pledge they could give of their duty and affection.

*Customs of the Spaniards.*

The eastern method of treading out the corn is still used by the Spaniards and the Portugueze, which is described in the *Iliad*:

As with autumnal harvests cover'd o'er,  
And thick bestrown, like Ceres' sacred floor,  
When round and round, with never-wearied pain,  
The trampling steers beat out th' unnumber'd grain.

But instead of steers, mares are used in Spain for that purpose, from ten to twenty at a time.

A large fair, which is annually held at Santi-Ponce, a few miles from Cadiz, afforded Mr. Jacob an opportunity of observing national manners in their most unmixed state, and I accordingly went there on Sunday last, with a party of Englishmen. It is held on an open plain between the town and the river Guadalquivir, and was crowded with booths, cattle, and spectators, to a great extent. Even in this scene of revelry, the solemnity of the Spanish character was visible; and its sobriety may be inferred from this circumstance, that there were very few booths in which wine or brandy was sold, but a considerable number for the sale of water cooled in porous jars; an article which forms so great a luxury in this country.

The young farmers galloped about to show the beauty of their horses, and their skill in managing them. Their dresses were very fantastical, and the trappings of the horses sufficiently cumbrous. These singularities, however, only served to display the national peculiarities more strikingly. The toys, perhaps, of every nation offer traits of national character; and I could not help remarking, on the present occasion, that almost every one exhibited at this fair, bore some allusion to that illicit intercourse between the sexes, which forms the great stain upon the moral character of the country.

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Horns of various shapes, with bells, and inscriptions of indecent import, were most prevalent; and the presenting them to each other, with sarcastic insinuations, appeared the most universal species of wit. A marked deference was paid to the female sex even by the peasantry, which showed that a degree of gallantry is customary with this nation, which is too often dispensed with in other countries.

Having observed much of the manners and character of the Spanish peasantry, I feel, says Mr. Jacob, that I should not be doing them justice were I to abstain from speaking of them according to my impressions. I have given some account of their figures and countenances, and though both are good, I do not think them equal to their dispositions. There is a civility to strangers, and an easy style of behaviour, familiar to this class of Spanish society; which is very remote from the churlish and awkward manners of the English and German peasantry. Their sobriety and endurance of fatigue are very remarkable; and there is a constant cheerfulness in their demeanour, which strongly prepossesses a stranger in their favour. This cheerfulness is displayed in singing either ancient ballads, or songs which they compose as they sing, with all the facility of the Italian improvisatori. One of their songs varying in words, according to the skill of the singer, has a termination to certain verses, which says, "that, as Ferdinand has no wife, he shall marry the King of England's daughter." Some of these songs relate to war or chivalry, and many to gallantry and love: the latter not always expressed in the most decorous language, according to our ideas.

The agility of the Spaniards in leaping, climbing, and walking, has been a constant subject of admiration to our party. We have frequently known a man on foot start from a town with us, who were well mounted, and continue his journey with such rapidity as to reach the end of the stage before us, and announce our arrival with officious civility. A servant likewise, whom we hired at Malaga, has kept pace with us on foot ever since; and though not more than seventeen years of age, he seems incapable of being fatigued by walking. I have heard the agility of the Spanish peasants, and their power of

enduring fatigue, attributed to a custom, which, though it may probably have nothing to do with the cause, deserves noticing from its singularity. A young peasant never sleeps on a bed till he is married; before that eve he rests on the floor in his clothes, which he never takes off but for purposes of cleanliness: and during the greater part of the year it is a matter of indifference whether he sleep under a roof or in the open air.

I have remarked that though the Spaniards rise very early, they generally keep late hours, and seem most lively and alert at midnight: this may be attributed to the heat of the weather during the day, and to the custom of sleeping after their meal at noon, which is so general, that the towns and villages appear quite deserted from one till four o'clock. The labours of the artificer, and the attention of the shopkeeper, are suspended during those hours; and the doors and windows of the latter are as closely shut as at night, or on a holiday.

Though the Spanish peasantry treat every man they meet with politeness, they expect an equal return of civility; and to pass them without the usual expression, —“*Vaga usted con Dios,*” or saluting them without bestowing on them the title of *Cabaleros*, would be risking an insult from people who, though civil and even polite, are not a little jealous of their claims to reciprocal attentions. I have been informed, that most of the domestic virtues are strongly felt and practised, by the peasantry; and that a degree of parental, filial and fraternal affection is observed among them, which is exceeded in no other country. I have already said sufficient of their religion; it is a subject on which they feel the greatest pride. To suspect them of heresy, or of being descended from a Moor or Jew, would be the most unpardonable of all offences; but their laxity with respect to matrimonial fidelity, it must be acknowledged, is a stain upon their character, which, though common, appears wholly irreconcilable with the general morality of the Spanish character. They are usually fair and honourable in their dealings; and a foreigner is less subject to imposition in Spain than in any other country I have visited.

Mr. Southey has given several curious descriptions of

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the accommodations he met with at the inns as he travelled in Spain. At one place he writes, "In this room are placed two trestles; four planks are laid across these, and support a straw-stuffed mattress of immense thickness. Over this is another as disproportionally thin, and this is my bed. The seat of my chair is as high as the table I write upon. A lamp hangs upon the door. Above us are bare timbers, and the floor is tiled. I am used to vermin: to be flea'd is become the order of the night, and I submit to it with all due resignation. Of the people, extreme filth and deplorable ignorance are the most prominent characteristics, yet there is a civility in the peasantry which Englishmen do not possess. I feel a pleasure when the passenger accosts me with the usual benediction, "*God be with you.*"—In another place he says, "We could only procure a most deplorable room, with a hole above the roof to admit light as if up a chimney. It was long before we could procure chairs or tables. They spread beds for us on mats upon the floor. The roof was of cane, and the rats running over it in the night shook down the dirt on our heads. I lay awake the whole night, killing the muskitoes as they settled on my face, while the inhabitants of the bed entertained themselves merrily at my expense." The innkeepers are obliged to give a daily account to some magistrate of what persons have been at their house, their names, conduct, and conversation: and if a man of suspicious appearance pass by their inn, they are bound to inform a magistrate of it, on pain of being made answerable for any mischief he may do.

The sight which to a traveller appears most extraordinary is that of innumerable women kneeling by the side of a river to wash their linen, the banks of which for ten miles are frequently covered with clothes that are sent out of the city for that purpose.

*Of the Spanish Ladies.*

In the evening, says Sir John Carr, we walked upon the Alameda, so called from *alamo*, a poplar. This is the name of a promenade, with which every town of any consideration in Spain is embellished. It is certainly a very agreeable walk, commanding on one side a fine

view of the sea. The seats with which it is furnished are of stone, and handsome; but the trees intended for its ornament, show by their wretched appearance, how unpropitious to their growth is their marine situation. Here I had an opportunity of seeing the Andalusian ladies to the greatest advantage, in that portion of their ancient costume which they never fail to assume whenever they go abroad. This dress is composed of the mantilla, or veil, which amongst the highest orders is usually of black gauze, and sometimes of lace, and descends from the head; to which it is fastened, over the back and arms, is just crossed in front and then falls very gracefully a little below the knee, the monilio or jacket, and petticoat, called in Andalusia, the saya; and in other provinces, the basquina; both black, and generally of silk, under which usually appear two pretty feet, dressed in white silk stockings and shoes. To these latter articles of dress the Spanish ladies pay much attention. The gala dress of the ladies was formerly very fine and preposterous, and frequently descended from generation to generation; at marriages this dress was often let out to the humble classes. The grace and majesty of their walk, in which the Spanish ladies take great pride, never fail to excite the admiration of every foreigner: but, strange to tell, whenever they dress after the English fashion, or as they call it *en ouerpo*, of which they are very fond, a vulgar waddle supersedes the bewitching movements they display in their native attire. Nor ought the skill with which they use the fan, a much larger instrument than that carried by our ladies, to be passed over. It is scarcely ever out of their hands; they manage it with the most fascinating dexterity. To the fan thus used by some of the Andalusian ladies, a beautiful couplet of the late Rev. Mr. Homer might be applied:

Go fan, miscall'd! go seek a better name,  
Thou canst not cool, thou only canst inflame.

Little girls, scarcely twice the height of a fan, are also completely at home in the management of one. At first, the universal blackness of the female dress produces rather a melancholy effect; but a stranger soon

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becomes accustomed to it, and finds it productive of a thousand agreeable sensations. A beautiful Spanish lady is never seen to so much advantage as in this dress, which, however, is immediately laid aside when she enters her house. The Spanish women in general dress for the street, and upon their return home take off their good clothes, silk stockings, and white shoes, and display an appearance for which even the effects of a sultry climate can scarcely offer any apology. They also seem to think that there is no charm in clean teeth, which they corrode and render offensive at an early age, by immoderately eating sweetmeats and confectionery, and by the less feminine indulgence of occasional smoking. A tooth-brush they never think of using; and I knew a British captain who was considered as a great coxcomb by several ladies at Cadiz, because that instrument was found in his dressing-case. When a lady walks out, she is always followed by a female servant, attired in the dress I have before described, but of coarser materials, carrying an enormous green fan in her hand. This attendant is in general old and ugly, especially if her mistress be young and handsome. I at first regarded the servant as a duenna, but soon learnt that a guardian so offensive, and who often acted as the insidious tool of jealousy, had long been withdrawn, and that these female attendants are now the mere appendages of a little excusable pride.

*Of their Education, Religion, Priests, &c.*

Learning is at a low ebb in this country; there are, however, upwards of twenty universities, of which the most noted is that of Salamanca, founded in the year 1200, by Alphonso the Wise. There have been as many as 16,000 students at the same time, sufficient to darken the face of the earth; for the systems of Aristotle and Thomas Aquinas continue unviolated, so that the progeny of dunces proceeds.

The Spaniards are zealots in the profession of the Roman Catholic religion, and in no country is there more praying and ceremony; but the Virgin Mary seems to be the principal object of their devotion and adoration. Few women go out of doors, walk, or play, without a rosary in their hand. The men are never

without one hanging round their necks. In their comedies, if the devil be chained, it is with a rosary.

Here, as in Italy, the dead are carried to the grave with their faces uncovered, and preceded by a long procession of priests and people singing psalms with lighted tapers in their hands. The grandees are dressed in their robes, and buried in them, but the rest of the people are habited like friars and nuns. The young and unmarried have an additional crown of artificial flowers on their heads. The priests sprinkle holy water over the sepulchres, each drop of which they affirm extinguishes a part of the fire in purgatory. The people in general appear to know when a saint is taken out of purgatory, and it is seen frequently written on the doors of the churches, "To-day a soul is delivered."

After the death of any person, the masses are without end; however poor the relations may be, they must deprive themselves of every thing for the repose of the soul of their departed friend. The masses which a man appoints to be said for him after his death are privileged: his soul is, by law, preferred to the claims of his creditors.

The zeal of the natives of Spain for religion extends to the ministers of it. A priest is an object of veneration, to punish whom civil justice has no power, let him have committed ever so great a crime; as the following facts will prove:

"A monk, of the order of barefooted Carmelites, had conceived a violent passion for a young woman, to whom he was a confessor; she was, unfortunately for him, just on the point of marriage; jealous of his rival, he became frantic, and one day, after he had administered to her the sacrament, he hastened to the communion table, and laid wait for her at the church-door; and notwithstanding the cries of the mother, and the astonishment of the spectators, he laid the young woman dead at his feet, with a stroke from a poniard. He was taken into custody, and condemned to banishment only."

A canon of the cathedral of Seville, affected in his dress, and particularly curious in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied, brought him a pair of shoes

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not made to his taste; the canon became furious, and seizing one of Crispin's own tools, gave him so many blows with it on the head, as laid him dead on the floor. The unhappy man left a widow, four daughters, and a son fourteen years of age. They made complaints to the chapter, the canon was prosecuted, and condemned not to appear in the choir for a year. The young shoemaker, when arrived at man's estate, was hardly able to procure a livelihood; and, overwhelmed with wretchedness, sat down on the day of procession at the door of the cathedral. As soon as he saw the murderer of his father, filial affection got the better of his reason, he fell on the priest, and stabbed him to the heart. The young man was seized, and condemned by the clergy to be quartered alive. Peter, who was unjustly called the cruel, was then at Seville, and after learning all the particulars of the affair, determined to be himself the judge of the young man. When he proceeded to give judgment, he first annulled the sentence passed by the clergy, and then pronounced the following decree: "I forbid you to make shoes for a year to come." All but the priests applauded the justice of the sentence.

*Of Spanish Amusements, Customs, &c.*

There are two theatres at Madrid, but the performances are wretched. When the ave-bell rings, all the actors, as well as the audience, fall down upon their knees, and remain so for several minutes. The Spaniards are fond of masquerading, both on horseback and on foot. They have a peculiar attachment to the game of chess; sometimes children decide the games begun by their parents, and it happens not unfrequently that the game is carried on by letters between persons at a distance; but the bull feasts are the most favourite entertainments. The following description will give a pretty accurate idea of this sort of amusement.

The bulls were confined in an area behind the amphitheatre. Before they were admitted into the theatre, three combatants on horseback placed themselves at some distance, one on each side of, and another opposite to the door at which the bull was to enter. A trumpet was then sounded as a signal to let in the bull, and the man

who opened the door got behind it immediately. During a quarter of an hour preceding this period the bulls had been teased by persons placed on the ceilings of the stables, pricking them on the backs.

The bull made directly at the first horseman; who received it on the point of the spear, held in the middle tight to his side, and passing under his arm-pit. This weapon making a wide gash in the bull's shoulder, occasioned it to draw back. A fresh bull now entered, starting wildly about, and frightened by the clapping and hallooing of the assembled multitude. It then ran successively against the other two combatants, and from each received a deep wound. A signal was now given with the trumpet for the horsemen to retire, when the men on foot began their attack, who struck barbed darts into every part of the animal's body. The trumpet again sounding, the matador appeared, carrying in his left hand a cloak, extended on a short stick, and in his right a two-edged sword. At the moment when the bull made furiously at him, he plunged his sword into its neck behind the horns, by which it instantly fell down dead. If the matador miss his aim he rarely escapes with his life. The dead bull was immediately dragged out of the area by three horses on a full gallop, whose traces were fastened to the horns. In this manner were ten bulls massacred in about two hours and a half; and the flesh was then sold to the populace at the rate of about three-pence per pound.

Another amusement, which, however, is not peculiar to the people of this country, is that of serenading their mistresses, either with vocal or instrumental music: There is hardly a young man who does not spend a good part of the night in this amusement, though perhaps, he is almost wholly unacquainted with the lady to whom the compliment is paid.

In every large city in Spain there is a foundling hospital, into which all children are readily admitted, belonging to the lower class of tradesmen, who have larger families than they can support. When the parents choose to claim their child, they may have it again, by properly describing it.

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*Of the Language.*

The Spanish language is one of the three great southern dialects which spring from the Roman; but many of the words become difficult to the French or Italian student, because they are derived from the Arabic used by the Moors, who for seven centuries held dominion in this country. The speech is grave, sonorous, and of exquisite melody, containing much of the slow and formal manner of the Orientals, who seem sensible that the power of speech is a privilege. The literature of Spain is highly respectable, though but little known to the other countries of Europe since the decline of Spanish power. It was not till the eleventh century that Spanish authors appeared in any number; then the native language begins to appear. This was the epoch of the famous *Cid*, an Arabic term implying *Lord*, whose illustrious actions against the Moors were celebrated in contemporary songs, and many a long poem, written in the succeeding century; which also boasts of faithful chronicle, and much of what they call their sacred biography.

*The Inquisition.*

The terror of the Inquisition has considerably abated of late years; one of the last victims in this city was Olavide, a most respectable man, who applied the wealth he had acquired in South America, to the patriotic purpose of cultivating the Sierra Morena, with a number of German settlers, and to adorning and improving the public walks of the city, as well as the wharfs on the banks of the Guadalquivir. He had read the writings of some of the French unbelievers, and was suspected of having imbibed a portion of their opinions, and for this unproved, if not unfounded, charge he was immured within the walls of a prison, and passed many years of his life amid the horrors of solitary confinement. Since that period, the discipline has been confined to a lower class of crimes; and I am informed, that the only prisoners, of late, have consisted of those who merited punishment for having acted as the panders to illicit pleasures.

I found no difficulty, said Mr. Jacob, in obtaining permission to see the Inquisition, and went through the

whole. It is a cheerful, pleasant abode, and does not at all correspond with the ideas of Englishmen respecting it. The hall of judgment contains simply a table, three chairs for the inquisitors, a stool for the secretary, and one which is lower for the prisoner. On the table is a silver crucifix, upon which the deposition is made; and on a small stand, a Latin prayer said by each inquisitor before the trial commences. The prayer is appropriated to a judge, and merely implores divine guidance to enable him to discharge his duty with uprightness and impartiality. The records of this court, with all the processes against those who have been confined, are preserved with regularity in an adjoining room, but are not allowed to be examined. The church is simple and elegant. The interior is of white marble. The form is circular; and it is lighted from a beautiful dome. I saw one of the apartments in which prisoners were confined, and was told the others were similar; it is light and airy, placed in a little garden planted with orange and fig-trees; the floor of this garden is strongly secured, and no person can have access to it when the cell is occupied. I inquired if there were any prisoners in confinement, any subterraneous cells, or instruments of torture; but to these questions *I could obtain no replies*. The alcaide who attended us, exulted not a little at our remarking the neatness and comforts of the building, and, I suspect, mistook us for pious Catholics, because we gave vent to no execrations at the existence of such an infamous tribunal.

This building was formerly the college of the Jesuits, the most able and enlightened, but the most dangerous, of all the religious orders of the Catholic church. On the abolition of that order, the inquisition was removed, from its former situation in the suburb of Triana, to this building, which I hope will be the last it will occupy in Spain; for, whatever political events may take place, its destruction is inevitably at hand. The remarks I have made on the Religion of Spain, you will recollect, are drawn from what I have seen in Seville, a city more esteemed for its piety than any other in Spain; so rigid, indeed, is the religion of this place, and so great the influence of the clergy, that neither a theatre, nor any place of public amusement is permitted.

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*State of Education.*

The education of the higher classes in Spain is intolerably bad, which, perhaps, is a greater evil than the deficiencies of the lower orders in other countries. I am informed that, among the nobility, the instances of their being incapable of writing are far from uncommon; that to appear learned would by no means be considered a distinction; and that the whole care of keeping accounts, and even writing letters, devolves on their domestics. I have scarcely seen a book in any of their houses, and a library is so rare, that the man who possesses one is regarded almost as a phenomenon. The faculties of the higher orders are so blunted by early dissipation, that they want that acuteness which distinguishes their inferiors, by whom they are consequently despised.

The early period of life at which the young Spanish gentry are introduced into society, the time they usually spend in that society, the trifling subjects commonly discussed, and the great familiarity with which they are allowed to behave to their elders, all contribute to prevent their acquiring that knowledge which is so necessary to form the character of virtuous and intelligent men. The quiet solitude of domestic life seems unknown in Spain; the idea of a man, his wife, and family, spending a day, or even part of a day, without company, appears to them so unnatural, that they can scarcely believe it to be our practice. Their widely different system has, however, some recommendations. Young people enter life with a greater degree of confidence; in whatever society they are placed they feel perfectly easy, and acquire a fluency in conversation, and a style of manners, which gives them a species of currency through life. These, so far as I can judge, are the advantages, the only advantages, of this system. In England, our youth are kept in the back ground till they have acquired more years, and accumulated a greater store of knowledge, and even then they neither mix so frequently, nor so indiscriminately, in company as in Spain; they are less calculated to strike at first: they are more embarrassed in society, but they attain in

retirement, and in the domestic circles of well-regulated families, a series of reflections and habits, and a course of conduct, which has hitherto elevated, and, I hope, will ever continue to elevate, the character of English gentlemen.

The university of Seville is almost solely appropriated to the education of the clergy: the course of study occupies five years, which are principally devoted to the acquirement of the Latin language, the knowledge of civil law, the philosophy of Aristotle, and scholastic divinity. Scarcely any improvement has been introduced within the last four hundred years; the philosophy of Bacon, Locke, and Newton, is utterly unknown to either professors or pupils. The war has considerably lessened the number of students, as a large portion has entered into the army. They do not reside within the university, but have private lodgings in different parts of the city.

The education of the females of the best families, is, if possible, still worse. They are early sent to a convent as pensioners, and, under the care of some of the aged nuns, are instructed in reading, writing, and needle-work, but especially in the outward forms of religion. They are usually kept in these houses of seclusion till they arrive at a proper age, and frequently till some matrimonial engagement is formed. From the retirement of a convent, with all its uniformity and dulness, they are suddenly introduced into circles of gaiety and dissipation; and it is not wonderful that, from so violent a change, and from the example of the married females, with whom they associate, they become victims to the dissolute habits of their country.

*Olives.*

A great part of the olives is eaten in the crude state, or is preserved in salted water; but the larger portion is made into oil, which in Spain answers the purpose of butter. The oil of Spain, however, is much less pure than that of France and Italy, though the fruit, from which it is made, is greatly superior. This inferiority arises principally from the length of time the olives are kept piled in heaps, before they are ground; whence,

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The right of possessing an olive-mill is a feudal privilege belonging to the lords of particular manors, and to such mills all the olives grown in the district, often a very extensive one, are obliged to be carried. Here they remain in heaps, waiting their turn to be ground, from October and November, when they are gathered, till the month of January, and sometimes February, and consequently become rancid, to the great detriment of the colour and the flavour of the oil. The olives produce some oil, which is equally good with that of the pulp, but of a more acrid flavour, and as the farmers are anxious to produce as large a quantity as they can, the two kinds are mixed, by which means the whole becomes tainted.

The oil is kept in large jars, sunk in the ground, so as to preserve it in an equable temperature, and prevent its suffering from the extremes of heat and cold. The proprietors take, from the top of each jar, the clearest of the oil for the use of the table: the residue is appropriated to different purposes, and is used by the poor to light their habitations.

*Aspect of the Country.*

Our ride to Seville, says Sir John Carr, was four leagues and continued for the greatest part over a dreary, bladeless, flat plain, then parched up, but which in the winter is in several parts overflowed by the Guadalquivir: this was a short cut, and out of the high road. So barren was the scene, that the only objects which excited notice were several stone wells, which frequently appear, for the purpose of supplying troughs with water for the cattle.

In the country approaching to Seville, may be traced some appearance of the baneful effects of the blind impolicy of the Spaniards in neglecting agriculture in favour of their sheep. England and other countries have been formerly infested with wolves and other ravenous beasts. Spain may be said to be devoured by the meekest of all animals, by sheep which are permitted to riot in and impoverish a region, which, on account of

its richness and fertility, the ancients in the warmth of imagination, determined to have been the garden of the Hesperides, and the site of the Elysian fields. It seems to be agreed by almost all writers on Spain, that the era of the Mussulman government of that country, was by far the most brilliant in its history; and that agriculture especially had to deplore the expulsion of the Moors. Fruitful as is the soil, and propitious to vegetation as is the climate of Spain, it is well known, that even at this period, nearly two-thirds of the country is uncultivated. Of this neglect, the vast tracts of land which are always kept in pasture for sheep, present one of the causes, and one of great magnitude.

### Majorca.

Having visited every object worthy of notice in the city of Palma, I joined, says Sir John Carr, an agreeable party on mules to the celebrated monastery of Valdemusa or Mosa. Our ride, which lasted about three hours, lay through an exquisitely rich and highly cultivated country, consisting of corn-land, vineyards, and woods of olive, carob, almond, pomegranate, and apple-trees. Male and female peasants with long hair, generally plaited, wearing large black felt hats and dresses of blue serge, much in the style of those of Holland, displaying neatness and contentment, divided the labours of the field. Instead of the mantilla, a head-dress called the *rebozillo*, or double handkerchief, is worn by the female, which covers the head, is fastened under the chin, falls over the shoulders and back, and is far from being becoming. The male peasants generally wear leather shoes and spatterdashes. In the streets of Palma, I met several youths attired as ecclesiastics; but I found that they did not belong to the church, and wore this dress only through economy, many of them not having a shirt to wear.

It was now the almond-harvest, and merry groups, young and old, were assembled to collect this delicious fruit from the delicate trees that bore it. The eye could not turn but to banquet on some beautiful or romantic object. Every cottage was a picture, and the industry and happiness of man seemed to co-operate with the beneficence of the soil and climate.

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In no part of England have I seen more agricultural neatness and industry. All the stone fences, dividing one field from another, were kept in the highest order

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## PORTUGAL.

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### *Of the Persons and Dress of the Portuguese.*

THE Portuguese women are rather below than above the middle stature, but graceful and beautiful. No females are less studious of enhancing their attractions by artificial means or counterfeiting, by paltry arts, the charms that nature has withheld. To the most regular features, they add a sprightly disposition and captivating carriage. The round face, and full-fed form, are more esteemed in this country than the long tapering visage and thin delicate frame. According to their description the forehead should be broad, smooth, and white; the eyes large, bright and quick: with regard to colour some prefer the blue, some the black, and others the green. The mouth ought to be rather small than large, the lips full, and the teeth white and regular. The stature most admired is middle-sized. Without a graceful walk, the most perfect beauty appears awkward; whereas a modest, airy, and serene movement, enhances every other charm, and bespeaks the tranquillity of a mind formed in the school of virtue and decorum.

Cottons, mualins, and coloured silks, they very rarely wear. A kind of black garment, over a petticoat of the same colour, is the usual dress; except in Lisbon, where the women wear black silk *mantos*, a kind of garment that covers the head and the upper part of the body. Cloaks and petticoats of divers colours, made of woollen cloth, fringed with gold lace or ribbands, are worn by the inferior ranks.

The dress of the men differs not from that of the English and French, except in the *capote*; this is like that of Spaniards and Italians, which is an excellent garment for the winter.

*Of the different Classes.*

The inhabitants of Lisbon may be ranked under four classes: the nobility; the clergy; those engaged in trade; and the labouring people. The nobility may be considered as a body entirely distinct from the other three; the principal affairs of the state are committed to their care; they reside in the capital or the environs, and seldom visit their estates in the provinces. They esteem it an honour to have been born in the capital, and to live there. They are comparatively not very rich, for though their patrimonies are large, yet their rents are small. In the distribution of their fortunes, they show great prudence with the appearance of parsimony. They exhibit no great partiality to the fine arts, nor take pleasure in the cultivation of the sciences. Their lives are an even tenour of domestic felicity, not remarkable for brilliant actions, and, but rarely stained with vice. The fame of their illustrious ancestors entitles them to respect; but whilst they glory in the remembrance of their achievements, they seem to forget their maxims.

They possess many amiable qualities: they are religious, temperate, and generous; faithful to their friends, charitable to the distressed, and attached to the sovereign, whose approbation, and a peaceful retirement, constitute the greatest happiness of their lives.

It is usual with travellers to make a distinction between the northern and southern provinces of Portugal. The inhabitants of the former are industrious, candid, and adventurous; the latter are more civil, but less sincere; more dissimulating, and averse from labour. All ranks are nice observers of ceremony. In dealing with a merchant or tradesman, a few years back, it would have been less dangerous to fail in payment of a debt than in point of etiquette. The ostentation is much worn off, by their communication with the northern nations, whom, in opposition to every difference in religious sentiments, they esteem and imitate.

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The clergy are respectable, and in general conversant with literature; and it is said by Mr. Murphy, who was well acquainted with the Portuguese, that the greater talents of this body of people, the more careful are they in secluding themselves from all communication with the world; and he thinks it is owing to the general disuse of the Portuguese language, that we have not many works from the clergy of that country.

The merchants are remarkably attentive to business, just and punctual in their dealings: they live on a friendly footing with the foreign traders, especially with the English. Bankruptcies are seldom known among them, and they are careful in avoiding all litigations. A Lisbon merchant passes his hours in the following manner: he goes to prayers at eight o'clock, to the Exchange at eleven, dines at one, sleeps till three, eats fruit at four, and sups at nine: the intermediate hours are employed in the counting-house, in paying visits, or in playing at cards.

To visit any one above the rank of a tradesman, it is necessary to wear a sword and *chapeau*; if the family you visit be in mourning, you must wear black, the servant would not consider a visitant as a gentleman, unless he came in a coach: to visit in boots would be an unpardonable offence, unless you wear spurs at the same time. The master of the house precedes the visitant on going out; the contrary order takes place in coming in.

The common people of Lisbon and its environs are a laborious and hardy race; many of them, by frugal living, lay up a decent competence for old age. It is painful to behold the trouble they are obliged to take, for the want of proper tools, to carry on their work. Their cars have the rude appearance of the earliest ages, and are slowly drawn by two oxen. The corn is shelled by the treading of these animals. The women, when they ride, sit with the left side towards the horse's head. A postillion rides on the left horse; footmen play at cards whilst they are in waiting for their masters; a tailor sits at his work like a shoemaker; a hair-dresser appears on Sundays with a sword, a cockade, and two watches, or, at least with two watch-chains; a tavern is known by a vine-bush; a house to let, by a blank piece of paper; an

accoucheur's door by a white cross ; and a Jew is known by his extra Catholic devotion.

The lower class of both sexes are very fond of gaudy apparel ; fish-women are seen with trinkets of gold and silver about the neck and wrists. The fruit-women are distinguished by a particular dress. The custom of wearing boots and black conical caps is peculiar to these women.

*Of the Gallicians.*

All drudgery is performed by Gallicians, who are literally the hewers of wood and drawers of water for the other inhabitants of the metropolis ; they are patient, industrious, and faithful to a proverb. One of the principal employments, in which they are daily engaged, is supplying the citizens with water, which they carry on their shoulders in small wooden barrels from the different fountains.

Every Gallician in this servitude is obliged, by the police of the city, to carry one of these vessels filled with water to his lodgings in the evening, and in case of fire, to hasten with it to assist in extinguishing the flames at the first sound of the fire-bell. In the houses of the foreign merchants, the Gallicians are the only servants employed, and many of the Portuguese prefer them to the natives in that capacity : they cook the victuals, clean the rooms, and make the beds. If there be any female servants in the house, under the age of thirty-five, they are invisible, except to the mistress of the house and her daughters ; after this age, they are left to their own discretion. The ladies seldom breathe the pure air, except in their short excursions to the next chape, which they visit at least once a-day. They are modest, chaste, and extremely affectionate to their kindred. No woman goes out of doors without the permission of her husband and parents. To avoid all suspicion, men, even though relations, are not allowed to visit their apartments, or to sit beside them in public places. Hence lovers are seldom gratified with a sight of the objects of their affection, except in the churches ; here they make signs,

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*The Portuguese Beggars.*

Beggars are a formidable class in this country. Several laws have been enacted, from time to time, to diminish the number, and restrain the licentiousness of this vagrant train; but they still ramble about, and infest every place, not intreating charity, but demanding it. At night they assemble in hordes, at the best mansion they can find, and having taken up their abode in one of the out-offices, they call for whatever they stand in need of, like travellers at an inn; here they claim the privilege of tarrying three days, if agreeable to them.

When a gang of these sturdy fellows meet a decent person on the highway, he must offer them money; and it sometimes happens that the amount is not left to his own discretion. Saint Anthony assails him on one side; Saint Francis on the other. Having silenced their clamour in behalf of the favourite saints, he is next attacked for the honour of the Virgin Mary; and then they rob him for the love of God. To decrease the number of beggars with which Portugal is infested, it was ordained, many years ago, that the lame should learn the trade of a tailor or shoemaker; that the maimed, for their subsistence, should serve those who would employ them: and that the blind, in consideration of their food and raiment, should devote their time to one of the labours of the forge, blowing the bellows.

*Persons, Fashion, and Amusements of the Portuguese.*

In their christenings and funerals they are very extravagant; but in other respects frugal and temperate, particularly the females, who seldom drink any thing but water. The abstemiousness of the Portuguese ladies is conspicuous in their countenance, which is pale, tranquil, and modest; those who accustom themselves to exercise have nevertheless a beautiful carnation. Their eyes are black and expressive, their teeth extremely white and regular. In conversation they are polite and agreeable, in their manners engaging and unaffected. The form of their dress does not undergo a change once in an age: milliners and fancy-dress makers are professions as unknown at Lisbon as they were in ancient Lacedæmon.

Widows never assume the family names of their husbands, but in all the vicissitudes of matrimony they retain their own. The men are generally addressed by their christian names. Supernomes are also common in Portugal, which are derived from particular trades, remarkable incidents, places of residence, or striking personal blemishes or accomplishments. To the christian names of men and women are often superadded those of their parents, for distinction's sake.

With respect to diversions, hunting, hawking, and fishing, which were formerly practised, are now very much disused. There are, indeed, but few parts, except in the province of Alentejo, in which the first can be exercised, on account of the mountainous surface of the country: besides the want of good cattle is another obstruction; for such is the feebleness of the horses and mules, that they are obliged to employ oxen in drawing all their vehicles of burden.

Billiards, cards, and dice, particularly the two last, are the chief amusements of every class. Their only athletic exercise is bull-fighting, and fencing with the quarter-staff. The latter is confined to the common people, the former has been described in the preceding article; but as the method used in Portugal differs in some respects from that adopted in Spain, we shall add a few words here. The principal actor is he who rushes between the horns of the bull, an act that requires no less courage than muscular strength of arms to perform with safety, so that the animal can neither pierce nor throw him. In this posture he is carried about the ring, amidst the shouts of the audience, till the rest of the combatants rescue him, by overthrowing the bull, which becomes their property.

#### General Character of the Portuguese.

With respect to the middling class, they differ in their ideas and manners from those of the rest of Europe; the unfrequency of travelling, except to their own colonies, exclude them from modern notions and modern customs; on which account they retain much of the ancient simplicity of their ancestors, and are more conversant with the transactions of Asia or America than those

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of Europe. They appear to have an aversion from travelling even in their own country. A Portuguese can steer a ship to the Brasils with less difficulty than he can guide his horse from Lisbon to Oporto.

People thus estranged from neighbouring nations are naturally averse from the influx of mere theoretical doctrines, which tend to disturb the tranquillity of established opinions. They exclude at once the sources of modern luxuries and refinement, modern vices and improvements. Hence their wants are few, and readily satisfied; their love of ease exempts them from many passions to which other nations are subject; gross offences are rarely known among them, but when once irritated, they are not easily appeased; passions that are seldom roused, act with the greater violence when agitated; under this impression individuals have sometimes been hurried to violent acts of revenge, but the growth of civilization has in general blunted the point of the dagger.

The lower class are endowed with many excellent qualities; they are religious, honest, and sober; affectionate to their parents, and respectful to their superiors. A Portuguese peasant will not walk with a superior, an aged person, or a stranger, without giving him the right-hand side as a mark of respect. He never passes by a human being without taking off his hat, and saluting him in these words; "*The Lord preserve you for many years.*" In speaking of an absent friend, he says, "*I die with impatience to see him.*" Of a morning, when he meets the companions of his toil in the field, he salutes them in a complaisant manner, and inquires after their little families. His day's work is computed from the rising of the sun to its setting, out of which he is allowed half an hour for breakfast, and two hours for dinner, in order to refresh himself with a nap during the meridian heat. If he labour in the vineyard, he is allowed a good portion of wine; when his day's work is over he sings vespers, and on Sunday he attunes his guitar, or joins in a fandango dance. His male children are educated in the neighbouring convent, whence he also receives his sustenance for himself and family, if distressed or unable to work.

They all imagine this country is the blessed elysium, and that Lisbon is the greatest city in the world. In their proverbial language they say, "He who has not seen Lisbon has seen nothing." They have proverbs for almost every thing, which being founded on long experience are generally true.

Of the countries which do not produce corn, wine, and oil, they entertain but a mean opinion. They picture to themselves the misery of the inhabitants of the northern climates, who shudder in the midst of snow and cold, while they are basking in their green fields. These circumstances, and the affectionate attachment they have for their sovereign, endear them to their native soil. Under every misfortune they are sure to find consolation in religion; and next to this divine favour, music is the greatest solace of their lives; it dissipates the sorrows of the poor man, and refines the sentiments of the rich: life glides on amidst such endearing scenes. It would be vain to persuade a Portuguese that he could enjoy as much happiness in any other part of the globe; he conceives it to be impossible, and if chance or misfortune should drive him to a foreign land, he pines away as if he were in a state of captivity.

*Of the Religion of the Portuguese.*

The established religion of Portugal is Popery, in the worst sense of the word. The Portuguese have a patriarch; but formerly he depended on the Pope, whose power has of late years been greatly curtailed. John the Third introduced the inquisition into this country, and inhuman and savage as this tribunal is, it has been called the *holy office*, and its cruel burnings, *auto da fe*, or the *act of faith*. The power of the inquisition, however, is taken out of the hands of ecclesiastics, and converted entirely into a state engine for the benefit of the crown.

When a foolish man or woman, or any of their children are sick, the sick person or the parent makes a vow in case of recovery to return thanks to the Virgin. All their neighbours, who are bigotted or idle enough to accompany them, join the procession, and they collect the rabble from every village they pass; for the expenses

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of the whole train are paid by the person who makes the vow. There are sometimes several hundred men, women, and children, on horses, mules, and asses, and on foot. When they approach a town or village, their arrival is announced by rockets, bag-pipes, and drums, to the sound of which men and women half-dressed dance on the public road.

#### Various Customs.

Almost every man in Spain smokes; the Portuguese never smoke. No Spaniard will use a wheelbarrow; none of the Portuguese will carry a burthen. All the porters in Lisbon are Gallegos, an industrious and honest race, despised by both nations for the very qualities that render them respectable. A gentleman wanted his servant to carry a small box to the next house; the man said he was a Portuguese, not a beast, and actually walked a mile for a Gallego to carry the box.

There are no public lamps lighted in Lisbon, except before the image of a saint. An English resident found the lamp at his door frequently broken: he placed a saint behind it, and it ever after was safe under his protection. It is pleasant to meet with one of those enlightened personages, for they are indeed lights shining in darkness.

Easter Sunday is the accession of the Emperor of the Holy Ghost, who is a little boy; his reign lasts only till Whitsuntide, but his privileges are for life; he may commit with impunity any crime but high treason. On most eminences his standard is erected, a high pole with a flag bearing a dove; his retinue parade the streets with similar flags, proffering them to all good Catholics to kiss, and receive money in return, which is expended on Whitsunday, at which the emperor presides in person.

The friars, although extremely ignorant, avail themselves of the still greater ignorance of the people to impose a thousand penalties on them. The order of *Divine Providence* are so called because they have no revenues, and never go out to beg, but remain in their convent to receive such donations as may be voluntarily proffered, trusting thus to the Divine Providence for their support.

If they are in danger of starving, they toll the bell for assistance, and supplies pour in.

In Portugal a variety of salt and petrifying springs appear, and others to which the ignorance of the Portuguese has ascribed wonderful qualities. Many of these have been classed among the natural curiosities of the kingdom, as well as some of the lakes and mountains. On the north bank of the Douro is a high cliff, with engraved letters or hieroglyphics, stained with blue and vermilion; beneath which is a grotto, supposed to abound with bitumen, that proved fatal to the parish priest, in his attempt to explore it in 1687.

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THE UNITED KINGDOM OF

GREAT BRITAIN AND IRELAND.

*Character of the English.*

Prior to the middle of the sixteenth century, says Dr. Wandsborn, the French and English were regarded as barbarous nations by the more polished Italians. The reign, and female blandishments of the court of Elizabeth had a very considerable effect in civilizing the manners. Formerly there were to be found not more than two or three chimnies in a town or village: each made his fire against a *tere disse* in the hall, where he dined and dressed his meat. They then slept on straw pallets covered only with a sheet, and instead of a bolster they had a good round log under their heads.

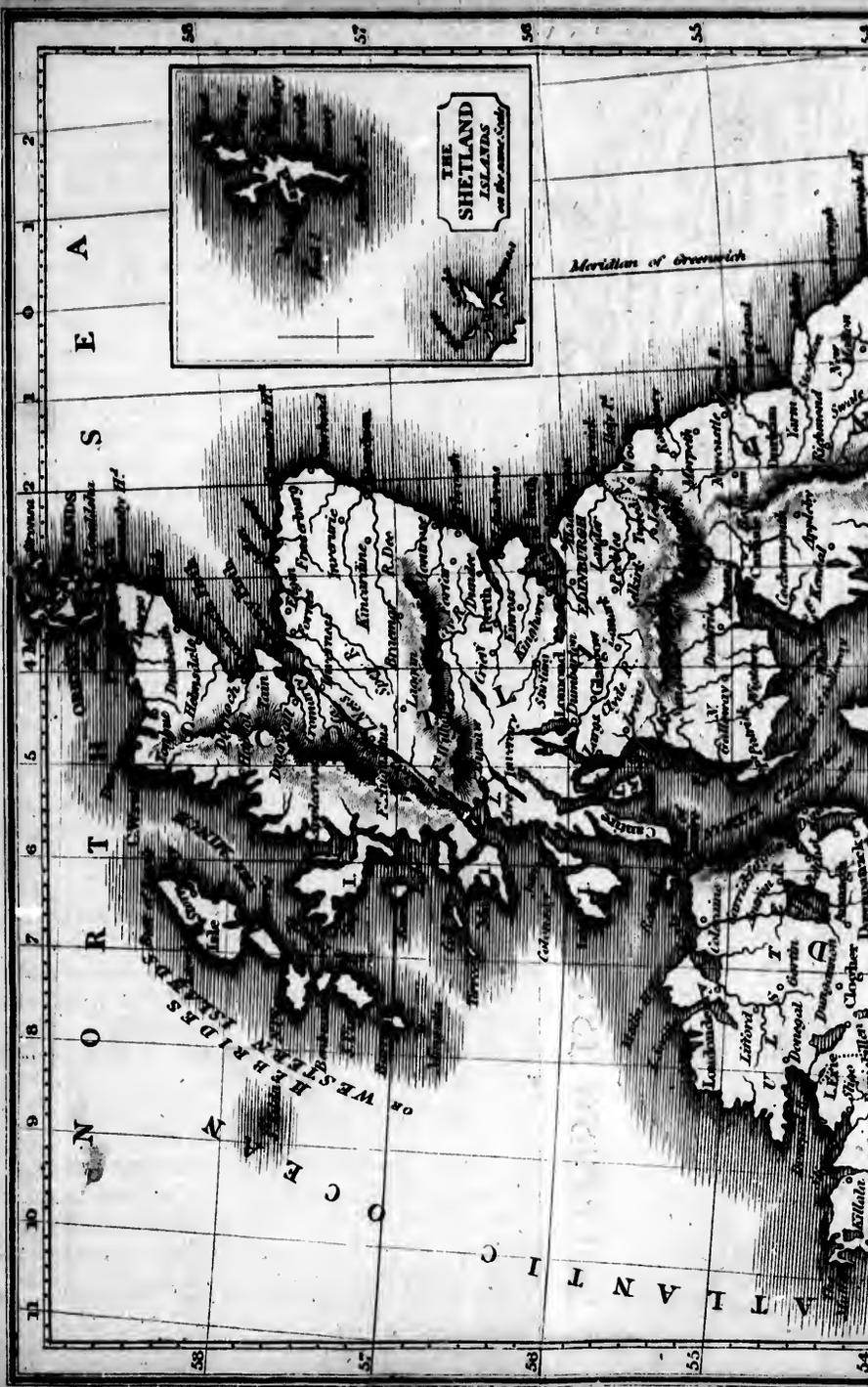
There are no people on the globe, among whom more singular, more eccentric, and more opposite characters are to be met with than in England. Liberty, which this island is blessed with, permits every man, if he chooses it, to appear as he really is. Human nature is in every corner of the earth the same; and there is a similarity of men in all climates. Education, government, and established customs, are the principal causes of the distinctions among nations. The spirit of the

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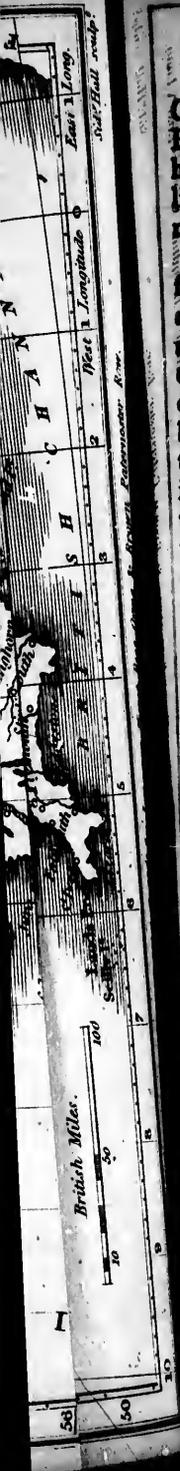
Greeks remained a long time in these colonies; and the English manners, as well as the English way of thinking, have been preserved longer than a century with very little alteration, in the American states, which were formerly the habitations of savages.

The English, in general, are civil, tractable, sociable, frugal, and cleanly. They seem to enjoy contentment, and the blessings of liberty. This, probably, was formerly the case in a higher degree, before the national debt, and the enormous patronage of the government corrupted all classes of the people, and before London became so extensive, and when people who live at a distance were not so infected with the mad desire of coming to the metropolis, and of establishing themselves there. According to Dr. W. the English, of all cultivated nations, approach the nearest to the character of what man in reality ought to be; and Mr. Hume says, "the English, of any people in the world, have the least of a national character, unless this very singularity may pass for one."

In former times the resemblance between the English and other nations was stronger; and the singularities now so observable are principally to be dated from that period when the revolution established liberty and the constitution on sure grounds, and gave to the manners and the way of thinking among the people a greater air of freedom, and consequently to their character and government a different colouring. In England, both the inhabitants and the constitution are formed for freedom. The servile respect for those who are called people of quality, or for those possessed of riches, which is enforced upon children by example as well as precept in other countries, is not common in England. The poor man is often heard to say, that his shilling is as good as that of the rich.

*Of the Love of their Country.*

There are certain features in the character of the English which are striking, and deserve to be mentioned. One of the first, which may be looked upon as general, is their national pride. All nations love their countries; but the English evince it in the highest degree. The



great preference which an Englishman gives to his island, is owing to the education that he has received, so different from that of other countries; to the diet and manners peculiar to his native soil; and, above all, because he is told from his infancy, by his nurses and vulgar people, that England is superior to all countries, and that none are to be compared to it.

A sensible Englishman, however, speaks of himself, his rank, and his dignity, with modesty; but he talks of his country with pride and enthusiasm. From this high opinion which the English entertain of their country, it may be explained why they adhere so steadily to their old customs and habits. Hence they think their constitution and government the most perfect of all governments, and above all improvement: hence also the bulk of the people are fully persuaded that nothing is so delicious and excellent as an enormous piece of beef half roasted, and a plum-pudding of ten pounds weight: hence an Englishman will, during the severest weather, rather shiver at the side of a chimney which produces clouds of ashes, and blackens the room, than make use of German stoves; for his ancestors styled a fire a sort of company; they spoiled their eyes by looking thoughtfully at it, and he must do the same. In regard to changes of ministers of state, and of fashions of dress and furniture, the English are variable enough.

From the high opinion which they entertain of themselves, it may be easily supposed that they look upon foreigners as much inferior. This fault in their national character was visible many centuries ago: and though they pride themselves on the name of Britons, which they bear in common with the Scots, yet they are rather more averse from them than even from a foreigner; nor do the Irish seem to be much more in favour; for an Irish fortune-hunter is a common phrase in England, and the character is not unfrequently ridiculed on the stage. Even among the English a kind of reserve is visible; for the episcopalians look upon the dissenters in an inferior light, and the different sects keep at a distance from each other.

*Of the Generosity and Humanity of the English.*

A generous disposition is said to be one of the traits

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of the English character; and I think justly. It is likewise true that they are much inclined to boast of their acts of generosity, and to preserve the memory of their good deeds. The exertions of humanity and compassion are among the English frequently sudden and very strong. Great indulgence is shewn to faults and human imbecilities, because hypocrisy and arrogant assumption are not so common here, and everybody seems to know and to feel what man is. Yet there are despicable characters in England who laugh at the dictates of humanity, and seem to be destitute of liberal and generous sentiments; but the majority of the nation are against them, and treat with contempt and detestation those who appear to be devoid of the feelings of humanity, and of a love of public liberty.

The conduct of the English in India, where the poor inhabitants were oppressed, plundered, and even sacrificed to avarice, has greatly subtracted from their fame for liberality and humanity. Many bailiffs who arrest debtors, many attorneys, many overseers of the poor, many clergymen when they collect their tithes and income, and their ministers who make wars, seem to have humanity and generosity no more in the catalogue of their virtues, than the members of the holy inquisition have in theirs.

A modern German writer praises the English highly on account of their humane treatment of the brute creation; but whoever has seen the driving of cattle to the London markets, the cruelty of butchers, poulterers, and fishmongers, the usage of poor horses in carts, post chaises, and hackney-coaches, the riding of them at horse-races, and on public roads; whoever has been a spectator at cock-fightings, bull-baitings, and similar exhibitions, will hesitate before he pronounce encomiums on English generosity towards the brute creation.

The liberality of the nation is, however, worthy of admiration. Subscriptions towards the support of the poor and necessitous, are nowhere more common, nor more liberal than in England. Hospitals of every kind, charity-schools, dispensaries, and such monuments as witness the noblest feelings of humanity, are nowhere more frequent than here. Nevertheless, in no country

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are more poor to be seen than in England, and in no city a greater number of beggars than in London. The fault seems manifestly to be in the disposal of the money collected for the poor, and in the defective regulations made for their maintenance.

*General Views of the English Nation, made in a late Journey from Dover to London, by M. De Levis.*

The stranger, says M. le Duc de Levis, on his arrival at Dover, is struck with astonishment; every object which meets his eye, the country, the houses, the people, every thing is different, and nothing reminds him of the place he has left: instead of the flat coast in the environs of Calais, above the level of the sea, immense rocks hollowed out, and wasted by the waves, which undermine them, hardly leave the width of a street at the bottom of the harbour. Their dazzling whiteness forms a contrast with the black smoke issuing from the houses. On the right, the castle upon a barren hill, presents a confused mass of ancient fortifications. The great modern works lately erected, are not seen from this side.

But if inanimate objects present such great difference, the inhabitants do not less excite his surprise: and to speak only of their exterior; their gait, devoid of frivolity, has not that military air so common in France among all classes; yet it is firm, confident, and announces activity and a tendency towards a fixed object. They seem more busy than thoughtful, more serious than grave; appearances of melancholy are even very rare amongst them, although it has more fatal effects here than elsewhere. But the careless levity of southern Europe is never seen in England; to sing in the streets would pass for an act of madness.

Their dress is equally remarkable for its fulness, uniformity, and neatness; those scanty clothes, so mean and strangely absurd, which we meet with on the continent, are never found in Britain, still less are the worn-out and dirty clothes, which, preserving the traces of a luxury unsuitable to the condition of those who wear them, appear to be the livery of wretchedness; on the contrary, all the apparel here seems at first sight fresh from the manufactory, and the same tailor appears to

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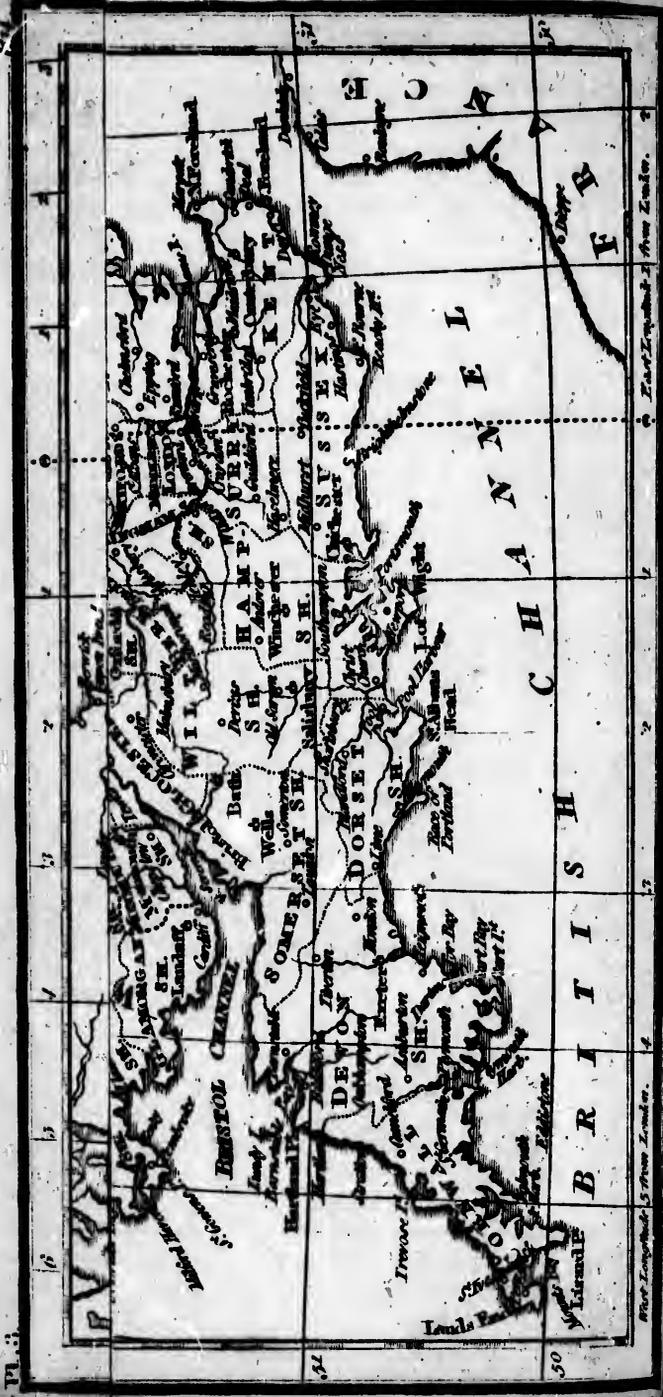
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have cut out the coats of the whole nation, and we are almost tempted to ask if the English do not export their old clothes; the truth is they wear them as long as we do, but preserve them better; and it is usual, from a sense of feeling and delicacy, to bestow their cast-off clothes upon beggars.

A nation, thus clothed, appears to enjoy great comforts, and that which without doubt increases this appearance, is that *embonpoint* and freshness of complexion are much less uncommon than in France. The dress of the women, like that of the men, is almost uniform, although fashions change in England oftener than in any other country. Cotton stuffs, whose texture, fineness, and patterns, infinitely vary, constitute the basis of it. This advantageous custom among a commercial people, who possess rich colonies, maintains a multitude of manufactures, whose useful and charming productions are sought after and imitated throughout Europe.

Large scarlet cloaks, black silk bonnets, which preserve and heighten the fairness of their complexion, distinguish the country-women who come to market. When a class, so inferior, is so well dressed, we cannot doubt of the prosperity and comfort of the nation to which it belongs.

The English women are taller than the French, their shape, rarely counterfeited, is without elegance, because their shoulders are too high, occasioned perhaps by bad habits, and by hard and badly made corsets. Their features would be perfectly regular, if the distance from the nose to the mouth was less, a common defect among all Celtic nations; they are almost all fair, and their skin is fresh and florid.

Their step without grace is decent as well as their deportment, their physiognomy is deficient in expression, and we do not see that brilliancy in their eyes, which indicates lively passions and imperious desires. Thus their modest air appears natural, and seems to cost them little. The children are generally handsome, and their bright complexions announce good health; they are brought up with mildness and tenderness; they enjoy great freedom, and seem more kindly treated than chi-

dren on the continent. If I have entered into so long a detail respecting the inhabitants of Dover, it is because it applies equally to the inhabitants of the metropolis, and to the country in general.

Some shades in the character, and slight differences in the pronunciation, do not form those contrasts (so common in France, in Italy, and in Germany,) among the people who inhabit the provinces, the union of which forms those great states.

The road which leads from Dover to London, runs along a narrow valley, or rather a defile, by the side of a rivulet, which rises at a small distance from Dover. The hills are low, the buildings are neither large nor costly; in a word, every object that nature presents, or that art produces, has a remarkable character of meanness; and nothing as yet gives an idea of wealthy England, or even of a great island. Instead of those large causeways, which crossing in a right line, valleys and mountains, demonstrate the power of governments and their magnificence; a narrow road, but in perfect repair, winds obliquely along a hill, and bends to every turn of land.

Upon reaching the height, is seen a common of vast extent; for the English distinguish these uncultivated lands, which we confound under the same name, into heaths and pastures. During the last half century, several hundred thousand acres have been cleared, and they still continue the practice every year. An act of Parliament decides the allotment between the proprietors who have the right of common. These acts are called "Enclosure Bills," because throughout almost all England, the fields and meadows are enclosed with ditches and hedges.

When the chain of hills is crossed, called Barham Downs, where trees and houses are equally rare, a fertile and extensive plain appears, where a great quantity of hops are cultivated. This northern vine is upheld in summer by long poles, and presents a picturesque sight, but the festoons of vines which entwine the elms of Lombardy, the garlands of the valley of Tarbes, and even the low vines of Burgundy, and of the Pays de Vaud, offer a richer, and much more agreeable scene,

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to give an idea of this immense city, by comparing it with other great capitals, a method which I prefer to all others; on this occasion, unfortunately it is not. In vain have we visited Paris, Vienna, Rome, Venice; should you even have been at Petersburg or Moscow, none of these cities can give you a just idea of the English capital. The greater part of large cities offer a collection of irregular hotels, palaces, and buildings; others like Turin, are distinguished by long arcades; Amsterdam, Dantzic, contain a multitude of canals; but nothing of all this resembles London. I must, therefore, have recourse to a particular description of it. First of all, represent to yourself, wide streets running in a straight line, with good foot-paths; iron rails upwards of five feet in height, are placed the whole length, which separate the houses from the foot way, by an area, narrow, and of little depth, which lights the under stories; there are the kitchens and the offices; a flight of steps serves, at the same time, for a communication out of doors. Over this kind of under storey, is the ground floor, then the first and the second floor, but seldom a third, and never an elevated roof; neither is there any architectural decorations.

But every house, which has seldom more than three windows in front, has the door ornamented with two wooden pillars, painted white, surmounted by a heavy pediment; a small glass window gives light to the passage; in the front is the dining parlour; underneath, a room, almost dark, because it looks only into a small opening, a few feet wide, which does not deserve the name of a court yard. The stair-case is sometimes of stone, but mostly of wood, and always covered with a carpet. The first story contains the drawing room, and a tolerably large closet behind, where sometimes a bed is placed, but the proper bed chambers are in the second story. Under the roof are garrets for the servants. The furniture agrees with the simplicity of the building; it is much the same among all the opulent classes. The mantle pieces are usually of wood; no time-pieces: vases, candelabras, brackets, bronzes, are hardly known, and of all the arts gilding is the least advanced. The only thing which shines is the *grate*, in which sea-coal

is used ; the front is polished steel, and kept extremely bright ; the tables and the rest of the furniture being mahogany, take a fine polish. The paper-hangings are of an insipid colour and insignificant design ; the dining parlour and the halls are painted in fresco, mostly of a pale blue colour. The bed-chambers are still more plainly furnished than the drawing-room ; true it is, that they are made use of only for sleeping in, as they never use them for sitting rooms, and the bed-chambers of the women are as inaccessible to the men, as the Harems of the East. The beds are of white dimity, or calico, with mahogany posts ; and their form is simple, and does not vary. The beds, in the best houses, are but indifferent, especially the feather beds, which they usually cover with a blanket ; and which, being placed immediately under the sheet, is not agreeable to foreigners : particularly in the summer season. The boudoir is unknown in England. This is, however, the manner of living even among the most wealthy. The progress of luxury has only lately induced them to adopt chimney pieces of marble ; and mirrors are become more frequent. When we consider that the Italians banished to the top of their superb palaces, are less comfortably accommodated than the English in their little paltry towns, we are led to admire the ingenuity which the French display in the economy of their houses ; where they unite elegance with utility ; and the taste which directs them in the disposition of their furniture ; often valuable and always of elegant design, embellishing their apartments in profusion. Notwithstanding, we meet with some instances in London of continental magnificence, in a small number of gentlemen's houses ; whose owners have collected, at a great expence, valuable paintings and antique statues : more are to be found in the seats of the principal nobility ; especially since the French revolution, occasioned by the destruction of a great number of religious establishments in the Netherlands and in Italy ; this, conjoined with the ruin of rich individuals, has enabled the English to carry away the chef-d'œuvres which seemed for ever destined to adorn the towns where they were placed. However, in England, in the palaces of the nobility, as well as in the houses of the

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tradesmen, the furniture is reduced to strict necessity; and is not more abundant than it is well-decorated. If we leave the interior of their houses, constructed in a manner to attract little attention, we shall find with astonishment, that they have used as much care and pains to make the outside as agreeable; as the inside is neglected. This singularity belongs, probably, to the character of this people; active, without frivolity, for whom exercise in the air is absolutely necessary, and where habit, and, perhaps, the climate, make change necessary. Be this as it may, it is impossible to invent any thing better adapted for walking the streets of a great city, than the foot paths of London; too seldom imitated elsewhere, and always imperfectly: they are paved with broad flag stones, brought more than a hundred miles; and with a magnificence that reminds us of antiquity: if the whole were put together, they would cover a space of several square miles. They are so even, that you walk without fatigue; and we endeavour to forget the rough and slippery pavement on the Continent. These foot paths are constantly swept, and kept free from dust and dirt; and as they are on a gentle slope, the wind and the sun soon dry them. Neither is here experienced the inconvenience of gutters, which elsewhere inundate passengers; and in storms, heavy rains, and floods, stop the way. The English have an ingenious method of getting rid of these rainy torrents; their roofs are almost flat, and the front wall rising above the upper floor, forms a double slope like our terraces; the waters being thus collected, descend by a spout, into the drains, and are lost in the great common sewer, under the middle of the streets. Sometimes they are led into cisterns.

London is not destitute of this element; a small river brought at an immense expence, from a great distance; and immense engines, worked by the Thames, distribute the water into all quarters. Sea-coal, whose black dust attaches so easily to furniture and clothes, is kept in cellars under the foot way. In a word, stables, and with them, the dunghills, with the smells inseparable from them, occupy back streets, and have no communication with the inhabited houses. The lamps are placed on both sides of the

street, upon posts a little elevated; they are very numerous, and are always lighted before sun-set. We might conclude from all this, that we ought to be able, at the same time, to live in Paris, and to walk as in London; or rather, to make a less ridiculous wish, it would be desirable to introduce into France, all those precautions, which, in England, give so much comfort and security to the foot passenger. They have even gone so far as to pave with flat stones, those places where you cross the street; to make an easier communication from one side to the other, and these paths are swept. Carriages are not driven at a dangerous pace, in the interior of the city; the lighter equipages go the same pace as the humblest coach. The horses, so swift on the road, that they seem to fly rather than run, forgetting their rapid pace, only go on a gentle trot; and we never see coachmen endeavouring to pass by and break the line, at the peril of the passenger.

Let us, however, observe, of Paris, and other continental cities, that it would be easy to give them all these advantages; while, on the contrary, to make the houses of London commodious, it would be necessary to rebuild them. If I have succeeded so far, in giving a just idea of this great metropolis; if the picture that imagination traces after this recital, has any resemblance to the original, it is easy to perceive, that London has a particular appearance, which can never be forgotten. I attribute it to the long ranges of iron rails, reaching beyond the view, which line the footpaths, and even the interior of the public squares, and the uniformity of the houses, destitute of ornament, and apparently without roofs. So it is with the surprising towers of Moscow; and its ancient Chinese fortifications, give it an eastern air; which forms a contrast with that of every other capital in Europe. I also recollect to have heard Venice compared to an inundated city, a resemblance still more increased by the gondolas, whose black covering exactly resembles the top of a hearse moving on the waters. These singularities, which only amuse the vulgar traveller, give to observers a hope fraught with an abundant harvest. When naturalists discover a nest of a new construction, they are eager to enrich their collections

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with an unknown species; habitations, also, totally different, indicate, equally, a people of character and manners distinct. If such is the hope of him who may read this description, I can assure him that he shall not be disappointed.

*Of the Welsh.*

Of the manners of the people of the ancient principality of Wales, approximating so intimately to those of the English, I shall confine myself for a modern description to a short abstract from M. Symonds's Travels through Great Britain, as I have always entertained the belief that foreigners, seeing as they do with impartial eyes, are more worthy of attention than a resident native.

"The country is just uneven enough to afford extensive views over an immense extent of cultivation, lost in the blue distance; nothing wild, or, properly speaking, picturesque, but all highly beautiful, and every appearance of prosperity. Wales seems more inhabited, at least more strewed over with habitations of all sorts, scattered or in villages, than any part of England we have seen, and which are rendered more conspicuous by white-washing of the most resplendent whiteness. Every cottage too has its roses, and honeysuckles, and vines, and neat walk to the door, and this attention bestowed on objects of mere pleasurable comforts, is the surest indication of minds at ease, and not under the immediate pressure of poverty. It is impossible, indeed, to look round without the conviction, that this country is, upon the whole, one of the happiest, if not the happiest, in the world. The same class in America has certainly more advantages, and might have more enjoyments; but superior industry and sobriety more than compensate for the difficulties they have to struggle with here. The women we see are certainly better looking than nearer London.

"One of the prominent causes of the comfortable appearance of the Welsh peasantry, is the custom, and a wholesome custom it is, of each cottager possessing some small portion of land annexed to his little homestead. The few acres of the cottager require but little stock, and take up only such leisure hours or days as he

can spare from his regular calling, while his young family are furnished with an employment fitted to their strength. I own, I like the idea of an honest labourer coming home to his little garden ground, with the pleasurable feel of ownership, reaping where he has sown.

Warm'd as he works, and casts his eyes around

On every foot of that improving ground,

His own he sees; his master's eye

Peers not about some secret fault to spy;

Nor voice severe is there, nor censure known:

Hope, profit, pleasure—they are all his own.

However blended in one general and almost undistinguishable mass as are the customs, manners, and habits of modern civilized nations, it is not an unpleasing task to look back at our forefathers. I shall therefore make no apology for translating from Giraldus Cambrensis some lively traits of the manners of this nation, when those manners were pure and unadulterated by foreign intercourse.

“The Welsh were a nation light and active, and more fierce than strong; from the lowest to the highest of the people they were devoted to arms, which the plowman as well as the courtier was prepared to seize on the first summons. Their usual custom in works of husbandry was, that for oats they opened the soil, once only in March or April; and for wheat or rye, they turned it up, twice in the summer, and a third time in winter about the season of thrashing.

“The chief sustenance of this people, in respect of their food, was cattle and oats, besides milk, cheese, and butter; though they usually ate more plentifully of flesh meat than of bread.

“As they were not engaged in the occupations of traffic either by sea or land, the time was entirely employed in military affairs. They were so anxious for the preservation of their country and its liberties, that they esteemed it delightful not only to fight for them, but even to sacrifice their lives: and agreeably to this spirit, they entertained an idea, that it was a disgrace to die in their beds, but an honour to fall in the field. Such was their eager courage, that although unarmed, they often dared

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to engage with men entirely covered with armour; and in such engagements, by their activity and valour, they frequently came off conquerors. That their activity might not be impeded by any unnecessary incumbrance, they made use of light armour; such as smaller coats of mail, shields, and sometimes of iron greaves. Their offensive weapons were arrows and long spears. Their bows were usually made of slight twigs joined or twisted together; and though rude in their form, they discharged an arrow with great force. The people of North Wales were remarkable for spears so long and well pointed, that they could pierce through an iron coat of mail. The men of South Wales were accounted the most expert archers. The chieftains when they marched to war, were mounted on swift horses, bred in the country; the lower sorts of people, on account of the marshes, as well as the inequalities of the ground, marched on foot to battle; though, whenever the occasion or the place rendered it necessary for the purposes either of fighting or flying, the horsemen themselves dismounted, and served on foot.

“The Welsh were accustomed to walk with their feet entirely bare; or, instead of shoes, they used boots of raw leather.

“In the time of peace, the young men accustomed themselves to penetrate the woods and thickets, and to run over the tops of mountains; and by continuing this exercise through the day and night, they prepared themselves for the fatigues and employments of war.

“These people were not given to excess either in eating or drinking. They had no set time appointed for their meals, nor any expensive richness in their clothes. Their whole attention was occupied in the splendid appearance of their horses and arms, in the defence of their country, and in the care of their plunder. Accustomed to fast from morning to night, their minds were wholly employed on their business; they gave up the day entirely to prudent deliberations, and in the evening they partook of a sober supper. But if, at any time, it happened, that they were not able to procure any, or only a very sparing repast, they patiently waited until the next morning; and in this situation, prevented neither by

hunger nor cold, they were eager to take advantage of dark and stormy nights for hostile invasions.

“ There was not a beggar to be seen among these people, for the tables of all were common to all; and with their bounty, and particularly hospitable entertainment, were in higher estimation than any of the other virtues. Hospitality, indeed, was so much the habit of this nation, by a mutual return of such civilities, that it was neither offered to, nor requested by, travellers. As soon as they entered any house, they immediately delivered their arms into the custody of a person in the family; and if they suffered their feet to be washed by those who for that purpose directly offered them water, they were considered as lodgers for the night. The refusal of this civility intimated their desire of a morning's refreshment only. The offer of water for the purpose of washing the feet was considered as an invitation to accept of hospitable entertainment. The young men usually marched in parties, or in tribes, a leader being appointed to each; and as they were devoted to arms, or given up to leisure, and were courageous in the defence of their country, they were permitted to enter the house of any person with the same security as their own. The strangers, who arrived in the morning, were entertained until evening with the conversation of young women, and with the music of the harp; for in this country almost every house was provided with both. Hence we may reasonably conclude, that the people were not much inclined to jealousy. Such an influence had the habit of music on their minds, and its fascinating powers, that in every family, or in every tribe, they esteemed skill in playing on the harp beyond any kind of learning.

“ In the evening, when the visitors were arrived, an entertainment was provided according to the number and dignity of the persons, and the wealth of the house; on which occasion the cook was not fatigued with dressing many dishes, nor such as were high seasoned as stimulatives to gluttony; nor was the house furnished with tables, napkins, or towels; for in all these things they studied nature more than shew. The guests were placed by *threes* at supper, and the dishes at the same time were put on rushes, in large and ample platters made of clean grass,

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with thin and broad cakes of bread, baked every day. At the same time that the whole family, with a kind of emulation in their civilities, were in waiting; the master and mistress in particular were always standing, very attentively overlooking the whole. When the hour of sleep approached, they all lay down in common on the public bed, ranged lengthwise along the sides of the room; a few rushes being strewed on the floor, and covered only with a coarse cloth, the produce of the country. The same garb that the people were used to wear in the day, served them also in the night; and this consisted of a thin mantle, and a garment or shirt worn next to the skin. The fire was kept burring at their feet throughout the night, as well as in the day.

“The women of this nation, as well as the men, had their hair cut round at the ears and eyes. The women also, as a head dress, wore a large white robe, folding round, and rising by degrees into a graceful tuft or crown. Both the men and the women were exceedingly attentive to the preservation of their teeth; by constantly rubbing them with green hazel, probably the leaves or bark, and cleaning them with a woollen cloth, they kept their teeth as white as ivory; and to preserve them still more, they abstained from every kind of hot food. The men were accustomed to shave the whole beard, leaving only a whisker on the upper lip; they likewise cut short or shaved the hair of their heads, that it might be no impediment to their activity in passing through the thick woods and forests that covered their country.

“In private company, or in seasons of public festivity, they were very facetious in their conversation; with a view of entertaining the company, and displaying their own wit. And persons of lively parts, sometimes in mild, and sometimes in sarcastic terms, under the cover of a double meaning, by a peculiar turn of voice, or by the transposition of words, were continually uttering humourous or satirical expressions.

“The lowest of the people, as well as the chieftains, were indebted to nature for a certain boldness in speech, and an honest confidence in giving answers to great men on matters of business, or in the presence of princes.

“There were among the Welsh certain persons whom

they called *Arwenydhion*, a word expressive of poetical raptures. These persons, when consulted about any thing doubtful, inflamed with a high degree of enthusiasm, were, to all appearance, carried out of themselves; and seemed as if they were possessed of an invisible spirit. Yet they did not immediately declare a solution of the difficulty required; but by the power of wild and inconsistent circumlocution, in which they abounded, any person who observed the answer would at length, by some turn or digression in the speech, receive, or fancy that he did, an explanation of what he sought. From this state of extacy they were at last roused, as from a deep sleep; and were compelled, as it were, by the violence of others, to return to their natural state. Another thing, it is said, was peculiar to these persons; that when they recovered their reason they did not recollect any of those things which in their extacy they had uttered. And if it happened that they were again consulted about the same or any other thing, they would be certain to express themselves in other and far different words. This property was bestowed upon them, as they fancied, in their sleep; at which time, according to Giraldus, it appeared to some of them as if new milk or honey was poured into their mouths; to others as if a written scroll had been put into their mouths; and on their awaking, they publicly professed that they had been endowed with these extraordinary gifts. This imaginary spirit of divination has been also in much usage in the highlands of Scotland; and is there known under the expressive term of *Second Sight*.

“Pride of ancestry and nobility of family were points held in the highest estimation among the Welsh; and of course they were far more desirous of noble than of rich and splendid marriages. So deeply rooted was this spirit, that even the very lowest of the people carefully preserved the genealogy of their families; and were able from memory to recite the names, not only of their immediate ancestors, but to the sixth and seventh generation, and even to trace them still farther back; in this manner, Rhys ap Gryffyd, ap Rhys, ap Tewdwr, ap Einion, ap Owen, ap Howel, ap Cadell, ap Roderic the Great.

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"A Welshman was considered as honourable, if among his ancestors there had been neither slave, nor foreigner, nor infamous person. Yet if any foreigner had saved the life of a Welshman, or delivered him from captivity, he might be naturalized, and was entitled to the rights of Welshmen. And any foreign family, having resided in Wales for four generations, were also admitted to the same privileges.

"The love which they felt for family connexions was eager and warm; and of consequence they were keen in their resentments, and revenged deeply any injury committed on their family either of blood or dishonour. They were vindictive and cruel in their anger; and exceedingly prompt to revenge not only recent injuries, but those which had been committed a long time past, and even in a remote period. What spread still farther this spirit of revenge, was a custom prevalent among the Welsh, of sending their children to be nursed in other families. These families, in consequence, took under their protection the children they had fostered; and always considered it as a high obligation on themselves to promote their interests, and to revenge their injuries. This custom, it is probable, principally prevailed in the families of chieftains and princes.

"The Welsh did not reside in cities, villages, or camps, but, in general, led a solitary life in the woods.

"They used likewise small boats made of ozier for the purposes of fishing, or of passing rivers. These were not of an oblong form, had not any beaks, but were made nearly round, or rather of a triangular shape; and were covered both in the inside and on the outside with raw skins. The boats were so light, that the fishermen usually carried them on their shoulders.

"The Welsh were first instructed in the Christian faith by Faganus and Damianus; who were sent by Eleutherius, the bishop of Rome, at the request of king Lucius. From this period, to the time when St. Germain was sent into Britain on account of the Pelagian doctrine, no heretical opinions were to be found in Wales. Agreeably to the doctrines received from that missionary, they gave to the poor a part of the bread which was served up at the altar; and they sat down to table by *threes*, in

honour of the Trinity. Whenever they met any person in a religious habit, such as a monk or clerk; they immediately threw down their arms, bowed their heads, and begged his blessing. To mark the religious spirit of his countrymen still more, Giraldus says, that the Welsh were more eager to obtain episcopal confirmation, and the chrism, by which the spirit was given, than any other nation. They gave the tenth of all that they possessed of animals, sheep, and sometimes of cattle, in the following cases; whenever they engaged in a military marriage; when they first set out on a pilgrimage; or, by the remonstrance of the church, whenever they made any amendment in their lives. This division of their property they called the Great Tythe; two parts of which they bestowed on their own baptismal church, and a third was given to the bishop of the diocese. The pilgrimage which above all others was deemed most sacred by the Welsh, was a journey to Rome. They paid also great reverence to churches, and to the clergy; to the relics of saints, to their portable bells, to their text books, and to the cross.

“From this spirit of superstitious piety, very peculiar privileges of sanctuary have been given to the Welsh churches. Not only in cemeteries or burial places, but within the precincts of certain boundaries appointed by the bishop, all animals had the liberty of feeding in perfect security. The larger churches, endowed with greater privileges on account of their antiquity, extended their bounds of sanctuary still farther; as far as the cattle could go in the morning, and return at night. So sacred were the privileges of sanctuary, that if any person, at enmity with his sovereign, sought the refuge of the church, his own person, his family, and all his property, remained in the most perfect security. If any attempt was made to violate the sanctuary, it appears that the parties under its protection might retaliate the injury even on the prince himself, and might commit depredations in the country.

“The game that was most in esteem for the use of the table, was the stag, the hare, the wild boar, and the bear. If greyhounds were let loose after a stag or any other animal, and the dogs pursued him out of sight, and

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he was afterwards killed, then the foremost greyhound in the last view was entitled to the skin. If a man or a dog started a hare out of her seat, and killed her, she was the property of either the one or the other.

"It was necessary that every person who carried a horn should be acquainted with the nine game laws. If he was unable to give an account of them, he forfeited his horn. Whoever went out a hunting with couples, forfeited those likewise, if he was found deficient in a knowledge of the said laws; but, whimsically enough, the couples were safe, if placed on his arm. No person could let loose a greyhound after any animal which the hounds were then hunting, unless he himself had hounds that were hunting at the same time; and on any person so offending, the man who was pursuing the hare might hamstring the greyhound. No one was allowed to shoot a beast, when at rest, that was appropriated for the chase, on pain of forfeiting his bow and arrows to the lord of the manor: though he might shoot at and kill any such, if he could, when the dogs were in full cry; but he was not allowed to shoot among the dogs. If any person went out to hunt, and let his dogs loose after the beast, and it so happened that he was met with and killed by some straggling dogs, the animal was then the property of the first dogs, unless the straggling ones belonged to the king. Any beast which had been hunted became the property of the first hunter, unless his face was turned towards home, and his back on the dogs. If his dogs were still hunting, and the hunter had left them, the animal did not in that case belong to him, if killed by straggling dogs, but to the owner of the latter."

*Of the Scotch.*

The people of Scotland, says an ingenious foreigner, are generally raw-boned; and a kind of characteristic feature, that of high cheek bones, reigns in their faces: they are thin, but can endure almost incredible fatigue. The adventurous spirit for which they are famed is chiefly owing to the laws of succession, which invests the elder brother, as head of the family, with the inheritance, and leaves but a scanty portion for the other sons. This obliges the latter to seek their fortunes abroad, though

no people seem to have a greater affection for their native soil than the Scotch in general.

The peasants have their peculiarities; their ideas are confined; but no people can form their tempers better than they to their stations. They are taught from their infancy to bridle their passions, to behave submissively to their superiors, and to live within the bounds of the most rigid economy. They affect a fondness for the memory and language of their forefathers, beyond, perhaps, any people in the world; but this attachment is seldom or never carried into any thing that is indecent or disgusting, though they retain it abroad as well as at home.

#### *Weddings and Funerals of the Scotch.*

The lower people in Scotland are not so much accustomed to convivial entertainments as the English; but they have one institution, which is at once social and charitable, and that is, the contributions raised for celebrating the weddings of the people of an inferior rank. At these the company consists promiscuously of the high and low; the entertainment is as decent as it is jovial. Each guest pays according to his inclination or ability, for which they have a wedding dinner and dancing. When the parties happen to be servants in respectable families, the contributions are often so liberal, that they are sufficient to establish the young couple in the world.

In Scotland the common people retain the solemn decent manner of their ancestors at burials. When a relation dies in town, the parish beadle is sent round with a passing bell; but he stops at certain places, and with a slow melancholy tone announces the name of the party deceased, and the time of his interment, to which he invites his fellow-countrymen. At the hour appointed, if the deceased were beloved, vast numbers attend. The procession is sometimes preceded by the magistrates and their officers, and the dead body is carried in a coffin, covered with a velvet pall, to the grave, where it is interred without any oration or address to the people, or prayer, or further ceremony, than the nearest relation thanking the company for their attendance. The fu-

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nerals of the nobility and gentry are performed in much the same manner as in England, but without any burial service. The Highland funerals are generally preceded by bagpipes, which play certain dirges, and these are accompanied by the voices of the attendants of both sexes.

*Amusements, and Mode of living of the Scotch.*

Dancing is a favourite amusement in Scotland: but little regard is paid to art or gracefulness: the whole consist in agility, and in keeping time to their own tunes. One of the peculiar diversions practised by the gentlemen, is the *goff*, which requires art and strength: it is played by a bat and ball; the bat is of a taper construction, till it terminates in the part that strikes the ball, which is loaded with lead, and faced with horn. An expert player will send the ball to an amazing distance at one stroke; each party follows his ball upon an open heath, and he who strikes it in fewest strokes into a certain hole, wins the game. The diversion of *hurling* is peculiar to the Scots: it is performed upon ice, with large flat stones, which they hurl from a common stand to a given mark. These may be called the standing winter and summer diversions in Scotland. The natives are expert at all other diversions common in England, except *cricket*, of which they have no notion.

It may be observed, that as the offices of drudgery and of labour in this country, that require little or no skill, are generally performed by Irishmen, and Welsh people of both sexes, so all such inferior departments are filled in Edinburgh by Highlanders. The rising generation acquire more enlarged views than their fathers, and strike into other paths of life; so that there is a constant influx of stout healthy men from the mountainous country into Edinburgh, as well as into other cities of note in Scotland, to supply the places of porters, barrowmen, chairmen, &c. It is also Highlanders chiefly that compose the city guard of Edinburgh. They naturally associate with one another, and live mostly together, as a different people from the Lowlanders, which indeed they are. The children are taught the Erse language, in the same manner as the children of the Jews are taught Hebrew.

It has always been customary for genteel families in Scotland to live a good deal in Edinburgh, not only for the pleasure of society and amusement, but for the education of their children. This practice grows every day more and more frequent, and the fame of the university, and other schools, the elegance and accommodation of the place, the public diversions, and the expense of living not being so high as in London, invite to Edinburgh many families of moderate fortune from the northern counties of England, to whom, besides other circumstances, it is not a little recommended by vicinity of situation. The proportion of gentlemen and ladies to the trading and manufacturing part of the inhabitants is, on these accounts, greater in Edinburgh than in most other towns of equal extent in Europe.

*Literature of the Scotch.*

The Scottish language falls under two divisions, that of the Lowlands, consisting of the Scandinavian dialect, blended with the Anglo-Saxon; and that of the Highlands, which is Irish. The islands of Orkney were seized by the Norwegians in the ninth century, and the inhabitants retained the Norse language, till recent times, when they began to speak pure English.

The literature of Scotland recompenses for its recent origin by its rapid progress and extensive fame. In the twelfth century there was not a single native writer: in the thirteenth, literature begins to dawn.

\* Scotch literature has lately boasted of Hume, Blair, Beattie, Kames, Robertson, Ferguson, Smith, Burns, Reid, besides the living Stuart, Scott, Jeffrey, &c. &c.

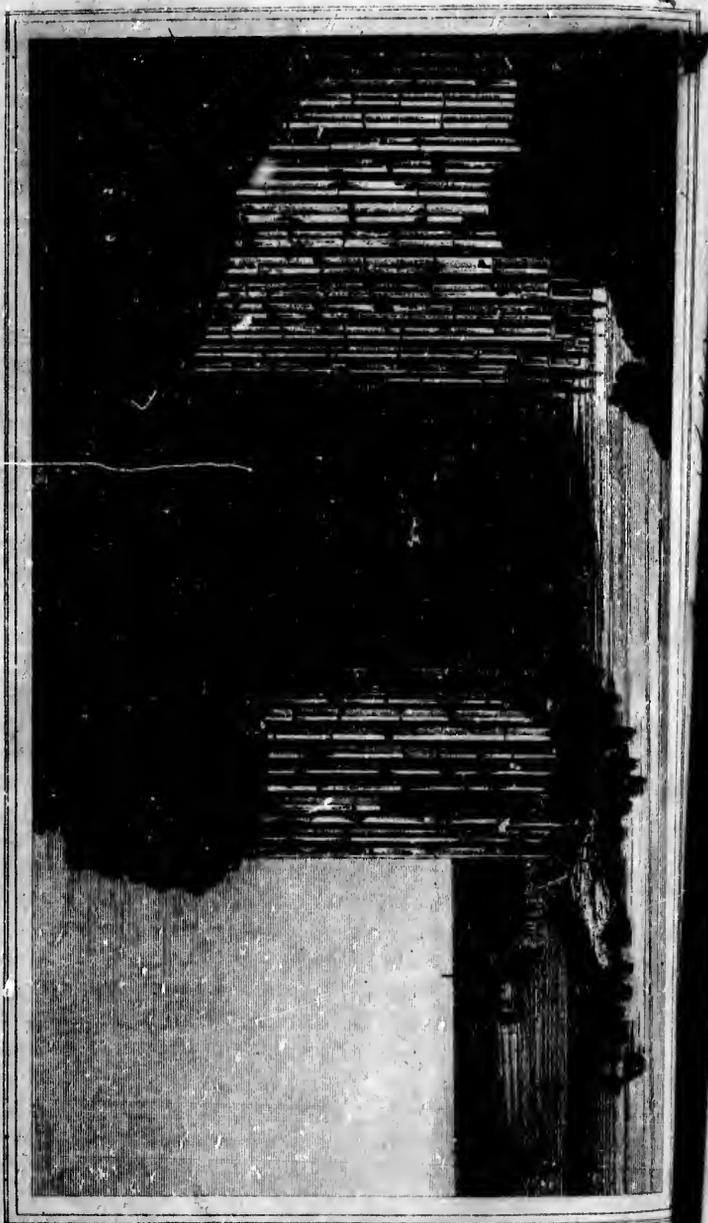
The mode of education pursued in Scotland is perhaps the best to be found in any country of Europe. The plan which is followed in large towns is nearly similar to that of England, either by private teachers, or at large public schools, of which that of Edinburgh is the most eminent, and may be traced from the sixteenth century. But the superior advantage of the Scottish education consists in every country parish possessing a schoolmaster, as uniformly as a clergyman. The master has a small salary which enables him to educate the children, at a rate easy and convenient even to indigent

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parents. In the Highlands, the poor children will attend to the flocks in summer, and the school in the winter.

There are four universities in Scotland, viz. at St Andrews, Aberdeen, Edinburgh, and Glasgow.

*Of the Highlanders.*

The Highlanders, as we have already observed, are a distinct people from the Lowlanders, of different manners and a different language, of a strong constitution of body, and by nature warlike. Though of very ready wit and great presence of mind, they are utterly unacquainted with arts and discipline; for which reason they are less inclined to husbandry and handicrafts than to arms. They take most pleasure in that course of life which was followed by their ancestors. They use but little corn; the greater part of their food consists of milk, cattle, venison, and fish. Their children, as soon as born, are plunged into cold water, for the purpose of giving hardiness and vigour to their bodies.

The Highland plaid is composed of woollen stuff, of various colours, forming stripes which cross each other at right angles; and the natives value themselves upon the judicious arrangement of those stripes and colours, which, if skilfully managed, produce a pleasing effect to the eye. Above the shirt, the highlander wears a waistcoat of the same composition with the plaid, which consists of several yards in width, and which they throw over the shoulder into the form of the Roman toga. The dress of the highland women formerly consisted of a petticoat and jerkin with strait sleeves; over this they wore a plaid, which they either held close under their chins with the hand, or fastened with a buckle. On the head they wore a kerchief of fine linen of different forms. The women's plaid has been but lately disused in Scotland by the ladies, who wore it in a graceful manner, the drapery falling towards the feet in large folds.

Highlanders are more attached by a similarity of manners and dress, and the sameness of name, than by the ties of kindred and nature. They contract more firm friendships over a pinch of snuff, than from any natural feelings, or instinct of blood. Their daily exer-

cise, and sprightly freedom of living, increases both their strength and their stature. Their women are seldom married young. The sick among them will not call in the aid of a physician, nor permit any blood to be taken from them, lest their health should thereby be more impaired than recovered; and lawyers they utterly abhor. They are not greatly celebrated for honesty, nor are they taught by any laws to distinguish with much accuracy between their own property and that of other persons. Their religion is taken partly from the Druids, partly from the Papists, and partly from the Protestants. Neither do they pay any long or great regard to borrowed rites; but carry up many fabulous stories of their own to the highest antiquity. They are much inclined to predictions and superstitious omens. The Highlanders account it among the greatest crimes to desert their chief, and to alter their dress and way of living. In war they excel on foot, but are little used to horses. Their arms are a sword, dagger, and shield; and sometimes they make use of pistols. In battle the point to which they bend their utmost efforts, and that which they are most anxious to carry, is the enemy's baggage. If that once fall into their hands, disregarding all discipline and oaths, and leaving their colours, they run home.

Throughout the whole Highlands there are various songs sung by the women to suitable airs, or played on musical instruments, not only on occasions of merriment and diversion, but also during almost every kind of work which employs more than one person, such as milking cows, watching the folds, fulling of cloth, grinding of corn with the hand-mill, hay-making, and reaping of corn. These songs and tunes re-animate for a time, the drooping labourer, and make him work with redoubled ardour. In travelling through the Highlands in the season of autumn, the sounds of little bands of music, on every side, joined to a most romantic scenery, has a very pleasing effect on the mind of a stranger. The favourite instrument of the Scotch musicians has been the bag-pipe, introduced into Scotland, at a very early period, by the Norwegians. The large bag-pipe is the instrument of the Highlanders for war,

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for marriage, for funeral processions, and other great occasions.

A certain species of this wind music rouses the native Highlander in the same way that the sound of the trumpet does the war-horse, and even produces effects little less marvellous than those recorded of the ancient music. At the battle of Quebec, in April 1760, while the British troops were retreating in great confusion, the general complained to a field-officer of Fraser's regiment, of the bad behaviour of his corps: "Sir," answered he with warmth, "you did wrong in forbidding the pipes to play this morning; nothing encourages Highlanders so much in a day of action. Nay, even now they would be of use."—"Let them blow, then," replied the general, "if it will bring back the men." The pipes were ordered to play a favourite martial air, and the Highlanders, the moment they heard the music, returned and formed with alacrity in the rear.

The climate of Scotland is such as might be expected in a latitude so remote, and a country so mountainous. In the eastern parts there is not so much humidity as in England, as the mountains on the west arrest the vapours from the Atlantic. On the other hand, the western counties are deluged with rain, which is the chief obstacle to the progress of agriculture. Industry, indeed, as is evinced in Switzerland, can overcome almost the greatest difficulties. The climate of Switzerland, however, is dry and pleasant; but no toil can guard against the excess of falling moisture. Even winter is more distinguishable by the abundance of snow, than by the intensity of the frost; but in summer the heat of the sun is reflected with great power in the narrow vales between the mountains, so as sometimes to occasion a phenomenon of glittering particles, that seem to swim before the eye.

*Of the Irish.*

There are three races of people in Ireland, which are, 1. The Spanish found in Kerry, and a part of Limerick and Cork; these are tall and thin, but well made, a long visage, dark eyes, and long black lank hair. In the time of Elizabeth, the Spaniards had a settlement on

the coast of Kerry, and the island of Valentia derives its name from Spanish origin. 2. The *Scotch* race in the North, are distinguished by features, accent, and many customs which mark the North Britons. 3. In a district near Dublin, and in the county of Wexford, the Saxon tongue is spoken without any mixture of the Irish, and the people have a variety of customs which distinguish them from their neighbours. The rest of the kingdom is, according to Mr. Arthur Young, made up of mongrels. The Milesian race of Irish, which may be called native, is scattered over the kingdom, but chiefly found in Connaught and Munster.

In all the cities of Ireland there are parts occupied entirely by the poor, whose mud cabins, thatched with straw, are half buried amidst hills of dirt; until within a few years such was the general state of the towns. At present, stone houses, more than one story high, with slated roofs, are prevalent; the suburbs, where the poor reside, are usually called "Irish Town." These portions are inhabited by lazy wretched beings, for whom, in consequence of the slow progress of improvement, adequate employment has not yet been provided. Circumstanced as they are at present, these places can be considered only as receptacles for beggars. The women and children gather dung, or pilfer turf, and the men occasionally get a day's work, which enables them to purchase a few potatoes. These are people who do not often obtain that "belly-full" of the celebrated root, so often spoken of by gentlemen in Ireland.

In the general character of the Irish, many traits are completely national, and are common to all ranks. To say that they are brave, lavish in hospitality, warm-hearted, sensible, eloquent, witty, possessing an uncommon cheerfulness of disposition, and a people with whom it would be desirable to reside, would be paying them no compliment. They have all these qualities, and some of them in an eminent degree; but the impartial observer must describe them as loquacious, and extravagantly prodigal, though often parsimonious. In whatever they undertake, there is no moderation; all is in extremes; their vanity predominates, and, like the French, they entertain a high idea of themselves, and of the advantages

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of their country. Hence, their appetite for praise is unbounded, and censure always mortifies their pride, and irritates their feelings. They are irascible, easily offended, violent and impetuous in their resentments. In gaiety, they enjoy the present moment without any care for the future; and from the same thoughtless habit, readily embark in extravagant schemes. From these causes they are unsteady in their conduct, often grasping at objects, which, when attained, afford not the expected gratification, and are, therefore, abandoned almost as soon as tried.

Ireland is a country where aristocratical influence is more prevalent than in England. Every thing which government has to bestow being reserved for parliamentary interest, and conferred on the higher order of protestants, there is no middle order of people to balance between the very great and the very humble; and two other bad effects are the consequence, that of fostering religious distinctions, and discouraging merit, the only proper qualifications for public office. A disgraceful system of political corruption, the source of which it might not be difficult to discover, pervades all ranks, from the peer to the peasant. By a small proportion of peers their representatives are elected—and the wishes of the castle destroys, in every case, the independence of the nobility. It is well known that a great national undertaking, the Royal Canal, has been cut in a wrong direction, that it might pass near a great man's estate. Regiments of militia have been raised for the purpose of extending patronage, by giving the nomination of officers to certain individuals. Barracks have been erected for the purpose of creating a market for an adjoining property. If we look at the pension list, and examine the sums paid by way of compensation, a momentary doubt will not be entertained, that in Ireland a wide-spreading system of corruption prevails. During the existence of the Irish parliament, the very idea of honesty was held in derision.

Education is more general among the poorer classes in Ireland, than it is among the same description of persons in England. In the former the peasantry are more quick

of comprehension than the latter. Labourers in England can plough the land or make a fence, in a manner which would astonish the Irish; but they are so boorishly stupid, that it is difficult to converse with them, and they seldom trouble themselves about any thing beyond the precincts of their own parish. But the Irish, with less skill in manual operations, possess more intelligence; they are shrewd by nature, and have a most anxious desire to obtain information.

The Irish expend large sums at their funerals, and such is their ambition for pageantry and shew on these occasions, that the poor often begin to collect money for defraying the expense before the person is dead. Waking the dead is a most extraordinary custom; the following account of a wake, in a letter written in the south of Ireland may be relied on as correct:

“I think what they call a wake here seems to be the highest source of fun. I went the other day to see the nurse of one of my sister’s children, who I supposed to be in trouble, as her father had died suddenly in the room with her the night before. I found the kitchen a scene of merriment. The poor old man was laid out on the table with candles and plates, containing salt placed all around him; I missed two of the daughters. The nurse said they were cleaning out the barn for the girls to dance in, and that one of the lads was gone for a piper.” The writer, who is a native of the north, adds, “We know nothing of this waking amusement in our part of the country. There I have seen the happiest set of female faces, thirty or forty spinners together at work, round a large turf fire, singing in turns, or the old dame telling frightful stories. The using salt at wakes arises, as far as I can learn, from an old custom of the Greeks or Romans, who considered it as lucky. When employed, the catholic priest first blesses it, and some of it is then put into holy water. I have inquired of various Roman catholics in this country, but cannot learn any thing more respecting it. Amusements of every kind are practised at these wakes—blind man’s buff, hunt the slipper, and sometimes dancing, but the last is less common. The intention of these amusements is to divert the young peo-

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ple, great numbers of whom are assembled on such occasions. The old ones smoke, and the young make merry, to keep themselves from falling asleep. There are no wakes in the north except among the Roman catholics. The presbyterians assemble also on such occasions, but they have no amusement, nor do they sit up the whole night with the corpse, as in this part of the country."

It will be found, on examination, that Ireland has a greater number of drones in the hive, in proportion to its population, than any other country in Europe. The northern parishes are more than sufficiently served by a triple provision of clergy; the minister of the church of Rome and his coadjutor; the presbyterian minister and his assistant; and the different classes of methodists. Preachers among the quakers form a part of the general mass, as no individuals of this persuasion attend exclusively to the performance of public worship. Every other part of Ireland has a double set of clergy, either resident or absent, who waste the resources of the country for their support. When the multitude of persons, set apart for religious instruction, is considered, and the number of those who are educating for the same purpose, the gross amount will be found greater than is at first evident. To this list may yet be added an immense swarm of lawyers, and their dependents of every description; judges, for the same number of people in double proportion to those in England, and whose attendants are more numerous; unnecessary domestics, and the useless and lazy loiterers attached to every establishment. In consequence of the manner in which the revenue is collected, there is an host of officers, who must be placed in the same class. The country towns in Ireland are filled with idle persons, the most conspicuous of whom are middlemen, who find that by re-letting the lands they have previously taken, they can raise an income without the exertions necessary for agricultural pursuits.

In the middle ranks, hot suppers, a profusion of dishes, and plates loaded with meat, are considered as genuine hospitality. The frugal repast of bread and cheese, with a draught of home brewed, so common among the same class in England, is here quite unknown. The meat breakfast of the English country squire, or the

more luxurious one of the Scottish laird, on whose plentiful board are displayed mutton, ham, dried fish, marmalade, honey, and other dainties, is never seen in Ireland: yet the breakfast in that country has always an addition of plenty of eggs. The English custom of a luncheon is seldom in use; meal-times are much the same as in England, except among tradesmen, whose shops are not open so soon in the morning by two hours, as they are in London, consequently the breakfast is later.

There is no country, says the enlightened Wakefield, in which the extremes of virtue and vice, of generous and exalted sentiment, of disinterestedness or self-debasement, are so conspicuous and variously displayed, as in Ireland. Yet the mind, or intelligent principle, of the natives, is susceptible of every change and improvement by the powers of education and political circumstances, in a degree not to be surpassed by any people on the globe. In Ireland, man resembles not the dull and insensible Laplander, or the indolent and placid native of an eastern climate: he has a soul that kindles quickly, and a body that poverty cannot conquer, nor labour destroy: to his benefactor he is grateful even to romantic enthusiasm, to his oppressor hostile and vindictive. Notwithstanding that the inhabitants of this island have been for centuries under the nominal influence of British laws, yet few traces of happiness, arising from wise political institutions, are to be found in any part of the country—the original habits and manners of the populace still exist, and in many districts the traveller may fancy that he has gone back into periods of time long past, and is amongst a people whose domestic customs were those of former centuries.

Unlike other nations, where the same ranks in society have the same characteristic distinctions, in Ireland, the corresponding classes in distant parts of the island are as dissimilar as the higher ranks are different from them. This is indicative in a great degree of the neglect of its interest, by those whose duty it is to lead the country to prosperity and happiness. In some places, indeed, we perceive that the people have struggled through the darkness that surrounded them, and are desirous of obtaining knowledge and the arts of civilization.

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The reader will discover such various gradations of misery as he could not have supposed in a civilized nation. Man is exhibited to his view as oppressed and insulted; he will perceive the hand of tyranny pressing upon him heavily and unsparingly, and find an accumulation of human beings, without any other use than for the accumulation of human wretchedness. He will find him hunted from the vale to the mountain top, to shelter in the rude caverns and rocks, from his brother christian the politically orthodox believer in the humble author of their common faith. Yet amongst all these evils he will still recognize the genius of the people, like a bright star in a tempestuous and gloomy horizon. A nation never commits *felo de se*. A whole people cannot causelessly be impelled to brave the mouth of the cannon, or rush upon the bayonet against their rulers; and when such events do take place, and when the voice of complaint does arise from a whole people, let their governors attend to the awful warning, and remember, that it will not be necessary to seek a heavenly-gifted interpreter to expound this **HAND-WRITING UPON THE WALL.**

*Religious Sects and Parties.*

Vanity is a predominant feature in the character of the Irish, of all ranks and religions; and as if the genius and disposition of the catholics were totally misconceived by the protestants, they sometimes treat their clergy, the objects of their profound veneration, with the utmost scorn and contempt. It is not difficult for a protestant gentleman to live at peace with his catholic neighbours; if he behave with common civility to their parish priest, he will be loved and respected; but if he value his own peace, he will not forget that the priesthood, in the estimation of the common people, are a high aristocracy, who must not be offended with impunity. And injury done to a priest is an insult to his parishioners; he is a constant resident among them, and ever ready to attend to their wants, to listen to their grievances, and to soothe their misfortunes. Familiar intercourse makes them intimately acquainted with their situation; and when suffering under bodily affliction, he does not merely administer the balm of spiritual comfort; he has

a medicine-chest at his house ; and going from cabin to cabin, he supplies their sick inhabitants with such medicines, as may be suited to their diseases. Thus he becomes the partner of their destiny, participates in their joys and in their sorrows, and regards their good fortune with a parental eye.

*View of Society.*

In Ireland, could a scheme of society be exhibited in the same manner as that of a lottery, the blanks, or places assigned to the poorer orders, would be more numerous than those of almost any lottery ever yet proposed.

The people whose condition appears to be the hardest, are the Roman catholics, who reside in the mountainous districts. These are descended from the original inhabitants who retired for shelter to remote places, when the fertile parts fell into the hands of their powerful invaders. Living as a separate people, whose intercourse with their neighbours is exceedingly limited, they have acquired peculiar habits and customs, and are inferior to the other inhabitants in education and industry. They retain the ancient Irish language, and to them it is chiefly confirmed.

The clothing of these people, if rags which scarcely cover their nakedness can be so called, consists of woollen cloth, or frieze, manufactured at home, and almost every other article of their dress is made by themselves. No country affords a more striking proof of the superiority which education and wealth has over numbers. Were an enumeration made, the Roman catholic population would, I believe, preponderate ; yet these people are depressed beyond all conception, and, what may appear astonishing, they bear their degradation without murmuring or complaint. Familiarized with misery, they have acquired an habitual apathy, and have become indifferent to those objects in which the inhabitants of a free country are always interested : they seem neither to know nor to feel the extent of their misery. Insensible to and seemingly careless of the great events that are passing in the world, they are never heard to express an opinion on any political subject. Their whole ambition

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is centered in an unnoticed and unknown existence. They do not weave, but are remarkably expert at knitting; and it is observed that they are less industrious than the people in other parts of the country. The debasement and self-extinction into which they have fallen pervades their whole habits, and has become more strongly marked in their demeanour and appearance since the general arming of the protestants in 1798.

#### *The Giants' Causeway.*

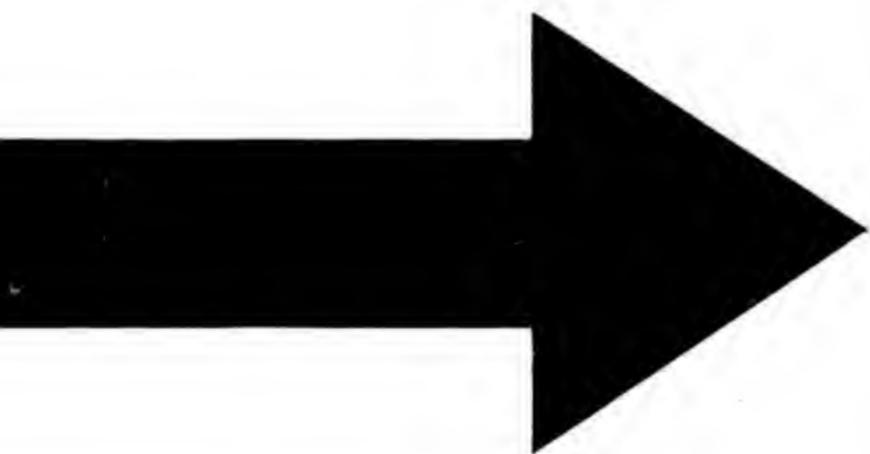
This is among the most remarkable curiosities of Ireland: it is a collection of basaltic pillars about eight miles N. E. from Coleraine, projecting into the sea to an unknown extent. The part explored is about 600 feet long, and 200 broad, the height from 16 to 36 feet above the level of the strand. It consists of many thousand pillars, mostly in a vertical position, some of them high, others broken; and for a considerable space, of an equal height, so as to form a pavement. They are closely compacted together; though the form is various, most of them are pentagonal. The pillars are rarely composed of one entire piece, but mostly consist of short or long joints, either plane, or concave, corresponding with the convex. The pillars are from 15 to 25 inches in diameter. †

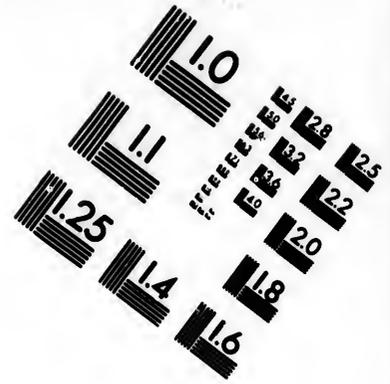
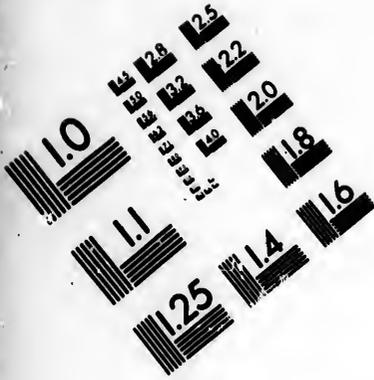
#### *Bogs.*

A very mistaken notion prevails, that the bogs of Ireland are found only in low situations, and people in general have thence been led to compare them to the marshy fens of Norfolk, Cambridgeshire, Lincolnshire, and Yorkshire, in which so much has been done during the course of the last thirty years. The bogs of Ireland, indeed, are widely different in many respects from the fens of England.

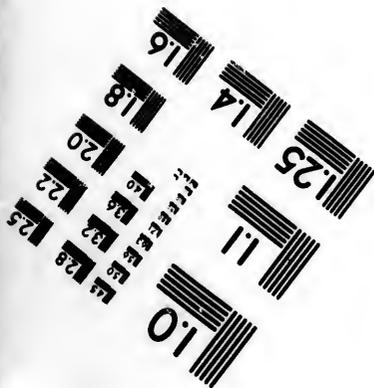
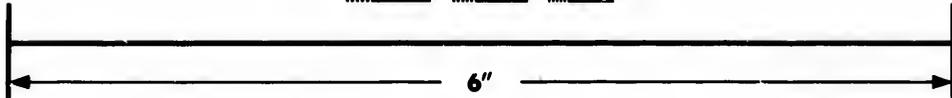
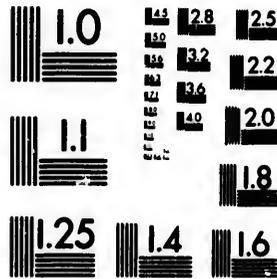
The soil of the English marshes "is a black spongy moor of rotten vegetable matter," but the bogs of Ireland "consist of inert vegetable matter, covered more or less with unproductive vegetables, and containing a large quantity of stagnant water." The difference between these soils is, that the rotten vegetable matter of the one produces unrivalled crops of grass, corn, &c. while







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the inert vegetable matter of the other, throws out no kind of plant useful to man.

The countess of Moira mentions that a human body was found under moss *eleven feet deep*, on the estate of her husband. The body was completely clothed in garments made of *hair*, which were fresh and no way impaired; and though *hairy* vestments evidently point to a period extremely remote, before the introduction of sheep and the use of wool, yet the body and the clothes were no way impaired.

According to a report made to parliament by a board of gentlemen appointed to examine the bogs in Ireland, it is estimated that they cover at least one million of acres; but as mountain bog, and bog under five hundred acres" are excluded from the computation, the surface covered by them is, perhaps, much greater. The commissioners conclude that six-sevenths of the bogs of Ireland occupy a portion of the island somewhat greater than one-fourth of its whole superficial extent, included between a line drawn from Wick'ow Head to Galway, and another drawn from Howth Head to Sligo, resembling in form a broad belt, stretched across the centre of the country, with its narrowest end nearer to the capital, and gradually extending in breadth as it approaches to the western ocean. This district includes a number of bogs, called in general the "Bog of Allen," which is not one continued morass of immense extent, but consists of a number of bogs adjacent to each other.

The origin of these masses of inert vegetable matter has given rise to many learned antiquarian and philosophical discussions, and notwithstanding all the modern discoveries, it appears to me to be still undetermined when or by what means they were formed. That they are not primitive or original masses of earth, because they are found chiefly in northern countries, and always cover timber, various utensils, and coins, the two latter of which are certain indications of the hand of man, previous to their existence. Fossil timber, in great quantities, is dug up from many of the bogs in Ireland. From this circumstance, many have been induced to believe, that bogs originate from decayed forests, which by some accident or convulsion of nature, have been overturned and buried.

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## TURKEY.

*General Character of the Turks.*

THE Turks are generally well made and robust men : when young, their complexions are fair, and their faces handsome ; their hair and eyes are black, or dark brown. The women, during their youth, are generally handsome, but they look old at thirty. In their demeanour, the Turks are hypochondriac, grave, sedate, and passive ; in matters of religion, tenacious, superstitious, and morose.

The morals of the Asiatic Turks are much better than those of the European. They are hospitable to strangers, and the vices of avarice and inhumanity reign chiefly among their great men. Their charity and public spirit is most conspicuous in their building caravanseras, or places of entertainment, on roads that are destitute of accommodation for the refreshment of poor pilgrims or travellers. With the same laudable view, they search out the best springs, and dig wells, which in those countries are of the utmost importance to weary travellers. The Turks sit cross-legged, not only at their meals, but in company. Their ideas are few and simple, seldom reaching without the walls of their own houses, where they sit conversing with the women drinking coffee, smoking tobacco, or chewing opium. They are perfect strangers to wit and agreeable conversation. They have few printed books, and seldom read any other than the Koran, and the comments upon it.

*Of their Military Character, &c.*

The Turks possess a considerable share of personal courage ; and it is to be regretted, that this quality is rendered almost useless, and even pernicious, by the superstition into which they are plunged, as well as by the radical vices of their government. They are hardy, temperate, patient under afflictions, and upright in their dealings. Having been accustomed from an early age to an abstemious mode of living, and inured to hardships, those of the inferior classes are well calculated for a military life.

Their customary diet consists of a small portion of bread or biscuit, with a scanty allowance of cheese, onions, olives, and oil, whenever either or any of these articles can be procured. They seldom indulge in animal food, and in such cases they are very fond of a *pilaw*, consisting of strong gravy, in which rice is stewed. This luxury, however, but seldom falls to the lot of the military, who have recourse to other and less costly gratifications, the principal of which are coffee and tobacco. The former they drink in as strong an infusion as possible, and to the use of the latter they are so much addicted, that the pipe is the inseparable companion of many of the women even among the lower ranks of the Turks.

Wine being prohibited by the Koran, the usual beverage of every class of Mussulmen is water; but whenever they can prevail on themselves to overcome their religious scruples so far as to indulge in the use of wine or spirits, they swallow them so copiously, and with such eagerness, that in the intoxication which follows, they become noisy and riotous in the extreme.

The game of chess, which is not prohibited like gambling with cards or dice, is one of the amusements of the camp, as well as in the towns. They are likewise very fond of singing, which is generally performed in a harsh and discordant tone, without any modulation of voice. Their active diversions consist in shooting at a mark, at which they are very expert. Some of their great men are fond of hunting, and take the field with numerous equipages, which are joined by their inferiors; that is, however, often done for political purposes, that they may know the strength of their dependents.

In addition to his scanty allowance of bread, the Turkish soldier is allowed from a penny to two-pence a day, with which he supplies himself with tobacco, coffee, onions, olives, &c. When sick, he has little to expect from medical skill or attendance, and places a small dependence on the administration of the necessary remedies, which are rarely supplied to combat his disease.

In the camp, as in every other situation, the Turks attend regularly to their prayers five times in the course

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of the day: at sun-rise; at nine in the morning; at noon; at four in the afternoon; and at the setting-sun. Before each prayer they invariably wash their feet, hands, and face, and having spread their little carpet in the tent, make their prostrations, and go through their devotional exercises. After their second prayer, they breakfast, and delay their dinner until the last, or sun-set prayer has been repeated. These are the only meals of the lower classes of the Turks.

*Of their Marriages and Funerals.*

Marriages in this country are chiefly negotiated by the women. When the terms are agreed on, the bridegroom pays down a sum of money, a licence is taken out from the proper magistrate, and the parties are married. The wedding is celebrated, as in other nations, with mirth and jollity; and the money is generally employed in furnishing the house of the young couple. They are not allowed by their law more than four wives, but the wealthy keep a seraglio of women.

The burials of the Turks are decent. The corpse is attended by the relations, chanting passages from the Koran, and after being deposited in a mosque or temple, they are buried in a field by the imam or priest, who pronounces a funeral sermon at the time of interment.

*Of the Turkomans, the Kurdi, the Armenians, the Druzes, and other Tribes.*

In general the most striking feature of manners and customs in the Turkish empire is, that half the people may be considered as somewhat civilized, while the other half are pastoral wanderers, ranging over extensive wastes. This laxity of government renders travelling in Turkey or Asia Minor very unsafe, and has proved a great impediment to any exact geographical knowledge of these regions. Under a better government, the wandering herds of Turkomans and Kurds would be expelled, and industry and the arts might again visit this territory.

In the summer the Kurds pass from Monsoul to the sources of the Euphrates, and they are never punished either for robbery or murder. They are a pastoral peo-

ple, conducting their herds from one country to another, as far west as Tebet, where the hordes of Turkomans live. They all speak the same language as the Kurdi, and their life is nearly similar to that of the Kurdi. Their property consists in camels, horses, and buffaloes.

The Kurdi possess the christian faith, manners and customs; but they are a warlike people, and the chief conduct of their life is for which business they are situated, by their bravery and enterprise. The Arabians are settled in all parts of the east, even into the western parts of Bengal, and are universally distinguished by great punctuality, integrity and wealth.

The Kurdi, like the people of Syria, affect the exterior appearance of Mahomedans, yet they have in reality no religion, there are, however, among these, some who do not give in what they disbelieve. According to Volney, they possess neither circumcision, prayer, nor fasting, neither observe festivals, nor regard any religious laws. They drink wine, eat pork, and allow their women almost the nearest relations: Near Arabia they are said to be a sect which professes some of the tenets of Paganism.

In the western parts of Asiatic Turkey, there are many nations who have adopted singular manners and customs. In the seven languages are spoken in the countries bordering the Black Sea and the Caspian. The Abkhazians, the Circassians, called the people beyond the Caucasus, they retain some traces of corrupted manners. The Circassians occupy an extensive country, part of which is now subject to Russia. They are divided into nobles, and the nobles are divided into the first, second, or third class. Public measures are proposed by the prince, and debated by the nobles and the people on a spot destined for this purpose, near the royal residence. The agriculture of the Circassians barely suffices for their own consumption, and they export sheep and horses, and sell the slaves taken in their predatory excursions. The beauty of the Circassian women has been long celebrated, an idea of which may be had from what follows.

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Mr. Morier, the latest traveller in these countries, gives the following interesting account.

We arrived, says he, at Ara-Room, about 15 miles on a bearing of W. over a plain which presents itself in a very fertile and fertile soil. Our baggage was carried to the city, and standing all our remonstrances and objections. The caution of the Turks, though unnecessary, was not unjustifiable: for the Russian ambassador had concealed merchandise, who, under his name, passed large quantities of goods.

Ara-room is built on a rising ground; in the highest part is the castle, surrounded by a double wall of stone, which is chequered at the top by bastions, and strengthened here and there by projections in the fashion of bastions, with openings for the reception of cannon. It has four gates, which are covered with plates of iron. The whole is well built, and to me does not appear the work of Muscovites. A ditch runs by it to the S. W.; near it is a row of blacksmiths' forges, and further on is a row of blacksmiths' forges, which seemed in good employ. In this direction (towards the town) is the custom-house, a spacious building. The pacha's residence has a large gate opening into the yard. The houses are in general built of stone with rafters of wood, and terraced. Grass grows on their tops, and sheep and calves feed there; as they descend from an eminence, the roofs of the houses are hardly distinguished from the plain at their foundation. I walked through most of the bazars; few are covered, the rest are terraced, like the dwellings, but they are a common road for foot-passengers, who ascend by a public flight of steps. Wherever a street turns, the wall is thrown over, and the line continues. The shops in the bazars are well stocked. The streets exhibit an appearance of much industry. The streets are mostly paved; but, as in Turkey, is that manner which is more calculated to break the passenger's neck than to ease his feet. There are sixteen baths, and one hundred mosques; several of the latter are creditable buildings.

Mr. Morier, the latest traveller in these countries, gives the following interesting particulars.

We arrived, says he, at Arz-Roum, 120 miles on a bearing of W. over a plain which presents itself in a very picturesque manner. The minarets and decayed towers rising from the city. Our baggage was carried to the castle, notwithstanding all our remonstrances and objections. The caution of the Turks, though perhaps unnecessary, was not unjustifiable: for a Russian ambassador had concealed merchandise in his baggage, who, under his name, passed large quantities of goods.

Arz-roum is built on a rising ground. In the highest part is the castle, surrounded by a double wall of stone, which is chequered at the top by crenellations, and strengthened here and there by projections in the fashion of bastions, with openings fit for the reception of cannon. It has four gates, which are covered with plates of iron. The whole is well built.

the domes of which are covered with lead, and ornamented with gilt balls and crescents.

This is the present state of Arz-roum: its remains prove that it must have been still more considerable. Every thing attests the antiquity of the place; the inhabitants indeed date the foundation from the time of Noah, and very zealously swear that some of their present structures were cotemporary with the patriarch; with less hazard of truth, or rather with much appearance of probability, they aver that others were the work of the *Giaours* or Infidels. One in particular is attributed to the latter origin; it consists of an arched gateway, curiously worked, all in strong stone, situated N. W. in the castle, and close to a decayed minaret of ancient structure. Yet many of the older fabrics appear, by the true moresque arch, to be certainly of saracenic origin; and many of the remains of mosques resemble those buildings in Persia, with curious bricks, and lacquered tiles, which were raised in the first ages of Mahomedanism. In all those at Arz-roum, I observed a round tower, with a very shelving roof, covered all over with bricks. There are still erect several minarets, obviously works of the early Mussulmans. Near the eastern gate of the castle are two of brick and tile, and a gate (with a saracenic arch and a cufic inscription) and many strong stone buildings around the remains of the fine portico of a mosque. To the east of the town is an old tower of brick, the highest building in Arz-roum, which is used as a look-out house, and serves as the tower of the Janizaries in Constantinople, or that of Galata. There is a clock at the summit, which strikes the hour, with sufficient regularity.

In Arz-roum there are from four to five thousand of the Armenian, and about one hundred of the Greek persuasion; the former have two churches, the latter one. There are perhaps one thousand Persians, who live in a caravanserai, and manage, by caravans, the trade of their own country. Trebisond is the port on the Black Sea, to which the commerce of Constantinople is conveyed. The Turkish inhabitants of Arz-roum are fifty thousand families. This amount of the population I give from the authority of a well-informed Armenian; but as all such

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details in a country so ill-regulated are exceedingly suspicious, I have already taken the liberty to deduct more than one third from the number of Turkish families in the original estimate. But the reduced statement still leaves in Arz-roum, at the rate of five persons in a family, a total of two hundred and fifty thousand persons, besides Armenians.

The climate of Arz-roum is very changeable, and must in winter be piercingly cold. It rained throughout the whole of the 19th; but the clouds dispersed on the morrow, and discovered the adjacent hills overspread with snow. The high lands, which arise from the plain around, attract constant thunder-storms: the elevation, indeed, of the whole region from the base of the sea, is itself very considerable, and is sufficient to account for the cold.

The whole country through which we passed, presented the luxuries of a garden, with the grandeur of a forest. Flowers of all hues embellished the slopes of the rich pasturage, and embalmed the air with their aromatic odours. I never saw spring so luxuriant, so exuberant; as it was in these regions. At the bottom of every valley invariably runs a stream, the progress of which is marked by the trees, and by the fertility which borders it, and which accompanies it in all its windings. The soil is of a fine red earth; and when occasionally turned up by the plough, breaks the monotony of the universal verdure that now covers the country, and contrasts admirably with the splendid brilliancy of its tints. The corn on the summit of the mountain was about a foot high, but in the valley was much more advanced. The great cultivation consists in barley, besides many fields of rye, the latter indeed in many places grows wild, and indiscriminately with other plants. Wheat does not appear to be one of the necessaries of the inhabitants, for almost all the bread which we ate was made of barley. Great numbers of pear-trees border the road, with pines of a form most picturesque, and presented often in the most striking views. The pencils of an hundred artists would not accomplish, in as many years, the task of delineating all the landscapes which this country affords. The inhabitants are as well adapted for the painter as their country, and would add new interest to the charms of the picture.

Proceeding further, we entered the great tract of cultivation and gardens, more immediately surrounding the town, and certainly constituting one of the finest spots which I can recollect in Turkey, or indeed in any other country. Plane trees, poplars, fruit trees of every denomination in the thickest profusion, intermixed with corn-fields, and enlivened by the murmuring of a thousand streams, formed the fore-ground of the view. We came to a second torrent which flows through the gardens with great precipitation and noise, and adds its waters to the first. The heat was that of summer; the corn had lost its green tints, and was ripening into yellow.

*Of the Circassians, Georgians, and Mingrelians.*

These are the most beautiful people in the world, and in general what is said as applicable to the character and manners of one of these nations, may be understood as belonging to the others. They are, in general, tall, well proportioned, and elegant; but their minds are represented as depraved and vicious, without the restraints of education and virtuous habits. They are also vain and ostentatious; in the practice of all kinds of dissipation, they assume an exterior appearance of great gravity; yet it is admitted that they possess civility approaching to politeness, and in many respects they are friendly and generous.

The great men are despotic over their vassals, exacting from them the greatest part of the fruits of their labours, scarcely leaving them the means of existence; making slaves of their sons, and consigning their daughters to infamy.

The Circassian young women are brought up by the mother, who teaches them embroidery, to make their own dress, and that of their future husbands. The daughters of slaves receive the same education, and are sold according to their beauty, at from twenty to a hundred pounds each, and sometimes much higher.

On the day of marriage the father makes the bride a present, but reserves the greatest part of what he intends to give her till the birth of the first child. On this occasion she pays him a visit, receives from him the remainder of her portion, and is clothed in the matron's

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dress, consisting principally of a veil. Until this time, the dress of the women is much like that of the men, excepting that the cloak is longer, and frequently white, a colour never worn by men. The cap too is generally red or rose-coloured.

The young men shew great activity and address, in a variety of military exercises, and the most alert have the privilege of choosing the most beautiful partner at the next ball. Their dances are in the Asiatic style, with little gaiety or expression; the steps are difficult, but not graceful.

The Circassian women participate in the general character of the nation; they take pride in the courage of their husbands, and reproach them severely if they are defeated; they polish and take care of the armour of the men. The habitation of a Circassian is composed of two huts; one is allotted to the husband and the reception of strangers; the other to the wife and family: the court which separates them is surrounded by palisadoes or stakes. At meals the whole family is assembled; their food is extremely simple, consisting only of a little meat, some paste made of millet, and a fermented beer made of the same grain.

The prevailing religion is undoubtedly Christian, but it is not certain to what particular church the Georgians incline, or what forms of particular ceremonies of worship are observed by them: they build their churches in remote places, and on the summit of hills and mountains, that they may be seen at a distance, and use bells in them to call the congregations together, who are however said to frequent them but seldom, being content with looking at, without entering them. The clergy are paid liberally, not by the living, but by the dead: for, at the death of a Georgian, the bishop requires one hundred crowns for performing the funeral rites; and this extravagant demand must be satisfied, though the wife and children of the deceased be ruined, to discharge it, which is frequently the case. When the bishop or priest has thus received his fee, he lays a letter on the breast of the corpse, requiring Saint Peter to admit the soul of the deceased to the mansions of the blessed, a situation to which he is entitled by the generosity of his

surviving friends. A similar custom prevails among the Mahometans of the country, the priests of which religion, address the like passport to their prophet. The language of Georgia is soft, harmonious, and expressive; and some writers agree in fixing the paradise of the first pair in this province, which for fertility, beauty, and serenity of air, seems more entitled to the honour than the country of Palestine.

The Georgians concern themselves little with commerce; they are unacquainted with figures and arithmetic, few of them being able to count an hundred. The principal species of their traffick is that from which uncorrupted human nature recoils; they consider their children as transferable property, in common with the beasts of the field; these they inhumanly expose to sale, and are ready to sacrifice to the lusts of the highest bidder, or to gratify the avarice or flatter the ambition of the unfeeling authors of their existence.

From the Mingrelians, who inhabit the regions bordering upon the Black Sea; the archbishop has a great revenue; for besides seven hundred vassals, bound to furnish him with the necessaries and luxuries of life, he raises money by the sale of the children of his wretched dependents, and by visitations of the several dioceses within his jurisdiction, in which he levies contributions on the other bishops and inferior clergy, demanding for the consecration of one of the former six hundred crowns, and an hundred for saying mass at the ordination of a priest. These, in their turn, plunder the people committed to their care, oppressing their vassals, selling their wives and children to slavery, commuting for the most heinous crimes, and foretelling for money future events. In conformity to these practices, as soon as a Mingrelian falls sick, a priest is called in, who expects a handsome present to appease the evil genius which harasses the patient; he then pronounces what will be his future fate.

The habits of the superior clergy are scarlet; the inferior orders are distinguished from the laity by the length of their beards, and by high round caps, which are worn by all the clergy. Their churches are full of idols, among which are those of St. George and St. Gro-

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bas, which engage their principal attention; the former is held in great veneration both by Mingrelians and Georgians: to the latter they have annexed such ideas of terror, that they place their presents even at a distance from the formidable representation of imaginary power, to which they dare not approach, lest they should experience the fatal effects of his wrath.

Among the Mingrelians are monks and nuns who abstain wholly from animal food, but pay no other regard to religion than a strict observance of the fasts, which all the Christians of the eastern churches consider as an atonement for the omission of every other act of duty.

On the death of their friends they abandon themselves to grief, which at the interment, they wash away in plentiful draughts of wine. But the chief cause of concern to the survivors is their being obliged to surrender to the bishop all the moveables of their departed relation, whether they consist of horses, arms, clothes, or money: a right which the prince exercises at the death of a bishop, assuming the character of an ecclesiastic for the occasion, and seizing at once on the spoil which the defunct priest had collected in the plunder of great numbers of his subjects. The Mingrelians never eat pork nor drink wine without making the sign of the cross.

#### THE HOLY LAND.

This interesting country, now called *Syria*, claims particular attention on account of the numerous scites on which the events, recorded in the sacred Scriptures took place. On entering the church of the holy sepulchre, likewise called St. Helen's, in Jerusalem, from having been built by the Empress of that name, the stone of tunction presents itself where Christ was embalmed and anointed by Joseph and Nicodemus; to the right of which is the ascent of Mount Calvary, and near it a cleft in the mountain, occasioned by the earthquake after our Saviour's death.

From Mount Calvary you descend to the holy sepulchre of our Lord, where forty-four lamps are kept burning, fourteen of which belong to the convent of Jeru-

saalem, the rest to the Greeks, Armenians, and Copts; but these have no dominion over the sepulchre itself. Before the entrance to it is the *Angel's chapel*, and the stone on which the Angel sat who appeared to the women after the resurrection of Christ. A little beyond this is the place where he was first seen by Mary Magdalen, in the dress of a gardener. The next object is the church in which Christ made his appearance to his mother; and on the right of the altar is part of the column to which he was bound and scourged. At the foot of the altar is the place where one of the three crosses was miraculously discovered by St. Helen.

Under Mount Calvary is the *chapel of Adam*, where it is said the head of the first man was buried by Shem, the son of Noah, after the deluge. Then is shown the place where the women stood during the crucifixion, and the monument which belonged to Joseph of Arimathea. Other particulars are pointed out to travellers, such as the road in which Christ walked with the cross on his shoulders, the spot where he was met by his mother, and the place at which he sunk under the weight of the cross. Thus do the guides exhibit to the credulous pilgrims every spot where each material circumstance during the life of Christ occurred. They go much farther than this; they point out the very place in which the prophet Jeremiah wrote the lamentations of the holy week, and the tombs of the kings of Israel.

At BETHLEHEM are to be seen the place where Christ was born, and the very manger in which he was laid; the house in which Joseph dwelt; the church in which the angels announced to the shepherds the birth of our Lord. Six miles from Bethlehem is the city of Tecua, built by Rehoboam, son of Solomon; and in this city lived the prophet Amos. About the same distance from Bethlehem towards the Dead Sea is the place where grew the vines of Engaddi, so much praised in the Psalms; and a few steps from thence is the place in which David hid himself from the persecution of Saul.

At ST. JOHN'S IN THE MOUNTAIN, is shewn the house in which John the Baptist was born, and that in which the Virgin Mary went to visit Elizabeth, and the very

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spot in which the wood was cut to make the cross of our Saviour. Four miles from this place is the desert of John the Baptist, and the cave in which he and his mother hid themselves, to avoid the cruelty of Herod. In the same place is seen the stone upon which St. John slept a little at night, and the spot in which Elizabeth died and was buried by the hands of angels.

The principal things exhibited in Nazareth, are the place where Gabriel appeared to the Virgin, announcing the incarnation; the spot on which the house of Joseph stood, and in which he and his son Jesus followed the trade of carpenters; the fountain from which Mary and Jesus used to fetch water; and a stone on which Christ and his disciples used to eat. From Nazareth the pilgrim is conducted to Cana in Galilee, where Jesus converted the water into wine; from thence to the sepulchre of the prophet Jonas; and about twelve miles farther on is the plain where with seven loaves and two fishes, Christ satisfied four thousand persons; and at a small distance from this is the spot on which he delivered his first sermon, contained in the fifth and two following chapters of St. Matthew's Gospel. Tiberias is distant from Nazareth about twenty-four miles; and a little farther is Capernaum, where Christ preached; where he cured the paralytic; where St. Matthew, standing at "the receipt of custom," was called by him, and where he cured the Centurion. All these places are described as the true and genuine places where the circumstances really took place in the times referred to, though it is well known, that even Jerusalem itself does not stand on the same spot of ground which it occupied at the time of Christ.

#### *Of Jerusalem.*

We pursued our course, says that lively writer. M. Chateaubriand, through a desert where wild fig-trees thinly scattered waved their embrowned leaves in the southern breeze. The ground which had hitherto exhibited some verdure, now became bare; the sides of the mountains expanding themselves, assumed at once an appearance of greater grandeur and sterility. Presently all vegetation ceased; even the very mosses disappeared.

The confused amphitheatre of the mountains was tinged with a red and vivid colour. In this dreary region we kept ascending for an hour to gain an elevated hill which we saw before us; after which we proceeded for another hour across a naked plain bestrewed with loose stones. All at once, at the extremity of this plain, I perceived a line of Gothic walls, flanked with square towers, and the tops of a few buildings peeping above them. At the foot of this wall appeared a camp of Turkish horse, with all the accompaniments of oriental pomp. *El Cods!* "The Holy city!" exclaimed the guide, and away he went at full gallop.

I can now account for the surprise expressed by the crusaders and pilgrims at the first sight of Jerusalem, according to the reports of historians and travellers. I can affirm that whoever has, like me, had the patience to read near two hundred modern accounts of the Holy Land, the rabbinical compilations and the passages in the ancients relative to Judea, still knows nothing at all about it. I paused, with my eyes fixed on Jerusalem, measuring the height of its walls, reviewing at once all the recollections of history, from Abraham to Godfrey of Bouillon, reflecting on the total change accomplished in the world by the mission of the Son of man, and in vain seeking that Temple, not one stone of which is left upon another. Were I to live a thousand years, never should I forget that desert which yet seems to be pervaded by the greatness of Jehovah and the terrors of death.

We entered Jerusalem by the Pilgrims' Gate, near which stands the tower of David, better known by the appellation of the Pisans' Tower. We paid the tribute, and followed the street that opened before us; then, turning to the left between a kind of prisons of plaster, denominated houses, we arrived at twenty-two minutes past twelve, at the convent of the Latin Fathers. I found it in the possession of Abdallah's soldiers, who appropriated to themselves whatever they thought fit.

Those only who have been in the same situation as the Fathers of the Holy Land, can form a conception of the pleasure which they received from my arrival. They thought themselves saved by the presence of one single Frenchman. I delivered a letter from General Sebasti-

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ami, to Father Bonaventura di Nola, the Superior of the convent. "Sir," said he, "it is Providence that has brought you hither. You have travelling firmans. Permit us to send them to the pacha; he will thence find that a Frenchman has arrived at the convent; he will believe that we are under the special protection of the emperor. Last year he forced us to pay six thousand piastres; according to the regular custom we owe him but four thousand, and that merely under the denomination of a present. He wishes to extort from us the same sum this year, and threatens to proceed to the last extremity if we refuse to comply with his demands. We shall be obliged to sell the consecrated plate, for during the last four years we have received no alms from Europe: if this should continue, we shall be forced to quit the Holy Land, and leave the tomb of Christ in the hands of Mahometans."

I thought myself extremely fortunate to have it in my power to render this small service to the Superior. I requested, however, that he would permit me to make an excursion to the Jordan, before he sent the firmans; that the difficulties of a journey, which is always attended with danger, might not be farther increased: for Abdallah might have caused me to be assassinated by the way, and then have thrown the blame upon the Arabs.

While I was waiting for the moment of departure, the religious began to sing in the church of the monastery. I enquired the reason of this singing, and was informed, that they were celebrating the festival of the patron of their order. I then recollected that it was the 4th of October, St. Francis's day, and the anniversary of my birth. I hastened to the church, and offered up my prayers for the felicity of her, who on this day had brought me into the world. I deem it a happiness that my first prayer at Jerusalem was not for myself. I contemplated with respect those religious singing praises to the Lord, within three hundred paces of the tomb of Christ; I was deeply affected at the sight of the feeble but invincible band which has continued the only guard of the Holy Sepulchre since it was abandoned by kings.

Having examined the castle for an hour, we left it,

and took a street which runs eastward, and is called the street of the Bazar: this is the principal street, and the best quarter in Jerusalem. But what wretchedness, what desolation! We will not encroach upon the general description. We did not meet with a creature, for most of the inhabitants had fled to the mountains on the pacha's arrival. The doors of some forsaken shops stood open; through these we perceived small rooms, seven or eight feet square, where the master, then a fugitive, eats, lies, and sleeps, on the single mat that composes his whole stock of furniture.

On the right of the Bazar, between the Temple and the foot of Mount Sion, we entered the Jews' quarter. Fortified by their indigence, these had withstood the attack of the pacha. Here they appeared covered with rags, seated in the dust of Sion, seeking the vermin which devoured them, and keeping their eyes fixed on the Temple. The drogman took me into a kind of school: I would have purchased the Hebrew Pentateuch; in which a rabbi was teaching a child to read; but he refused to dispose of the book. It has been observed that the foreign Jews, who fix their residence at Jerusalem, live but a short time. As to those of Palestine, they are so poor as to be obliged to send every year to raise contributions among their brethren in Egypt and Barbary.

From the Jews' quarter we repaired to Pilate's house, to view the mosque of the Temple through one of the windows; all Christians being prohibited, on pain of death, from entering the court that surrounds this mosque. The description of it I shall reserve till I come to treat of the buildings of Jerusalem. At some distance from the prætorium of Pilate, we found the pool of Bethesda, and Herod's palace. This last is a ruin, the foundations of which belong to antiquity.

We went toward the gate of Sion, when All Aga invited me to mount with him upon the walls; the drogman durst not venture to follow us. I found some old twenty-four pounders fixed upon carriages without wheels, and placed at the embrasures of a Gothic bastion.

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of the country have thought fit to give the appellation of streets to certain desert passages.

Jerusalem is comprehended in the pachalik of Damascus, for what reason I know not, unless it be a result of that destructive system which is naturally, and, as it were, instinctively, pursued by the Turks. Cut off from Damascus by mountains, and still more by the Arabs who infest the deserts, Jerusalem cannot always prefer its complaints to the pacha, when oppressed by its governors. It would be much more natural to make it dependent on the pachalik of Acre, which lies near it; the Franks and the Latin fathers might then place themselves under the protection of the consuls residing in the ports of Syria; and the Greeks and Turks would be able to make known their grievances. But this is the very thing that their governors are desirous of preventing, they would have a mute slavery, and not insolent wretches who dare complain of the hand that oppresses them.

Jerusalem is therefore at the mercy of an almost independent governor: he may do with impunity all the mischief he pleases, if he be not afterwards called to account for it by the pacha. It is well known that, in Turkey, every superior has a right to delegate his authority to an inferior; and this authority extends both to property and life. For a few purses, a janissary may become a petty Aga, and this Aga may, at his good pleasure, either take away your life, or permit you to redeem it. Thus executioners are multiplied in every town of Judea. The only thing ever heard in this country, the only justice ever thought of is—*Let him pay ten, twenty, thirty, purses—Give him five hundred strokes of the bastinado—Cut off his head.* One act of injustice renders it necessary to commit a still greater. If one of these petty tyrants plunders a peasant, he is absolutely obliged to plunder his neighbour also; for, to escape the hypocritical integrity of the pacha, he must procure, by a second crime, sufficient to purchase impunity for the first.

It may perhaps be imagined that the pacha, when he visits his government, corrects these evils and avenges the wrongs of the people. So far from this, however,

the pacha is himself the greatest scourge of the inhabitants of Jerusalem. His coming is dreaded like that of a hostile chief. The shops are shut up; the people conceal themselves in cellars; they feign to be at the point of death on their mats, or withdraw to the mountains.

#### Of Bethlehem.

Bethlehem received its name, which signifies the *House of Bread*, from Abraham; and was surnamed *Ephrata*, the Fruitful, after Caleb's wife, to distinguish it from another Bethlehem, in the tribe of Zebulun. It belonged to the tribe of Judah, and also went by the name of the City of David, that monarch having there been born, and tended sheep in his childhood. Abijan, the seventh judge of Israel, Elimelech, Obed, Jesse, and Boaz, were, like David, natives of Bethlehem, and here must be placed the scene of the admirable eclogue of Ruth. St. Matthias, the apostle, also received life in the same town where the Messiah came into the world.

The convent of Bethlehem is connected with the church by a court inclosed with lofty walls. We crossed this court, and were admitted by a small side-door into the church. The edifice is certainly of high antiquity, and, though often destroyed and as often repaired, it still retains marks of its Grecian origin.

On the pavement at the foot of this altar you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star that conducted the three kings, became stationary. So much is certain, that the spot where the Saviour of the world was born, is exactly underneath this marble star in the subterraneous church of the manger, of which I shall presently have occasion to speak. The Greeks occupy the choir of the Magi, as well as the two other naves formed by the transom of the cross. These last are empty, and without altars.

Two spiral staircases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterraneous church situated beneath this choir. This is the ever-to-be-revered place of the nativity of our Saviour.

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At the farther extremity of this crypt, on the east side, is the spot where the Virgin brought forth the Redeemer of mankind. This spot is marked by a white marble, incrustated with jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented.

At the distance of seven paces towards the south, after you have passed the foot of one of the staircases leading to the upper church, you find the Manger. You go down to it by two steps, for it is not upon a level with the rest of the crypt. It is a low recess, hewn out of the rock. A block of white marble, raised about a foot above the floor, and hollowed in the form of a manger, indicates the very spot where the Sovereign of Heaven was laid upon straw.

Two paces farther, opposite to the manger, stands an altar, which occupies the place where Mary sat when she presented the Child of Sorrows to the adoration of the Magi.

Nothing can be more pleasing, or better calculated to excite sentiments of devotion than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools. These pictures represent the mysteries of the place, the Virgin and Child after Raphael, the Annunciation, the Adoration of the Wise Men, the coming of the Shepherds, and all those miracles of mingled grandeur and innocence. The usual ornaments of the manger are of blue satin embroidered with silver. Incense is continually smoking before the cradle of our Saviour. I have heard an organ, touched by no ordinary hand, play during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in his manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervour, a piety, a devotion, unknown among the Christians of the west.

From the grotto of the Nativity we went to the subterraneous chapel, where tradition places the sepulchre of the Innocents: "Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof,

from two years old and under. Then was fulfilled that which was spoken by Jeremiah, the prophet, saying: "In Rama was there a voice heard," &c.

The chapel of the Innocents conducted us to the grotto of St. Jerome. Here you find the sepulchre of this Father of the church, that of Eusebius, and the tombs of St. Paula and St. Eustochium.

In this grotto St. Jerome spent the greater part of his life. From this retirement he beheld the fall of the Roman empire, and here he received those fugitive patricians, who, after they had possessed the palaces of the earth, deemed themselves happy to share the cell of a cenobite. The peace of the saint and the troubles of the world produce a wonderful effect in the letters of the learned commentator on the Scriptures.

We mounted our horses and set out from Bethlehem. Six Bethlemite Arabs on foot, armed with daggers and long matchlocks, formed our escort; three of them marched before and three behind. We added to our cavalry an ass, which carried water and provisions. We pursued the way that leads to the monastery of St. Saba, whence we were afterwards to descend to the Dead Sea, and to return by the Jordan.

We first followed the valley of Bethlehem, which, as I have observed, stretches away to the east. We passed a ridge of hills, where you see, on the right, a vineyard recently planted, a circumstance too rare in this country for me not to remark it. We arrived at a grot called the Grotto of the Shepherds. The Arabs still give it the appellation of *Dta el Nature*, the Village of the Shepherds. It is said that Abraham here fed his flocks, and that on this spot the shepherds of Judea were informed by the angel of the birth of the Saviour.

#### *The Dead Sea.*

As we advanced, says M. de Chateaubriand, the aspect of the mountains still continued the same, that is white, dusty, without shade, without tree, without herbage, without moss. At half past four we descended from the lofty chain of these mountains to another less elevated. We proceeded for fifty minutes over a level plain, and at

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length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting, we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river.

When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former, it is covered with crops of various kinds, vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river; this river has windings in its course; and the hills which bound this valley have themselves undulations which form a prospect agreeable to the eye. Here nothing of the kind is to be found. Figure to yourself two long chains of mountains running in a parallel direction from north to south, without breaks and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall perfectly resembling Jura in its form and azure colour. Not one summit, not the smallest peak can be distinguished; you merely perceive slight inflections here and there, as if the hand of the painter, who drew this horizontal line along the sky, had trembled in some places.

The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also: it exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung Ammon and Moab.

The valley, bounded by these two chains of mountains, a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed, as it were, by the waves

Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds to attack the traveller, and to plunder the pilgrim.

Such is the scene famous for the benedictions and curses of Heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature; never did vessel cut its waves; its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.

When you travel in Judea, the heart is at first filled with profound disgust; but, when passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery; every grot proclaims the future; every hill re-echoes the accents of a prophet. God himself has spoken in these regions: dried up rivers, riven rocks, half-open sepulchres, attest the prodigy: the desert still appears mute with terror, and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

#### *The Jordan.*

I passed two whole hours in strolling on the banks of the Dead Sea, in spite of my Bethlehemiters, who urged me to leave this dangerous country. I was desirous of seeing the Jordan at the place where it discharges itself

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into the lake: an essential point which Hasselquist alone has hitherto explored; but the Arabs refused to conduct me to it, because the river near its mouth turns off to the left and approaches the mountains of Arabia. I was therefore obliged to make up my mind to proceed to the curve of the river that was nearest to us. We broke up our camp, and advanced for an hour and a half, with excessive difficulty, over a fine white sand. We were approaching a grove of palm-trees and tamarinds, which, to my great astonishment, I perceived in the midst of this sterile tract. The Arabs all at once stopped, and pointed to something that I had not yet remarked at the bottom of a ravine. Unable to make out what it was, I perceived what appeared to be sand in motion. On drawing nearer to this singular object, I beheld a yellow current, which I could scarcely distinguish from the sands on its shores. It was deeply sunk below its banks, and its sluggish stream rolled slowly on. This was the Jordan!

I had surveyed the great rivers of America, with that pleasure which solitude and nature impart; I had visited the Tiber with enthusiasm, and sought with the same interest the Eurotas and the Cephisus; but I cannot express what I felt at the sight of the Jordan. Not only did this river remind me of a renowned antiquity, and one of the most celebrated names that the most exquisite poetry ever confided to the memory of man; but its shores likewise presented to my view the theatre of the miracles of my religion. Judea is the only country in the world that revives in the traveller the memory of human affairs and of celestial things, and which, by this combination, produces in the soul a feeling and ideas which no other region is capable of exciting.

#### Mount Sion.

Turning to the left, as soon as we had passed the gate, we proceeded southward, and passed the Pool of Beer-sheba, a broad deep ditch, but without water; and then ascended Mount Sion, part of which is now without the city.

The name of Sion doubtless awakens grand ideas in the mind of the reader, who is curious to hear something

concerning this mount, so mysterious in Scripture, so highly celebrated in Solomon's song—this mount, the subject of the benedictions or of the tears of the prophets.

This hill, of a yellowish colour and barren appearance, opens in form of a crescent towards Jerusalem. This sacred summit is distinguished by three monuments, or more properly by three ruins; the house of Caiaphas, the place where Christ celebrated his last supper, and the tomb or palace of David. From the top of the hill you see, to the south, the valley of Ben-Hinnon; beyond this the Field of Blood, purchased with the thirty pieces of silver given to Judas, the Hill of evil Counsel, the tombs of the judges, and the whole desert towards Hebron and Bethlehem. To the north, the wall of Jerusalem, which passes over the top of Sion, intercepts the view of the city, the site of which gradually slopes from this place towards the valley of Jehoshaphat.

The residence of Caiaphas is now a church, the duty of which is performed by the Armenians. David's tomb is a small vaulted room, containing three sepulchres of dark-coloured stone; and, on the spot where Christ held his last supper, stand a mosque and a Turkish hospital, formerly a church and monastery, occupied by the Fathers of the Holy Land. This last sanctuary is equally celebrated in the Old and in the New Testament.

Here David built himself a palace and a tomb; here he kept for three months the Ark of the Covenant; here Christ held his last passover, and instituted the sacrament of the Eucharist; here he appeared to his disciples on the day of his resurrection; and here the Holy Ghost descended on the apostles. The place hallowed by the Last Supper was transformed into the first Christian temple the world ever beheld, where St. James the Less was consecrated the first Christian bishop of Jerusalem, and St. Peter held the first council of the church. Finally, it was from this spot that the apostles, in compliance with the injunction, to go and teach all nations, departed without purse and without scrip, to seat their religion upon all the thrones of the earth.

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*Pool of Siloe.*

Having descended Mount Sion, on the east side, we came at its foot, to the fountain and pool of Siloe, where Christ restored sight to the blind man. The spring issues from a rock, and runs in a silent stream, according to the testimony of Jeremiah, which is contradicted by a passage of St. Jerome. It has a kind of ebb and flood, sometimes discharging its current like the fountain of Vacluse, at others retaining and scarcely suffering it to run at all.

According to Josephus, this miraculous spring flowed for the army of Titus, and refused its waters to the guilty Jews. The pool, or rather the two pools, of the same name, are quite close to the spring. They are still used for washing linen as formerly; and we there saw some women, who ran away abusing us. The water of the spring is brackish, and has a very disagreeable taste; people still bathe their eyes with it, in memory of the miracle performed on the man born blind.

Near this spring is shewn the spot where Isaiah was put to death. Here you also find a village called Siloan: at the foot of this village is another fountain, denominated in scripture Rogel. Opposite to this fountain is a third, which receives its name from the Blessed Virgin. It is conjectured that Mary came hither to fetch water, as the daughters of Laban resorted to the well from which Jacob removed the stone. The Virgin's fountain mingles its stream with that of the fountain of Siloe.

*The Valley of Jehoshaphat.*

The valley of Jehoshaphat is also called in Scripture the Valley of Shaveh, the King's Valley, the Valley of Melchisedeck. It was in the valley of Melchisedeck, that the king of Sodom went to meet Abraham, to congratulate him on his victory over the five kings. Moloch and Beelphegor were worshipped in this same valley. It was afterwards distinguished by the name of Jehoshaphat, because that king caused his tomb to be constructed there.

The valley of Jehoshaphat exhibits a desolate appearance; the west side is a high chalk cliff, supporting the

walls of the city, above which you perceive Jerusalem itself; while the east side is formed by the Mount of Olives, and the Mount of Offence, *Mons Offensionis*, thus denominated from Solomon's idolatry. These two contiguous hills are nearly naked, and of a dull red colour. On their desolate sides are seen here and there a few black and parched vines, some grove of wild olive trees, wastes covered with hyssop, chapels, oratories, and mosques in ruins. At the bottom of the valley you discover a bridge of a single arch, thrown across the channel of the brook Cedron. The stones in the Jews' cemetery look like a heap of rubbish at the foot of the Mount of Offence, below the Arabian village of Siloan, the paltry houses of which can scarcely be distinguished from the surrounding sepulchres. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid this scene of desolation. From the dulness of Jerusalem, where no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen: from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trump had already sounded, and that the valley of Jehoshaphat was about to render up its dead.

#### *The Garden of Olivet.*

On the brink and near the source of Cedron, we entered the garden of Olivet.

At the entrance of this garden we alighted from our horses, and proceeded on foot to the stations of the Mount. The village of Gethsemani was at some distance from the garden of Olivet. On leaving the Virgin's sepulchre, we went to see the grotto in the garden of Olivet, where our Saviour sweated blood as he uttered the words; "Father, if it be possible, let this cup pass from me."

On leaving the grotto of the Cup of Bitterness, and ascending by a rugged winding path, the drogman stopped us near a rock, where it is said that Christ surveying the guilty city, bewailed the approaching desolation of Sion.

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or rather to the naked site, of a chapel. An invariable tradition records, that in this place Christ recited the Lord's Prayer.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him. Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say: 'Our Father which art in Heaven,' &c."

Thirty paces further, bearing a little towards the north, is an olive-tree,\* at the foot of which the Son of the Eternal Arbiter foretold the general judgment.

Proceeding about fifty paces farther on the mountain, you come to a small mosque, of an octagonal form, the relic of a church formerly erected on the spot, from which Christ ascended to heaven after his resurrection. On the rock may be discerned the print of a man's left foot. I am silent, out of respect, without however being convinced, before authorities of considerable weight; St. Augustine, St. Jerome, St. Paulina, Sulpicius Severus, the venerable Bede, all travellers, ancient and modern, assure us that this is a print of the foot of Jesus Christ.

*Plain of Esdraelon.*

Here, on this plain, the most fertile part of all the land of Canaan (which, though a solitude, we found like one vast meadow, covered with the richest pasture), the tribe of Isachar "rejoiced in their tents." In the first ages of Jewish History, as well as during the Roman Empire, the Crusades, and even in latter times, it has been the scene of many a memorable contest. Here it was that Barak, descended with his ten thousand from Mount Thabor, discomfited Sisera, and "all his chariots, even nine hundred chariots of iron, and all the people that were with him;" gathered "Harosheth of the Gentiles, unto the river of Kishon;" when "all the host of Sisera fell upon the edge of the sword, and there was not a man left;" when "the kings came and fought, the kings of Canaan in *Taanach*, by the waters of *Me-*

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\* The olive-tree may be said to be immortal, since a fresh tree constantly springs up from the same root.

giddon." Here also it was that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. So great were the lamentations for his death, that the mourning for Josiah became "an ordinance in Israel." The great mourning in Jerusalem, foretold by Zechariah, is said to be as the lamentations in the Plain of Esdraelon, or, according to the language of the prophet, "as the mourning of Hadadrimmon in the Valley of Megiddon." Josephus often mentions this very remarkable part of the Holy Land, and always under the appellation of "The Great Plain." It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadonozor, king of the Assyrians, (in the history of whose war with Arphaxad, it is mentioned as the great Plain of Esdraelon,) until the march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, and Anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of "every nation which is under heaven," have pitched their tents upon the Plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.

A tolerably accurate notion of its extent, in this direction, may be obtained from a statement of the time we spent in crossing it. We were, says Dr. Clarke, exactly seven hours thus employed; proceeding at the rate of three miles in each hour. Its breadth, therefore, may be considered as equal to twenty-one miles. The people of the country told us it was two days' journey in length.

## RUSSIA IN ASIA, INCLUDING SIBERIA, AND PARTS OF TARTARY.

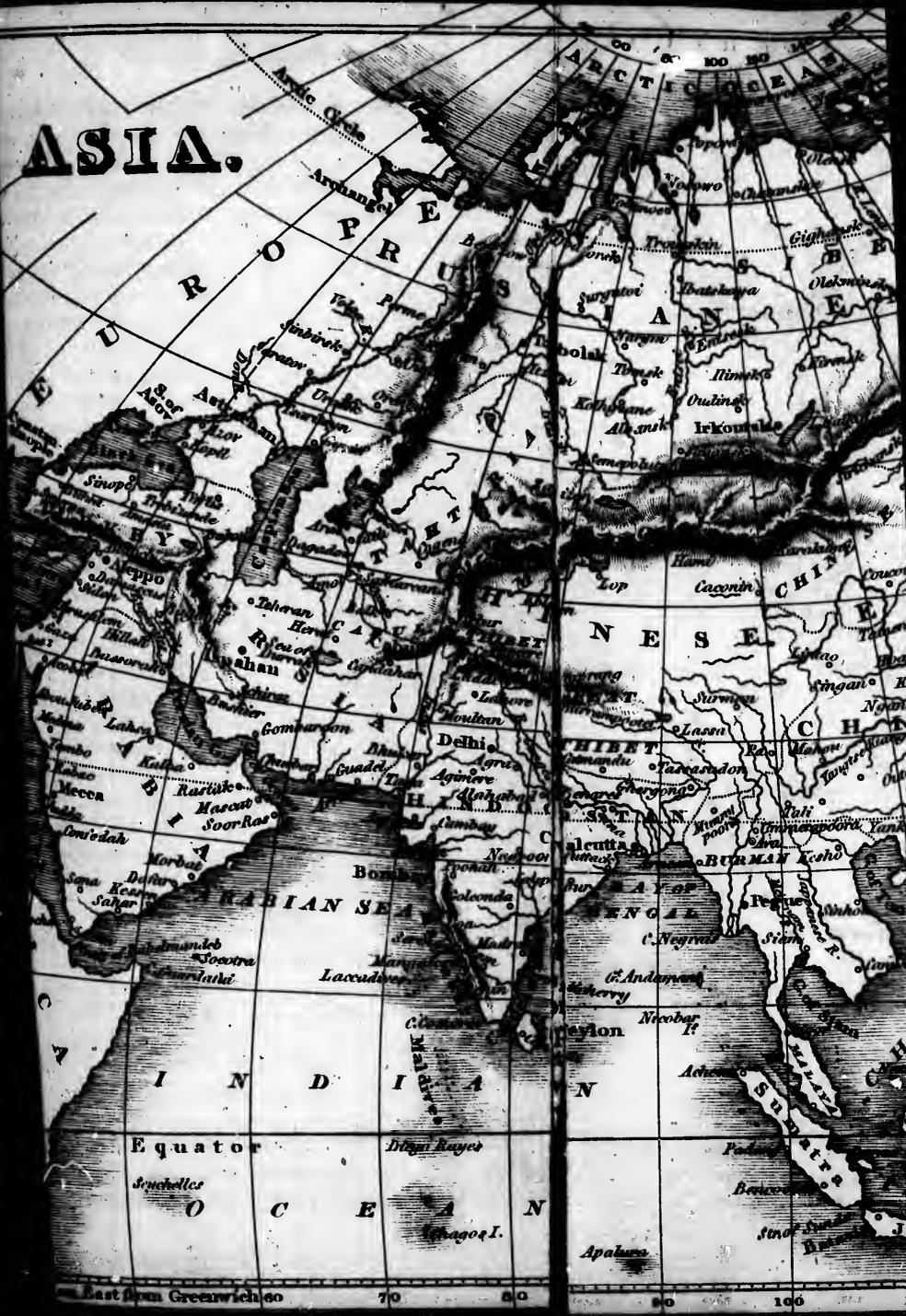
*Of the Manners, &c. of the Asiatic Russians.*

The manners and customs of Asiatic Russia vary with the numerous tribes, by whom that extensive region is





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peopled. The Tartars, properly so called, are the most numerous, of which there are several tribes, as the Nogays, the Kirgusses, &c.

Next in importance to these are the Monguls, of whom one tribe, the Calmucs, are found west of the Caspian, while many others, as the Burates, Tonguts, &c. are chiefly round the immense lake Balkal. Farther to the east are the Mandshurs. These are distinct divisions of men, who were formerly classed under the common name of Tartars.

The Tartars are the same people with the Huns of antiquity. The Monguls of the Russian Empire have their herds, consisting of horses, camels, oxen, sheep, and goats. The women tan leather, dig culinary roots, prepare their winter provisions, and distil the *koumiss*, or spirit of mare's milk. The men are chiefly hunters; they do not confine themselves to the game only, but pursue and kill wild beast of every description that take upon their abode in this vast tract of the earth. Their tents are formed of a kind of felt, and in some parts they erect small temples, round which the priests have their wooden hovels.

The Calmucs are divided into three ranks; the nobility, whom they call *white-bones*, the common people, who are bondmen, and termed *black-bones*, and the clergy, who are descended from both, and who are free. In the same manner the noble ladies are called *white-flesh*, and the lower class of females *black-flesh*; but pedigrees are only reckoned by the bones. The power of *taldsha*, or chief prince, consists wholly in the number and opulence of his subjects; territory, in so wide a region, being of no estimation. These subjects form an *class*, divided into *imaks*, of two or three hundred families; each *imak* being commanded by a *scissan*, or noble. If there be a great khan or emperor, the princes are only guided by him in affairs of general importance. The tribute is about the tenth part of the cattle, and other property; but on the first summons, every man must appear on horseback before his prince, who dismisses those that are unfit for the fatigues of war. The weapons are bows, lances, and sabres, and sometimes fire arms; and the rich warriors are clothed in

mail of interwoven rings, like that which was used in Europe four hundred years ago.

The Monguls are rather short in stature, with flat visage, small oblique eyes, thick lips, a short chin, and a scanty beard. The ears are very large and prominent; the hair black, and the complexion of a reddish or yellowish brown; but that of the women is clear, and of a healthy white and red. They have surprising quickness of sight and apprehension; and are docile, hospitable, beneficent, active, and voluptuous. Industry is a virtue entirely female; it is, however, with the sex an eminent virtue, and is ever accompanied with perpetual cheerfulness. Their religious books are in the dialect of Tibet, and there is a school-master in every *amak*, who imparts more knowledge to the boys than could be expected. Marriages are celebrated at an early age, and the bride brings a dower in cattle or sheep. The tent has a fire-place in the middle; and in the deserts dried cow dung is used for fuel. The tents of the nobles are hung with silk, and the floor covered with Persian carpets. The household utensils are numerous, and in the superior tents are vessels of pewter, silver, and porcelain. The dress consists of a flat yellow bonnet, while the head is shaven except one lock. The trowsers are wide, the vest of light stuff, with narrow sleeves, and a girdle which supports the sabre, knife, and smoking apparatus. The outer garment is of cloth, with wide sleeves, and linen is wound about the feet, over which are drawn buskins of leather, generally black or yellow. Shirts are unknown; and the dress of the women differs but little from that of the men, except for the outer garment they wear a gown without sleeves. The hair of the females is long, and plaited in tresses. Animal food is abundant, and sometimes mixed with vegetable; while the general drink is water. When pasturage begins to fail, the whole tribes strike their tents, generally from ten to fifteen times in the year, proceeding in the summer towards the northern, and in the winter to the southern wilds. The herds, men, women, and children, form a regular procession, and are followed by the girls, singing in harmony and with great spirit. The amusements of these wanderers consist in running races

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on horseback, in which even the girls excel: archery, wrestling, pantomime, dances, and the songs of young women, generally accompanied by the lute, viol, and pipe, the themes of their ditties being gigantic tales of chivalry, and amorous adventures and sentiments: but the melody is harsh and dismal. Cards are not unknown, but chess is the favourite game. The bodies of the princes and chief priests are burnt, with many solemnities, and the tombs are sometimes walled, and ornamented with high poles and fantastic drapery.

*Of the Climate, &c. of Siberia.*

In so large an extent of the globe, there must be a vast diversity in the soil and in the climate. In the northern parts the severity of the cold is very great; during the months of December, January, and part of February, the thermometer is frequently from forty to fifty degrees below the freezing point, and part of that time it is much lower than this. It is difficult for an inhabitant of this island to form any idea of such cold as is experienced there. The cold makes the eyes water, and that freezing as it flows, hangs in icicles on the eye-lashes. As the common peasants usually wear their beards, you may see them hanging at the chin like a lump of ice. Even in that state the beard is found very useful in protecting the glands of the throat; and the soldiers, who do not wear beards, are obliged to tie a handkerchief under the chin, to supply their place.

All the parts of the face which are exposed, are very liable to be frozen; though it has often been observed that the person himself does not know when the freezing begins, but is commonly told of it first by those who meet him, and who call out to him to rub his face with snow, which is the best method of bringing it back to its usual state. In some severe winters, sparrows, though a hardy species of birds, are unable to use their wings; and drivers of carriages are not unfrequently frozen to death. The thermometer has occasionally stood at fifty-seven or sixty degrees below the freezing point, and then boiling water thrown up by an engine, so as to spread, has fallen down formed into ice.

Notwithstanding the severity of the cold in Russia, the

inhabitants have such various methods of guarding against it, that they suffer much less from it than might be expected. The houses of persons of tolerable circumstances are so well protected, both without doors and within, that they are seldom heard to complain of cold.

The method of warming the houses in Russia is by an oven constructed with several flues, and the country abounds with wood, the common fuel. The ovens serve to warm the house and dress the food of the inhabitants. As soon as the thickest black smoke is evaporated, they shut the chimney up, to retain all the rest of the heat in the chamber; by this method a room keeps its heat full twenty-four hours without renewing the fuel, and is commonly so warm, that they sit with very little covering, especially the children, who are usually in their shirts. The windows in the huts of the poor are very small, that as little cold may be admitted as possible. In the houses of persons of condition, the windows are caulked in the winter, and have double glass frames. They can indeed regulate the warmth of their apartments by a thermometer with great exactness, by opening or shutting the flues, to increase or diminish the heat.

The most considerable articles in the economy of a Russian farm are wax and honey, by which the peasant is often enriched. His method is to cut down a great number of trees in the forests, and sawing the trunks into several parts, bores each of these, and stops up the hollow at both ends, leaving only a small hole for the admittance of the bees. The honey is thus secured from the attempts of the bear, who is extravagantly fond of it, and practises various arts to make himself master of the luscious treasure. Of this honey the inhabitants of these northern parts make strong drink, called metheglin. They also extract from rye, a spirit, which they prefer to brandy. Several parts of this country produce mines of silver, lead, and iron, which bring a revenue to the emperor.

Russia also produces rhubarb, flax, and hemp. Among other vegetables, a particular kind of rice is found, plenty of melons, and, in the neighbourhood of Astracan, the celebrated Zoophyton, or animal plant, which the Muscovites call the Lambskin, from its resemblance to the

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lamb. There are some manufactures, particularly in leather, at Astracan. Isinglass is chiefly manufactured on the shores of the Caspian, from the sounds or air-bladder of the sturgeon, a fish of the acipenser genus. Shagreen is prepared from the hides of horses, or asses, but only a particular part of the back is fit for the purpose, and the grain is given with the hard seeds of the greater orach, pressed into the leather while moist. The commerce of this part of the Russian empire consists in fables and other valuable furs, which are eagerly bought by the Chinese, who return tea, silk, and nankeen.

Many parts of Siberia are totally incapable of agriculture, but in the southern and western districts the soil is remarkable for its fertility. Exclusive of winter-wheat, most of the European grain prospers in southern Siberia. In some parts flax grows wild, and hemp is also prepared from the nettle. Woad is found in Siberia, and saffron near the Caucasus. But in all parts of the Russian empire agriculture has made but little progress, nor can it while the peasantry are slaves, and sold with the soil; and even if a free farmer acquire a little property, a noble neighbour will frequently seize the fruits of his industry.

*Of the Kundure Tartars.*

In this valley, says Dr. Pallas, were encamped numbers of Auli, or migrating hordes of the Kundure Tartars, among whom was the family of my guide Arslan, one of the most wealthy elders of that nation. I found felt tents prepared for us here, where we passed the night the more cheerfully, as in the neighbourhood of temporary encampments surrounded with various herds of cattle, the gnats in a manner disappear: for at this season those insects are innumerable along the Wolga, and allow no rest to the traveller, if unprotected by a proper tent.

The Kundure Tartars, whom I formerly found in their peculiar felt-tents, in the form of baskets, which could not be taken to pieces, but were placed on poles supported by two-wheeled carriages, had now begun to dwell in huts similar to those of the Kirghis; their former method of constructing tents was likewise com-

mon among the Nagays: but the present form has probably been adopted from the Kirghis, who visit these countries every winter, and whose tents, as well as those of the Kalmuks, are made in a more ingenious manner; they consist of several pieces, which can be disjoined, and thus form a more capacious and convenient tent. All that I can add respecting these wandering tribes is, that each wealthy Tartar family commonly has two tents, one for the reception of their visitors, and the other appropriated to their females: the latter is generally constructed after the ancient method; besides which, according to the number of the family, they usually have one or more covered two-wheeled chariots for their wives and daughters: these chariots are painted of various colours, and on the fore-part there is commonly placed a chest covered with ornamental tapestry, and containing their best clothes; the inside of these vehicles, which are generally drawn by two oxen, is occupied by the female part of the family during their migrations. Besides these chariots, they have one or more two-wheeled carts, called Araba, which are loaded with their tents, chests, and other heavy articles; the moveables of each family remain together on their journey, and in regular order: the hut is placed on the axle-tree of the carriage, in which the mistress of the family always precedes the caravan: the flocks and herds are driven by men on horseback, and each species of cattle proceeds in a separate drove. When the tents are pitched in a place selected for an encampment, a variegated coverlet is raised on a long moveable pole, to the windward of the aperture that emits the smoke, in order to promote its ascent from the tent. At a distance from the camp there is a cemetery on an eminence; these sepulchral monuments have square walls of a greater height towards their angles, and are erected only for the wealthy and the priests, while the lower classes of the Tartars are buried beneath small heaps of earth or stones.

Their dress differs in several particulars from that of the other Nagay tribes. The girls wear a sort of red cap, made of the rind of trees, in the form of a bee-hive, and ornamented with pieces of tin. Corals and small

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pieces of coin are suspended around this head-dress. The gown is made of variegated silk stuff, has long narrow sleeves, and is adorned from the breast to the waist with tassels of tin, or silver, buttons, little bells, and rings. They wear a strap or cord over the left shoulder, to which is attached a tin case, containing amulets, and usually a large shell of the genus *Cypræa*. The women are the most inelegant beings imaginable; and, in summer, dress in an upper gown of an uniform colour, a long white cloth on the head, and over it a common fur-cap. In the perforated right nostril they wear a ring adorned with corals, pearls, or precious stones. This is also considered as an ornament by the more elegant ladies of Astrakhan.

According to the latest calculation, the number of this people, in the whole district of Krasnoi Yar, amounts to one thousand six hundred and thirty males. They lead a wandering life along the banks of the Akhtouba, from Krasnoi Yar to the vicinity of Sassikol; and are rich in flocks of sheep, but more particularly in black cattle, which they employ chiefly for drawing their chariots and baggage-carts; because they are not yet provided with camels. Their horses are numerous, but not of the best breed.

#### *Of the Circassians.*

The Circassians in general, says Pallas, and particularly the Kabardines, dwell in villages, which, partly on account of the increasing uncleanness, partly from the insufficient security they afford, and other causes, are from time to time deserted. On such occasions, they demolish their habitations, carry off the timber, together with their household furniture, and burn what they cannot remove. Their attention is next directed to the choice of another convenient situation for erecting a new village. If they happen to settle at some distance from water, their ingenuity enables them to form a canal, which they conduct from the next rivulet, by means of small banks; a practice in which they are as expert as the Tartars of the Crimea. Their houses are built contiguous to each other, either in the form of circles or squares, so that the inner space serves as a

common large cattle yard, provided with only one gate, while it is altogether inclosed, and as it were defended by the circumjacent houses. The residence of the Usden stands usually detached from these circles, and consists of several apartments. Small solitary houses, or rather square rooms, about two fathoms wide, are here and there built for the accommodation of visitors, with a chimney, a small divan, and every other convenience. They likewise occasionally erect, in the open fields, round huts of wicker-work, containing a pit which is used as a place of retreat. In the vicinity of the village are placed stacks of hay and corn, provided with a fence; they sometimes manufacture large baskets, which are fixed on the ground, and secured with covers, wherein they preserve their corn after it is threshed.

*Circassian Houses, &c.*

The houses of the Circassians are built in the form of oblong squares, from four to five fathoms in length, and seldom above nine feet broad: the walls are made of close wicker-work, and on both sides carefully plastered with clay. On the posts supporting the walls, they place a flat roof of light rafters, which is covered with long grass. The whole dwelling consists of a large room appropriated to the mistress of the house, and a small apartment for the female slaves and girls. The principal room is provided with a door on the right-hand corner leading to the street, and another on the left corner leading to the inner yard. In the interior part of the house, against the front wall, there is a chimney made of plastered wicker-work, with a capacious fire-place and a short flue. On that end of the room which leads to the yard, we observed a broad couch, or divan, with carved balusters, excellent carpets and bolsters; in a collateral direction was a window towards the street, which occasionally served as an entrance to the room. Above the sofa, and on the whole wall around it, were suspended on pegs and poles, various implements of female economy, such as articles of needle-work, apparel, and furs; on transverse poles, below the roof, was placed the store of Turkey wheat in

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full ears, which they roast in hot ashes, and collect the grains, separated from the ears by heat, for immediate use, and likewise to preserve them for warlike expeditions; as these grains, together with a species of cheese made of millet, afford on such occasions their principal and portable food. The husband generally lives in a separate apartment, and is not very fond of making his appearance before his wife when she receives the visits of strangers.

*Persons of the Circassians.*

The Circassians are upon the whole a handsome race of people; the men especially among the higher classes, are mostly of a tall stature, thin form, but Herculean structure; they are very slender about the loins, have a small foot, and uncommon strength in the arms. They possess in general a truly Roman and martial appearance, yet there are still some traces left, from which it is obvious that they are descended from mothers belonging to the tribe of the Nagais. The women are indeed not uniformly Circassian beauties, but are for the most part well formed, have a white skin, dark brown or black hair, and regular features: I have, however, met with a greater number of beauties among them, than in any other unpolished nation.

In their villages and houses the Circassians are extremely clean; and this domestic virtue they likewise display in their food and dress. It would be superfluous to add a particular description of their usual garments.

According to the ideas of beauty prevailing among the Circassians, as well as the Turks, a woman ought to have a very narrow waist, and the abdomen should protrude toward the lower extremities. When females are obliged to leave the house, they wear a species of wooden clogs, to preserve their feet clean, and at the same time make use of mittens on their tender hands. Painting the face is considered here as an indication of the want of chastity; but girls are permitted to dye the nails of their fingers with the flowers of the *Balsamina*, which in their language is called *Kna*. Their head-

dress consists of a cap, nearly resembling that worn by the men; under this ornament the hair is turned up in a thick queue, which is covered with linen.

*Dresses of the Circassians.*

It is a practice among the Circassians, to compress the waist from early infancy as much as possible, by means of straps, on which the sabre is suspended: hence they are in general uncommonly thin between the loins and the breast. I have also uniformly remarked, that their feet are of an extraordinary small size, because they force them in the tightest manner within their morocco slippers, which give them the appearance of dancers. The male dress is light, neat, and becoming; and in many respects resembles that of the Tartars, but is of a more elegant shape. The upper garment is regularly furnished with a small embroidered pocket, on each side of the breast, for containing cartridges. On the head, which is shorn in the Polish fashion, they wear an embroidered cap quilted with cotton, in the form of a melon, but occasionally lower, and ornamented with various gold and silver laces, especially among the wealthy; the whiskers are likewise suffered to grow, as is common among the Poles. Above the lower dress, which is made of light stuff, persons of distinction sometimes wear a short, rich waistcoat, as it were to supply the place of armour, either with or without a great-coat. The upper dress, consisting either of cloth or other strong woven stuff, is somewhat shorter than the under garment, while the sleeves are slit open, and frequently bordered with furs. The breeches are provided with knee-straps, and the seams are bound with small lace or embroidery, which the women very skilfully manufacture of gold and silver threads. When a prince, or usden, pays a visit in full dress, he arrays himself with all his accoutrements and coat of arms, above which he occasionally has an additional jacket of mail.

It is by no means uncommon to see Circassians of the lower class walking in the fields, dressed in their shaggy felt cloaks, called burki, even in the warm days of summer. When they do not carry a sabre with other

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arms, they provide themselves with a strong staff, two archines long, on the top of which is fixed a large iron head, and the lower end is furnished with a sharp iron pike, about eighteen inches long, which they are accustomed to throw expertly like a dart. Persons of wealth and rank never leave the house without a sabre; nor do they venture beyond the limits of the village without being completely arrayed, and having their breast-pockets supplied with ball cartridges.

Their clergy and the learned let the whole beard grow; the former generally wear a deep red turban, and scarlet breeches, somewhat longer than those of the latter. Although the Circassians are ignorant, and only nominal Mahometans, yet the few priests among them are highly respected. When they first submitted to the Russian sceptre, a small degree of zeal would have been sufficient to convert them to Christianity.

*Employments of the Circassians.*

The princes and knights pursue no other business or recreation than war, pillage, and the amusements of the chase; they live a lordly life, wander about, meet at drinking parties, and undertake military excursions. The usdens, or knights, keep the lower classes of people in proper subordination, pay no duties to the prince, but are obliged to render personal services in war. Vassals or boors, are considered as hereditary property, while they observe implicit obedience to the princes and nobles, insomuch that their lives and possessions are entirely at the disposal of the former; there is, however, no instance of their persons having been sold for bondage.

These vassals, and the slaves made by princes and usdens during their wars, constitute the majority of the common people; they conjointly till the land with large ploughs, drawn by six or eight oxen; they attend to the pasturage of their flocks, carry the necessary timber and fuel from the forest, build houses, get in the harvest, and make hay, which during winter is foddered on the spot. Their wives and adult girls likewise assist at the harvest, and are in general not so confined and reserved in their conduct as those among the Tartars of the Crimea. When on such occasions, the

Circassians remove to some distance from the villages, they immediately construct huts, by joining poles which they cover with branches of trees and long grass, so that they almost resemble hay-stacks. Their princes encamp in similar huts, when, in their excursions, they are obliged to be stationary for a length of time. In their constant expeditions and equestrian rambles, they erect small huts by means of four poles fixed perpendicularly, and connected by rafters which form the roof, and are covered with felt, so as to serve them instead of tents.

Among the boors, or peasants, each male is obliged to work three days, at hay-making, either for the prince or the nobleman; to cut wood in the forest for three days, to carry both the hay and wood to their habitations, and to deliver for every bullock a cart-load, or seven sacks, of millet. A bridegroom of this class is compelled to give his lord of the manor two cows and two oxen, for obtaining his consent to marry. But the inhabitants of the mountains, such as the Abbasines, Ossetines, Dugores, Bassaines, Balkares, Karatshais, and Karabulakes, whom the Circassian princes have made tributary, give, in general, for each family, only one sheep, or its value in felts, felt cloaks, cloth, copper-vessels, and the like. Every boor who possesses sheep, whether his flock be large or small, is obliged during the encampment in summer, to contribute one sheep to the prince's household, who is thus enabled to preserve continual hospitality.

*Government, Population, &c.*

Although the prince is not restrained by any positive laws, he considers it as his interest to gain the affection and fidelity of his subjects in war, by a liberal and benevolent conduct. He has the privilege of raising a vassal to the dignity of an usden, or of ennobling him when he is deserving of that honour; but he has also the arbitrary power of depriving him of every thing he possesses. On important occasions he assembles the nobles, and by these the resolutions agreed upon are communicated to the people.

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population of the Circassians; but if it be admitted that the subjects of the line of Attashuka form about a third part of the horde or kabarda, and that this line consists of rather more than three thousand boors and five hundred usdens, it follows that the Kabardines can bring into the field about ten thousand privates and fifteen hundred usdens. If to this number we add the different tribes inhabiting the country beyond the Kuban, they will form a very considerable body of men, who from their warlike and gallant disposition, might become very dangerous to the neighbouring powers, if they were not divided among so many princes that are almost continually embroiled in quarrels. According to their feudal constitution, every man who is capable of bearing arms, especially a nobleman, is bound in duty to follow the prince into the field; as cowardice is among them punished with extreme contempt.

The two opposite customary laws, namely, those of hospitality and revenge, are sacredly observed among the Circassian knights, as well as among most other nations of the Caucasus. The right of hospitality, which they term *Kunak*, is established on certain principles; and every person submitting to its protection is perfectly secure from all injuries. He who befriends a stranger, defends him, if occasion require it, not only with his own blood and life, but also with that of his relatives; nor does he suffer he deliver him to depart without an equestrian escort, and delivers him over to his next confederates, under such conditions that a murder or injury committed on the guest is avenged with equal severity as the death of a relation by consanguinity. A stranger who entrusts himself to the patronage of a woman, or is able to touch with his mouth the breast of a wife, is spared and protected as a relation of the blood, though he were the enemy, nay even the murderer of a similar relative.

The opposite conduct, or bloody revenge, is practised with the most scrupulous adherence to custom. The murder of a family relation must be avenged by the next heir, though he should be an infant at the time when the deed was committed; every degree of vindictive malice is exercised, sooner or later, whether publicly or in a clandestine manner, to take away the

life of the murderer; lest the injured party should be considered as an outcast of society. Nay, this desire of revenge is hereditary in the successors and the whole tribe; it remains, as it were, rooted with so much rancour, that the hostile princes or nobles of two different tribes, when they meet each other on the road, or accidentally in another place, are compelled to fight for their lives; unless they have given previous notice to each other, and bound themselves to pursue a different route. Among the Circassians the spirit of resentment is so great, that all the relations of the murderer are considered as guilty. This customary infatuation to avenge the blood of relatives, generates most of the feuds, and occasions great bloodshed among all the nations of the Caucasus; for, unless pardon be purchased or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. The hatred which the mountainous nations evince against the Russians, in a great measure arises from the same source: if the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thill-Uasa*, or the price of blood: but neither princes nor usdens accept of such a compensation; as it is an established law among them, to demand blood for blood.

In their amusements, the youth of both sexes freely converse with each other, as the Circassian women in general are neither confined nor reserved. Yet in their courtships every attention is paid to the rank of the parties. No usden dares to court the daughter of a prince; and, if such an amour should ever take place, or the princess be seduced by an usden, the presumptuous lover, on the first occasion, forfeits his life without mercy. If the son or daughter of a family enter into the state of wedlock, they have no right to appear before their parents during the first twelvemonth.

#### *Circassian Education.*

The education of the children of the Circassian princes is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are, immediately after birth, intrusted

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to the care of a nobleman, who is frequently none of the most wealthy; and the parents, especially the father, has no desire to see his son till he is an adult, and capable of bearing arms; while no notice is taken of the girls till after marriage. The tutor of the prince is obliged to take upon him the whole charge of his education: he instructs the youth during his adolescence, in all the schemes of robbery, which are held in great estimation among these equestrian knights; he provides him with arms, as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster-father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain.

The female children are nourished in the most sparing and wretched manner, that they may acquire a slender and elegant form; because such a stature is considered as an essential requisite to a Circassian princess. They are trained to all ornamental work in the domestic economy of females, especially to embroidery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The nobleman intrusted with their education is also obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.

The sepulchres of the Circassians generally resemble those of the Abassians. When the head of a family dies, the surviving widow is obliged to scratch her face and breast till the blood issues, as a token of the great affliction occasioned by the loss of her husband. The men, on a similar event, strike their faces with a whip, in order to produce black spots, which they exhibit for a considerable time, as expressive of their grief.

#### *Rural Economy of the Circassians.*

With respect to the rural and domestic economy of the Circassians, it deserves to be remarked that they not only cultivate the ground, but likewise devote a considerable portion of their time to the rearing of cattle: their principal species of grain is millet, of which they make cakes, hasty puddings, and prepare various kinds

of pastry, as well as their common beverage, by the natives called *Xantkups*, and by the Kosaks of the Terek, *Kantzokh*. Maize, or Turkey wheat, is also much cultivated, and used as a substitute for other food, when on their journeys and military expeditions. Several culinary vegetables, such as carrots, turnips, the turnip-rooted cabbage, onions, gourds, and water melons, are likewise planted in gardens: the women manufacture a very strong thread of wild hemp, but they are not acquainted with the art of weaving linen.

The cattle of this people consist chiefly of goats, sheep, oxen, cows, and horses. Their sheep are generally an excellent race, of a white colour, have long tails, and produce a fine wool, which is carried to market, as well as a quantity of very good, but narrow and undyed cloth, woven by the women: of such cloth are manufactured entire upper dresses for sale in the market: while the black and coarser species of wool is used for felt cloaks.

Their horned cattle are of a small size, and employed chiefly in drawing two-wheeled carts, here called *Arbes*: they walk with agility over eminences and hills, and in this respect resemble the oxen bred on the mountains of the Crimea, which are not so heavy and slow as the large cattle of the Ukraine, but travel upon a quick trot.

It may be easily conjectured, that the most important object of attention among these predatory knights is the rearing of fine horses; a business which is pursued with a degree of zeal and attention not inferior to that evinced by the Arabs. But the Circassians endeavour to breed not only beautiful, but at the same time strong and durable animals, which are capable of undergoing hunger and fatigue, and also excel in swiftness; as the success of their military enterprizes depends on the superior quality of their horses. Almost every family of distinction, whether of princes or nobles, boasts of possessing a peculiar race of horses, which, when young, are burned on the buttock with a particular mark; on this occasion they act with the most scrupulous adherence to custom, so that a person who should attempt to burn a character expressing noble descent on a filly of a common race, would for such forgery forfeit his life.

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The Circassians also rear poultry of almost every species, such as chickens, geese, ducks, and especially Indian fowls, of a peculiar size and beauty. They bestow considerable attention on the cultivation of bees, on account of the intoxicating quality of the mead, which is their favourite beverage. The bees are kept in hives placed on stocks, and carried along with them, as they remove and change their habitations.

*Various Circassian Tribes.*

We shall now take a view of the other Circassian tribes which inhabit the country beyond the river Kuban, and consequently are not included within the boundaries appointed at the conclusion of the last peace with the Ottoman Porte.

The next tribe is that of Beslene: they dwell near the source of the Laba, where this river issues from the high mountains, and their habitations extend downwards as far as the Zhots, which falls into the Laba at its left bank, and thence up to the source of the Psefir, which flows into the Yamanssu, on its right bank. Here the country of the Beslenians borders on that of the Mukhoshians: they are the same tribe as the little Kabarda, and acknowledge Kanuka to be the common ancestor of their princes. In their manners and customs they resemble the Circassians, but are more cleanly and wealthy than the people of the mountains.

The country bordering on the foot of the woody and black mountains is inhabited by the Mukhoshian tribe. Several small rivulets issue from those mountains, and flow through a fertile country into the Yamanssu.

The next tribe is that of Temirgoi, the most populous and powerful of all the Circassian tribes. They border with the Mukhoshians near the rivulet Arim, on the banks of which, below Labugai, is situated the village of Tshenikhai, belonging to these people.

The whole tribe of the Temirgois occupies more than forty villages, and is able to bring into the field upwards of two thousand men: the tribes of Beslene, Mukhosh, and Psheduk, are their allies, and when united they pos-

sess a power of at least five thousand effective men: the Temirgois are a wealthy people, and the most cleanly of all the Circassians; their villages are uniformly fortified; thick poles are transversely placed in a reclining direction, the lowest spaces between which are filled up, but the upper part is covered with thorn-bushes; a contrivance which affords them an impenetrable fortification against their enemies, the Abassine tribes of Tubi and Ubikh, who reside in the mountains, and with whom they are frequently at war.

The fifth of the Circassian tribes, namely, that of Hattukai, is at present under the dominion of the Ottoman Porte.

The Hattukais inhabit the country extending from the foot of the black mountains to the fens of the Kuban, the southern side of which is surrounded by the river Yamanssu: there likewise resides among them a sultan of the Crimean family called Bakhtigirei, who has considerable influence over their national affairs, though he possesses only a few vassals.

Another small branch of the Circassians deserves to be mentioned: it is known by the name of Shani, or Sani, and consists of only six villages: four of these are situated on the banks of the Attakum, and two below on the shore of a small lake. They formerly occupied the right-bank of the Kuban, above Kopyl, but fled, together with the inhabitants of Taman to the left bank of that river, on the approach of the Russian troops in the year 1778; they are governed by a prince, Misost Melikirei Sana, are able to bring two hundred men well armed into the field, cultivate the soil, and likewise attend to the rearing of cattle, but are poorer than the other Circassian tribes, and reputed to be the greatest robbers.

Lastly, we ought not to pass over in silence another, though very insignificant Circassian tribe, called Shagaki, who inhabit the vicinity of Anape, on the banks of the river Bugur and its small collateral branches. Their former habitations were on the spot where Anape now stands, but their number has been much reduced, partly by the attacks of the Natukhasians, and partly by the ravages of the plague, so that a few only now remain.

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They are governed by Prince Mametgirei-Sane, who formerly carried on commerce, maintained his own ships in the Black Sea, and possessed considerable wealth. On account of his influence over the people living in the neighbourhood of Anape, he is treated with respect by the Ottoman Porte.

*Indian Merchants of Astrakhan.*

During M. Pallas's stay at Astrakhan, he attended with pleasure at the idolatrous worship of those Indian merchants of Multanistan, who reside together in the Indian Court, called *Indeiskoi Dvor*. Though some account of these idolatries has already been given in a work entitled *Nordische Beytrage*, yet (says he) I do not think it superfluous to relate what I remarked among them at this time.

These Multanes, he continues, whose country is now subject to Timur Shah, of Avgan, and whose language bears the greatest analogy to that of the gypsies, perform an ablution in the Wolga every evening, previous to the worship of their idols. As they have no appropriate place of devotion, they meet in the chamber of their priest, who is not a regular Bramin, but a Dervise. The pagoda, or altar, is suspended in a corner on the right, opposite the priest's couch. Every thing here, as well as in the chamber of the forty Indians, appeared in a more miserable state than formerly, since a part of this people have abjured the religion of their ancestors, and have been incorporated among the citizens of Astrakhan, with a view to defraud their mercantile correspondence in India.

I was struck with the appearance of the dervise, whom I had formerly seen clothed in a robe and girdle perfectly white, which dress appears to be an exclusive privilege of the Bramins. But he now performed the religious ceremonies in a cloth vest buttoned up, and long white breeches partly covered with a reddish garb. His head was not shorn like the other Indians, but he wore short hair, and had a round spot, stained with vermilion, above his nose. The other Indians, on the contrary, were shaved, except a tuft of hair on the crown of the

head. They generally, after bathing, describe some Indian character with turmeric on the forehead.

We were requested to pull off our shoes, or clean them, as the others did, before we ascended the elevated part of the chamber, which was appropriated to devotion. The dervise began the service with silent prayers and meditations. Some of the Indians then placed melons and other fruits on the floor, beside the pagoda. The dervise placed himself before the shrine of the idols, which was illuminated by a row of candles in front. To the left of the priest, on a small table, there was a large double lamp filled with tallow, and kept burning night and day. The mirror suspended on the wall above the table was inverted. To the right, on the floor, there was a metal bason, with a salver which half covered it, and on the left were two cymbals of the janissaries, and two smaller musical cups, similar to those used by the Kalmuck priests. A small table was placed before the dervise, under the suspended pagoda, with a little censer, and a particular lamp with five wicks. The idolatrous worship commenced, in a loud voice; an Indian pulled the string of the bells which hung at the side of the shrine, and two others took small cymbals in their hands. They all sung an harmonious litany, in unison to the tinkling of the bells and cymbals. Their hymn was begun by the dervise himself, with a sacerdotal bell in his left hand, like that used by the Lama. In the first division of the hymn, addressed to the idols, the dervise took the censer, and throwing some gum copal into it, he offered the incense before the shrine, upwards, downwards, and in a circular direction; a ceremony intended to represent the element of air. After having performed this part of the service, he took a square folded piece of cloth, which lay before the idols, and moved it in various oscillations before them, as symbolical of the element of the earth. He next successively lighted the five wicks of the lamp, and during continued hymns moved it in different directions before the idols, as emblematical of the element of fire. Having finished this rite, he placed the lamp on a small salver, and it was then carried by a member of the congregation to all the worshippers present: each of whom, after having reverently held

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hand over the five flames, touched his eyes with his warmed fingers: this part of the ceremony being concluded, the priest received the lamp, and extinguished the five flames with its pedestal; but the wick with which he had lighted them, he threw into the large lamp.

At length, the element of water was worshipped. For this purpose, pure water was kept ready in a large marine shell, which was placed on a brass vase supported by the right corner of the pagoda. The dervise took this shell, and, between the pauses of the song, he poured the water it contained with much dexterity from a considerable height into the half-covered cup on the floor; and, lastly, dipping his hand into this holy water, he besprinkled the whole congregation, who received this benediction very devoutly, and with folded hands.

After the litany was finished, the dervise gave the cup with holy water to the person who chimed the bells, and sat down, together with the whole congregation, cross-legged, on the carpet; he then caused a spoonful of holy water to be poured into the palm of each person's hand, who religiously swallowed it, and moistened his head and eyes with his wet palm. The dervise afterwards took the remainder, with which he washed his head and eyes, and poured it into the vase that supported the shell before the idols. He then said a long prayer for the empress, the constituted authorities, and the people. After this ceremony, the Indians were presented with dried raisins without stones, or *Khysmish*, on a plate; and after they had all risen, plates with sugar candy and pistachio nuts were offered to the strangers. When the whole ceremony was concluded, we were permitted to approach and make drawings of the pagoda, without touching any part of it. At our request the priest himself uncovered part of the idols, which were dressed in sky-blue and pale rose-coloured silk cloaks, describing them to us by their names. In the back ground, elevated on a pedestal, in a direction from right to left, we observed the following; *Sagenat*, *Taettergun*, *Letseman*, *Rama*, *Bahart*, and *Lekumi*. The first five were adorned with high moveable bonnets: the last was a representation of a female, dressed in a kind of turban

with a ring in her nose. On a lower step, in the second row, on the right side, were Murli and Mrohor; they were decorated with high bonnets, but without silk garments, and held staves in their right hands, over their shoulders. In the midst, there was a figure called Ash-tabudshi, with eight arms, and crowned like Cybele; the next was a figure called Saddasho, in a sitting posture, with a round bonnet, and Honuman, an idol resembling Apis, with a dog's head, and rings in his ears. Small idols and relics crowded together occupied the front part of the shrine. Before the figures that held staves in their hands, we observed two distinguished pictures of Vishnu and Brama, or, as they pronounce it, Brahnah. Farther to the right there were two very prominent-sitting idols, in the form of apes, which were likewise called Honuman, with long-pointed caps, like crowns. In the front of these was the figure of a tiger, or lioness, cast in copper, like the idols, and called Ssurrunur-seng. Lastly, towards the corner, we noticed three figures similar to the Duroma of the Mongolian Lamas, which appeared to represent Lingams, and were called Shadisham; that in the middle leaned on a square pedestal of yellow amber, in the form of an obtuse cone, studded with grains of rice: two other small columns rested on a base similar to a lamp. In the middle was placed a small idol, with a very high bonnet, called Gupaledshi; at its right side there was a large black stone, and on the left, two smaller ones of the same colour, brought from the Ganges, and regarded by the Indians as sacred. These fossils were of the species called Shosa, Saugh, or Sankara, and appeared to be an impression either of a bivalve muscle, with protuberances, or of a species of sea-hog. Such stones are held in the greatest veneration among them. Behind the foremost idol, there was a folded silk garment lying across. In the corner stood the figure of a saddled lion, called Nhandigana. There was besides an image at the head of the shrine, with its face turned towards the other idols; he appeared almost withered, had large ears, and was called Gori. The front space likewise contained the bell, or Ghenta, of the idolatrous priests, as well as his rosary and a sceptre, such as is peculiar to the Lama clergy. From these details, the great

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analogy between the idolatrous worship of the Lama of Thibet, and some ceremonies of the Indians, and even of the ancient Christian church, will be evident.

*Of the Kamtschadales.*

The true Kamtschadales are, in general, below the common height, their shape is round and squat, their eyes small and sunk, their cheeks prominent, their nose flat, their hair black, they have scarcely any beard, and their complexion is a little tawny. The complexion and features of the women are very nearly the same. They are as wild as the country they inhabit. Some of them have no fixed habitations, but wander from place to place with their herds of rein-deer; others have dwellings, and reside on the banks of the rivers and the shores of the sea, living upon fish and sea-animals, and such herbs as grow upon the shore; the former dwell in huts covered with bear-skin, the latter in places dug out of the earth.

The character of the Kamtschadales is mild and hospitable. They live together in great harmony, and, notwithstanding their disposition to idleness, are at all times ready to assist one another in their labours, which is a decided proof of their zeal to oblige. An active life would be insupportable to them; and their greatest happiness, next to drunkenness, seems to be that of having nothing to do, and to live for ever in tranquil indolence. This is carried so far, as in some instances to lead them to neglect the means of providing the indispensable necessities of life; and whole families are frequently reduced to all the severities of famine, because they would not take the pains of providing in summer a reserve of fish, without which they were unable to live in the winter. If they are thus negligent in the preservation of their existence, it will not be supposed that they are more attentive to the articles of cleanliness; indeed, they may be reproached for being addicted to the contrary extreme.

Men and women, without distinction, use the same kind of garments, their dress only differing in their under clothing, which consists of trowsers and waist-coat sewed together, and in the covering of their feet.

The summer habits are made of dressed skins without hair; that which is next is made of deer or rein skins with the hair on. The household habit of the man is a girdle of leather with a bag before, and likewise a leather apron to cover them behind: these girdles are sewed with skins of different colours. The Kamtschadales used formerly to take excursions of hunting and fishing, during the summer in this dress; but now they wear linen shirts, which they purchase of the Russians.

The diet of the Kamtschadales consists chiefly in fish, which, when they have caught, they divide into six parts; the sides and tail are hung up to dry; the back and thinner part of the belly are prepared apart, and generally dried over the fire; the head is laid to sour in pits, and then they eat it like salt fish, and esteem it much, though the smell is such that a stranger cannot endure it: the ribs, and the flesh which remain upon them, they hang up and dry, and afterwards pound for use: the larger bones they likewise dry for food for their dogs: in this manner they prepare the principal article of their diet.

The second favourite food is called caviar; this is made from the roes of fish, which they prepare in different ways. They never take a journey without dried caviar, and with a pound of this a Kamtschadale can subsist for a great while without any other provisions; for every birch and alder tree furnishes him with bark, which, with the dried caviar, makes him an agreeable meal.

#### *Of the Mode of Travelling in Kamtschatka.*

Horses are very scarce in Kamtschatka. They merely serve during the summer for carriage of merchandize and effects belonging to the crown, and for the convenience of travellers. Dogs, however, abound in this country, and serve all the purposes of carriage. They are fed without difficulty or expence; in summer, which is their season for rest, little care is taken of them; they know how to provide for themselves, by ranging over the country, and along the sides of lakes and rivers; and the punctuality with which they return, is one of the most striking proofs of the fidelity of these animals.

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When winter arrives, their labour and slavery begin anew, to support which it is necessary that these dogs should be extremely vigorous. They are not, however, remarkably large, but resemble very much our shepherd dogs.

Every inhabitant possesses at least five of these dogs, which they use when they travel; when they go to the forests to cut wood, and for the conveyance of their effects and provisions, as well as their persons. These dogs are harnessed to a sledge, two and two together, with a single one before as a leader. This honour is bestowed on the most intelligent, or the best trained dog; and he understands wonderfully the terms used by the conductor to direct his course. The number of dogs that it is necessary to harness depends upon the load; where it is little more than the weight of the person who mounts the sledge, it is considered as a common sledge, and the team consists of five dogs. The harness is made of leather. It passes under the neck, that is, upon the breast of these dogs, and is joined to the sledge by a strap three feet long, in the manner of a trace: the dogs are also fastened together by couples passed through their collars, and these collars are frequently covered with bear-skin, by way of ornament.

The form of the sledge is like that of an oblong basket, the two extremities of which are elevated in a curve. Its length is about three feet, and its breadth scarcely exceeds one foot. This kind of basket, which composes the body of the sledge, is of very thin wood; the sides are of open work, and ornamented with straps of different colours. The seat of the charioteer is covered with bear-skin, and raised about three feet from the ground, upon four legs, which are fastened to two parallel planks, three or four inches broad; these planks serve as supports and wheels. The driver has nothing in his hand but a curved stick, which serves him both for a rudder and a whip. Iron rings are suspended at one end of the stick, as well for ornament as for the sake of encouraging the dogs, by the noise which these kind of bells make, and which are frequently jingled for that purpose: the other end is sometimes pointed with iron, to make an easier impression upon the ice, and, at the



*Mode of Travelling in Kamtschatka*

same time, it serves to excite the ardour of these animals.

Dogs that are well trained have no need to hear the voice of the conductor; if he strike the ice with his stick, they will go to the left; if he strike the legs of the sledge they will go to the right; and, when he wishes them to stop, he has only to place the stick between the snow and the front of the sledge. When they slacken their pace, and become careless and inattentive to the signals or to his voice, he throws his stick at them; but then the utmost address is necessary to regain it, as he proceeds rapidly along; and this is reckoned one of the strongest tests of the skill of the conductor.

*Mode of Hunting, and Method of Calculation.*

These people counterfeit, with great address, the postures and motions of the bear, who may perhaps be called with some propriety their dancing master; the manner in which they hunt this animal may be thus described. There are various modes of attacking it; sometimes they lay snares for it: under a heavy trap, supported in the air by a scaffolding sufficiently high, they place some kind of bait to attract the bear, and which he no sooner smells and perceives, than he eagerly advances to devour, and is instantly crushed by the falling of the trap. Another mode, very much adopted in this country, requires strength, courage, and great agility in those who make use of it.

The Kamtschadales are in possession of very little knowledge; on every subject their ideas are extremely limited. It is diverting to observe them attempt to reckon above ten; for having counted the fingers of both hands, they clap them together, which signifies ten. Then they begin with their toes and count to twenty; after which they are quite confounded, and cry *metcha?* that is, *where shall I take more?* They divide the year into ten months, some of which are longer and some shorter, and without any regard to the changes of the moon but by the order of particular occurrences that happen in those regions. They commonly divide the

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period that we call a year into two, so that the summer makes one year and the winter another. The former begins in May, the latter in November. They do not distinguish the days by any particular appellation, nor form them into weeks and months, nor do they know how many days there are in a year. Their epochs are marked by memorable events, as the arrival of the Russians, &c.

*Religion of the Kamtschadales.*

The Christian religion was introduced into this country by the conquerors, but the inhabitants know little more of it than the ceremony of baptism. They are ignorant of the very first principles of christianity. As to their inclinations, they follow the impulse of their passions. Many of them, both men and women, are *chamans*, or believers in the witchcraft of their pretended sorcerers. They dread the Russian priests, and do all they can to avoid meeting them, which, if they are not able to effect, they act the hypocrite, till they can find a convenient opportunity to make an escape. They pay a secret homage to their god *Koutka*, and place in him so entire a confidence, that they address their prayers to him, when they are desirous of obtaining any boon, or of engaging in any enterprize. When they go to the chase they abstain from washing themselves, and are careful not to make the sign of the cross; they invoke their *Koutka*, and the first animal they catch is sacrificed to him. After this act of devotion they conceive that their chase will be successful; on the contrary, if they were to cross themselves, they would despair of catching any thing. To the same deity they consecrate their new-born children, who are destined to become *chamans*.

The great veneration of these people for sorcerers can scarcely be conceived; it approaches to insanity, and is really to be pitied; for the extravagant and wild absurdities by which these magicians keep alive the credulity of their friends, excite the indignation rather than the laughter of eye-witnesses. This superstition is confined to but a small part of the Kamtschadales, who do not

now profess their art openly, nor give the same splendor they once did to their necromancy.

In Kamtschaka, the animals called *gluttons* employ a singular stratagem for killing fallow-deer. They climb up a tree, and carry with them a quantity of that species of moss of which the deer are very fond. When a deer approaches near the tree, the glutton throws down the moss; if he stop to eat the moss, the glutton instantly darts down upon his back, and after fixing himself between the horns, tears out his eyes, which torments the animal to such a degree, that, whether to put an end to its pain, or to free itself from the enemy, it strikes its head against the tree till it falls down dead. The glutton divides the flesh of the deer into convenient portions, and conceals them in the earth to serve for future provisions.

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## CHINESE EMPIRE.

### *Of the Government of China.*

THE Chinese monarchy has existed, if we may believe their own accounts, with but few changes, for nearly four thousand years. Before their connection and commerce with the Dutch, they had never heard of a republic; nor can they now comprehend how a great nation can be regularly governed without a king. They have a great abhorrence of tyranny and oppression, and believe that the obligation which is laid on their kings not to abuse their power, is the best means of confirming and establishing them in their government.

An uncounded authority is given to the emperor by the laws; but the same laws lay upon him a necessity to use his power with moderation and discretion, which are the two props that have so long supported the great fabric of the Chinese monarchy. The first principle instilled into the people at large, is to respect their prince with so high a veneration as almost to adore him. They style him the son of heaven, and the only master of the world. His commands are indisputable, and his

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words sacred. He seldom shows himself to the people, and is never spoken to but on the knees. When he is ill, the palace is full of mandarines, who spend their whole time in a large court, offering petitions to heaven in behalf of their prince's cure. No weather, no inconvenience, can excuse them from this duty: so long as the emperor is in pain or in danger, the people seem to fear nothing but the loss of him.

Self-interest is no small occasion of the great respect which is shown him by his subjects; for as soon as he is proclaimed Emperor, the whole authority of the empire is in his hands, and the fortunes of his subjects are entirely at his disposal.

1st, All places of honour and profit are in his gift. Honesty, learning, experience, and gravity of behaviour, are said to be the only qualifications to insure success to the candidate for any post or trust of dignity. As the emperor has the sole choice of all officers of state, so he dismisses without ceremony those who are deficient in their duty.

2d, He has absolute power over the lives and properties of all his subjects. Offenders are arraigned and tried in the different provinces, but the sentence is always presented to the emperor, who either confirms or rejects it, as he pleases. He can lay what taxes he thinks fit upon his subjects to supply the pressing wants, and relieve the necessities of the state. This power is seldom made use of, and there is a custom every year of exempting a province, sometimes two or three, from their usual taxes, if they have suffered through sickness or dearth.

3d, The right of making peace and war belongs to the emperor: he may make what treaties, and upon what terms he pleases, provided they are not dishonourable to the kingdom. The judgments passed by him are irrevocable, and his sovereign courts and viceroys dare not use the least delay in registering them: while, on the other hand, the sentences pronounced by their parliaments or other magistrates, are not obligatory till they are confirmed by the emperor.

4th, Another singular circumstance belonging to the Chinese government is the right that the emperor has of

choosing his successor, which he may elect not only from the royal family, but from among his other subjects. And there have been emperors who, finding none of their family able to support the dignity of a crown, have chosen for their successors persons of mean birth and fortunes, but eminent for virtue and understanding. Examples of this nature are not, however, very common, but it frequently happens that the choice does not fall according to seniority, which, in China, never occasions any civil commotions or rebellions.

5th, The grave itself does not put an end to his power over his subjects; which is exercised even upon the dead, whom he disgraces or honours, when he has a mind either to reward or punish themselves or their families. He confers upon them, after their decease, titles of honour; canonizes them as saints, or, according to their language, "makes them naked spirits." Sometimes he builds them temples, and, if their administration of public affairs has been very beneficial, or their virtues remarkably eminent, he commands the people to honour them as gods. The emperor has ever been looked upon as the chief priest and principal servant of religion; and there are ceremonies and public sacrifices which he alone is thought worthy to offer up to the great Creator of heaven.

6th. The emperor may change the figure and character of the letters, abolish characters already received, or form new ones. He may likewise change the names of provinces, of cities, and of families. He may forbid the use of any commonly received expression or modes of phrase, and introduce others which have hitherto been esteemed obsolete and uncouth.

Notwithstanding these unlimited powers, yet there are three circumstances which, if an emperor has any regard to his reputation, will prevail with him to govern by the rules of strict justice.

The *first* of which is, that the old law-givers have always made it a standing maxim that kings are properly the fathers of their people, and hence the title most honourable and esteemed among them is that of *ta fou*, or grandfather. Their philosophers constantly maintain that the state is but a large family, and that he who

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knows how to govern the one, is the best capable of ruling the other. And no virtues will compensate in a prince the want of affection for his people.

*Secondly*, every mandarine may tell the emperor of his faults, provided it be done in a manner agreeably to the veneration and profound respect which is due to him.

*Thirdly*, if the emperors have any regard for their reputation, the manner in which their histories are written is alone sufficient to restrain them within the bounds of rectitude.

A certain number of men, who, being chosen on account of their learning and impartiality, observe, with every degree of exactness, all the actions and even words of their prince: each of these persons by himself, and without any communication with the others, sets down on loose slips of paper the various occurrences as they happen, and then puts them through a chink, into an office set apart for this purpose. In these papers both the emperor's virtues and faults are set down with liberty and impartiality: and in order that neither fear on the one side, nor hope on the other, may bias these biographers, this office is never opened during that prince's life, or while any of his family sit on the throne. When the crown goes into another line, which often happens, all these loose memoirs are collected and compared, and a true history of the emperor written from them, to propose him as an example to posterity, if he has acted wisely; or to expose him to common censure and odium, if he has been negligent of his own duty and the public welfare.

In the common forms of government, the emperor has two sovereign councils; the one is called the *extraordinary* council, and is composed of princes of the blood only; the other, called the council in *ordinary*, has, besides the princes, several ministers of state. Besides these, there are at Peking six sovereign courts, whose authority extends all over the provinces of China. Each of these courts have different business assigned them, but affairs of great importance cannot be concluded and brought to maturity without the mutual concurrence of them all. Thus in the instance of war; the

number of troops, the qualities of their officers, the marching of the armies, are provided for by the *fourth* court, but the money to pay them with must be had of the *second*.

The provinces are under the inspection of two kinds of viceroys. One sort has the government of one province only; the others have the jurisdiction of two, three, or four provinces. The power of viceroy is ever extensive, but counterpoised by that of the great mandarines about him, who may accuse him, when they are satisfied that it is necessary for the public good.

The people have also the right of petitioning the emperor against their governors. And the more effectually to protect private persons, whose complaints cannot always reach the ears of the prince, secret spies, persons of known wisdom and reputation, are dispersed up and down in every province, who inform themselves in what manner the mandarines behave in the execution of their offices, and bring those to punishment whom they discover to be guilty of acts of oppression.

Sometimes the emperor himself visits his provinces: in person, for the purpose of doing justice to all his subjects. In one of these excursions, the late Emperor met with an old man weeping; and upon enquiring the cause of his tears, the man, ignorant of the dignity of the person to whom he was speaking, replied, "I had but one son, who was the comfort and support of my life; of him I have been deprived by the power of a mandarine, and thus rendered miserable during the remainder of my life; for how can I, poor and friendless, oblige so great a man as he is to make me restitution?" "This may not be so difficult as you imagine," said the emperor; "lead me to the mandarine's house: which being done, and the mandarine convicted of the violence of which he was accused, the emperor condemned him to instant death, and gave to the afflicted father the office of the criminal, at the same time strictly charging him to execute it with equity, lest he also should be made an example to others.

In tracing the manners of the Chinese, very little resemblance will be found to those of any other nation in the known world; and what is very remarkable, every

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custom practised some thousand years ago, is still preserved among them. The caprice of fashion, and the rage for novelty, so conspicuous in the manners of many of the polished nations of Europe have never affected the Chinese character.

*Of the Persons of the Chinese.*

The Chinese are large and fat men, with well proportioned limbs, round broad faces, small eyes, large eyebrows, high eye-lids, and small sunk noses. They have only seven or eight tufts of hair on each lip, and very little on the chin. Those who live in the southern provinces are browner and more tawny than those in the northern parts.

After comparing the descriptions given by various voyagers, of the Tartars and Chinese, M. Buffon asserts that there can be no doubt that they are the same people, and that all the differences between them proceed entirely from climate, and the mixture of races. In this opinion he is fortified by Chardin, "The size," says this celebrated traveller, "of the Tartars is about four inches less than that of Europeans; and they are thicker in the same proportion. Their complexion is copper-coloured, their faces are broad and flat, their noses are compressed, and their eyes are small. Now these are the exact features of the Chinese; for, after a most minute examination during my travels, I found that all the people to the east and north of the Caspian Sea, and to the east of the peninsula of Malacca, have the same configuration of face, and nearly the same stature. From this circumstance I was induced to think, that all these people sprung from the same source; for differences of colour proceed entirely from climate, and the manner of living; and varieties in manners originate from the soil, and from the degrees of opulence enjoyed by different nations."

*Of Chinese Marriages.*

Great attention has ever been paid in China to public decency. Marriage is particularly protected, as well by the authority of the law as by the general spirit of order and decorum. The adulterer is always punished

with death, and the same punishment is usually inflicted upon him who seduces an unmarried woman from the paths of rectitude.

A Chinese enters into the married state often without ever having seen the woman whom he espouses; he knows nothing of her but what he learns from some female relation, who acts the part of a match-maker. But if he is imposed on, either with respect to her age or figure, he may obtain a divorce. The same matrons who negotiate the marriage determine also the sum which the intended husband must pay to the parents of the bride; for, in China, a father gives no dowry to his daughter, but receives a certain sum from his son-in-law as a purchase.

The parents of the bride fix the day of marriage, always taking care to consult the calendar, for the purpose of selecting one that is favourable to so important an event. At the appointed time the bride is placed in a chair or close palanquin, and is surrounded by persons of both sexes, carrying torches and flambeaux, even in the middle of the day.

A troop of musicians, with fifes, drums, and hautboys, march before the chair; and her family follow behind. The key of the chair in which she is shut up is committed to the care of a trusty servant, to be delivered to the husband only, who, richly dressed, waits at his gate for the arrival of the procession. When it approaches, the key is put into his hands by means of which at the first glance he learns his fortune.

If he is discontented with his intended spouse, he suddenly shuts the chair, and sends her back to her relations; but to get rid of her it costs him a sum equal to that which he gave to obtain her.

If the husband is contented, she descends from her chair, and enters the house; she is then committed into the hands of the women, who partake of an entertainment, and remain with her the whole day; the male part of the guests are treated in like manner by the husband. This part of the ceremony prevails in all Chinese grand entertainments: the women amuse themselves separately, and the men do the same in another apartment. The pomp increases according to the riches and rank of the parties.

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*Chinese Women.*

The Chinese women seldom quit their apartment, which is situated in the most retired part of the house, and there they live secluded from all society but that of their domestics. There must be two apartments in every house, the interior for the woman, and the exterior for the husband. These must be separated by a wooden partition or wall, and the door carefully guarded. The husband is not at liberty to enter the inner apartment, nor may the wife quit it without a sufficient cause. A wife is not mistress of herself, she has nothing at her own disposal, and can give no orders but within the precincts of her own apartment, to which all her authority is confined.

This strictness with regard to the women seems to be dispensed with in some cases: for in the processions exhibited by the British embassy under Lord Macartney, the female spectators composed at least one fourth of the whole number, who appeared to be extremely diverted, and curious in their several inquiries.

There is no country in the world in which the women live in a greater state of humiliation than in China. Those whose husbands are of high rank are always confined; those of the second class are a sort of upper servants, deprived of all liberty; while those of the lower are partakers with the men of the severest kind of labour; and if they become mothers, it is an additional burden, since, while at work, they carry the child tied upon the back. Such is the fate of the Chinese women, who endure it with a patience and submission which habit alone can teach.

*Chinese Education.*

At the age of six the males are made acquainted with the names of the principal parts of the world. At eight they are instructed in the rules of politeness. The calendar becomes their study at the age of nine, and at ten they are sent to a public school, where they learn reading, writing, and arithmetic. From thirteen till fifteen they are taught music; and every thing which they sing consists of moral precepts. They are then taught to handle the bow, and to mount on horseback.

At twenty years of age, they receive the first cap, if they are judged to deserve it; and then they are permitted to wear silk dresses, ornamented with furs.

In every city and town, and almost in every village, there are public schools for the purpose of teaching the sciences. But parents possessed of a certain fortune, provide preceptors for their children at home, who endeavour to form their minds to virtue, and to make them acquainted with the laws, and history of their country.

The education of females is intended to give them a taste for solitude, and to inspire them with habits of modesty and taciturnity. If their parents are rich, they are instructed in all sorts of needle-work, and to play upon different instruments of music, in order that their charms and accomplishments may render them agreeable to the persons into whose hands they may chance to fall.

The handsomest are generally bought for the court and principal mandarines. One who unites beauty with other accomplishments fetches from four hundred and fifty to seven hundred louis-d'ors, while there are some who sell for less than one hundred. Hence it is evident that the women in China, even among the first personages of the empire, are considered and treated as an article of trade.

#### Chinese Amusements.

As the Chinese employ most of their time in attending to the serious duties of life, they can bestow but a small portion on amusements. The sports of the chase are free to every inhabitant of China. Whoever wishes to enjoy them alone, causes a great quantity of game to be shut up in a close park. Every farmer is at liberty to kill the game which come on his fields. Fishing is considered as an amusement, as well as an object of commerce. They catch fish by nets of different kinds, and private people employ a line. Birds are also trained to catch fish, in the same manner as dogs are taught to pursue game.

This method of fishing is practised in boats, numbers of which may be seen on the water at sun-rising, with the fishing birds perched on their prows. The men, having made several turns with their boats, beat the

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water with one of their oars, which is the signal for the birds to disperse themselves, plunge into the river, and seize by the middle what fish they can; they then rise to the surface, and each carries its captive to the boat to which it belongs. The fisherman receives the fish from the birds, which they are prevented from swallowing by a ring placed on the gullet for the purpose. When they have done fishing, the ring is taken off, and they are then suffered to feed. If the fish taken happen to be too large for the strength of the bird, another will come to its assistance: one takes it by the head, and another by the tail, and in this manner they transport it to their master.

Another method of fishing, which is peculiar to the Chinese, is this: they sail in a sloping direction, upon the edge of a long narrow boat, a board of two feet wide, which, from its shining hue, represents the colour of the water at moonlight, the only time this mode of fishing is practised. The fish mistake the plank for the water, throw themselves upon it, and fall into the boat. The soldiers fish with bows and arrows, tridents, &c.

The Chinese have a singular method of playing at shuttlecock. Several young men stand in a circle, but they are not allowed, upon any consideration, to make use of the hand or arm in the game. When once the shuttlecock is thrown up, they by turns take a short run, and springing from the ground, meet the descending shuttlecock with the sole of the foot, and drive it again with great force and velocity into the air. In this game the Chinese are so expert, that they seldom miss their mark, and very rarely fail in giving it the proper direction. With the games of chance their nation is wholly unacquainted, nor are the people allowed to indulge in any amusement not authorized by law.

*Dress of the Chinese.*

The Chinese dress consists of a vest, which reaches to the ground; the sleeves are very wide towards the shoulder, and grow narrower as they approach the wrist, where they terminate in the form of a horse-shoe, covering the hands, and leaving nothing to be seen but

the ends of the fingers. The Chinese wear a large girdle of silk round the waist, from which is suspended a sheath with a kind of knife, and two small sticks, which they use at their meals.

Under this robe they wear drawers suited to the season. In summer they are made of linen; those for winter are satin lined with fur. Their shirts are in like manner adapted to the season; and under the shirt a Chinese generally wears a silk net, which prevents it from adhering to the skin. Their necks are always bare in warm weather; but in winter they wear a collar joined to their robe, made of silk, sable, or fox's skin. That of the mandarines, and people of quality, is lined throughout with sable brought from Tartary. In the spring it is lined with ermine. Above their robe they wear a kind of surtout with wide sleeves, lined in the same manner.

In China the law has regulated every thing that relates to dress, and has even fixed the colours that distinguish the different conditions. The emperor and princes of the blood alone wear yellow; certain mandarines are permitted to wear satin of a red ground upon days of ceremony, but in general they are clothed in black, blue, or violet. The colour to which the common people are confined is blue or black, and their dress is always composed of plain cotton cloth.

The Chinese shave their heads, preserving only a small portion of hair on the top, which is generally suffered to grow very long. This part of their dress they were compelled to adopt by the Tartars, who subdued them, and who in every other respect adopted the laws, manners, and constitution of the people whom they had conquered. In summer they wear a pyramidal cap, lined with satin, and covered with cane neatly wrought. To the top they fix a large tuft of red hair, which, falling down, covers it to the brim.

People of condition wear boots made of satin, silk, or cotton when they go out, but at home they wear slippers made of silk stuff. A Chinese, dressed according to rule, would consider it as great an omission to forget his fan, as it would be to forget his boots.

The dress of the Chinese women appears to have been

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dictated by Modesty herself. Their robes are close at top, and very long. The head-dress consists in arranging their several curls, which are interspersed with small tufts of gold or silver flowers. Young ladies wear also a kind of bonnet covered with stuff or silk, and adorned with pearls, diamonds, and other costly ornaments. We must not omit the custom of confining the women's feet to the size which they came into the world, and which was once very general in China, but now grown into disuse, except among the most unenlightened of the people. The means made use of for this purpose are as follow: when a female is born, the nurse wraps up its feet, and confines them with a very close bandage: and this torture must be endured until the foot has ceased to grow:

Here China's ladies shall their pride display,  
And silver figures gild their loose array;  
This boasts her little feet and winking eyes,  
That tunes the fife, or tinkling cymbal plies,  
Here cross-legg'd nobles in rich state shall dine;  
There in bright mail distorted heroes shine. GAY

White is the colour for mourning among the Chinese. A son has no right to wear it while his father and mother are alive, but he can wear no other for three years after their death; and even when this mourning is ended, his clothes ever after must be of one colour. The use of silks and furs is forbidden to children by the law, which has even prescribed the time at which it must be first wear a cap, and the manner in which they may give them. The master of the ceremonies places the cap upon their heads, and addresses them in the following words: "Consider that you now receive the dress of those who have attained to maturity, and that you cease to be children: renounce, therefore, all childish thoughts and inclinations, assume a grave and serious behaviour, apply with resolution to the study of virtue and wisdom, and endeavour to merit a long and happy

*Of Chinese Employments and Trades.*

I observed, says Mr. Anderson, a great number of butchers' shops; the mode of cutting up their meat

resembles our own; nor can the markets of London boast a better supply of flesh than is to be found at Pekin. My curiosity induced me to inquire the prices of their meat, and, on my entering the shop, I saw, on a stall before it, an earthen stove, with a gridiron placed on it; and on my employing a variety of signs to obtain the information I wanted, the butcher instantly began to cut off small thin slices of meat, about the size of a crown-piece, and broiled as fast as I could eat them. I took about a dozen of these slices, which might altogether weigh seven or eight ounces; and when I paid him, which I did by giving him a string of small coin, he pulled off the amount of the demand, which was ten of these small coin. I saw numbers of people in the butchers' shops regaling themselves with beef and mutton in the same manner.

The houses for porcelain utensils and ornaments are particularly attractive, having rows of broad shelves, ranged above each other, in the front of their shops, on which they dispose the most beautiful specimens of their trade in a manner full of fancy and effect.

Besides the variety of trades which are stationary in that great city, there are many thousands of its inhabitants, who cry their goods about, as we see in our metropolis. They generally have a bamboo placed across their shoulders, and a basket at each end of it, in which they carry fish, eggs, &c. There are also great numbers of hawkers and pedlars, who go about with bags strapped on their shoulders that contain various kinds of stuff goods, the folds of which are exposed to view.

Barbers also are seen running about the streets in great numbers, with instruments for shaving the head and cleansing the ears; they carry with them for this purpose a portable chair, a portable stove, and a small vessel of water; and whoever wishes to undergo either of these operations, sits down in the street, while the operator performs his office. To distinguish their profession they carry a large pair of steel tweezers, which they open with their fingers, and then let them close again with some degree of violence, which produces a shrill sound that is heard at a considerable distance: such is their mode of seeking employment. This trade in

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China must be a very profitable one, because every man must be shaved on a part of the head where it is impossible to shave himself.

There are persons engaged in the open streets selling of goods by auctions: the auctioneer stands on a platform surrounded with the various articles he has to dispose off: he delivers himself in a loud bawling manner, apparently to the no small amusement of the audience.

Of their staple manufacture, the art of making china, more need not be said than to quote Dr. Darwin's beautiful lines on the subject.

Hence ductile *clays* in wide expansion spread,  
Soft as the cygnet's down, their snow-white bed;  
With yielding flakes successive forms reveal,  
And change obedient to the whirling wheel,  
First *China's* sons with early art elate,  
Form'd the gay tea-pot, and the pictur'd plate;  
Saw, with illumin'd brow and dazzled eyes,  
In the red stove vitrescent colours rise:  
Speck'd her tall beakers with enamell'd stars,  
Her monster jossus, and gigantic jars:  
Smear'd her huge dragons with metallic hues,  
With golden purples and cobaltic blues;  
Bade on wide hills her porcelain castles glare,  
And glazed pagodas tremble in the air.

*Public and Private Festivals.*

Throughout the whole empire of China a grand festival is celebrated on the same day; it is called the vernal festival. In the morning the governor of every city comes forth from his palace crowned with flowers, and enters the chair, in which he is carried, amidst the noise of different instruments which precede it. A number of people bearing standards, lighted flambeaux, &c. walk before the musicians, and the chair is surrounded or followed by several litters covered with silk carpets, upon which are represented persons illustrious for the support they have given to agriculture, or some historical painting on the subject.

The streets are hung with carpets; triumphal arches are erected at certain distances; lanterns are every where displayed; and all the houses are illuminated.—

A large figure made of baked earth, representing a cow with gilt horns, comes next. A child with one foot naked and the other shod, which represents the *spirit of labour and diligence*, follows, beating the image with a rod to make it advance. Labourers armed with implements of husbandry, march behind; and a number of comedians and people in masks close the rear, whose grotesque appearance and attitudes afford entertainment to the populace. The governor advances towards the eastern gate, as if he intended to meet the spring, and then the procession returns to the palace in the same order. After this the cow is stripped of its ornaments, and a prodigious number of earthen calves are taken out of its belly; which are distributed among the crowd. The large figure is broken in pieces, and distributed in the same manner. The governor then puts an end to the ceremony, by making a short oration in praise of agriculture, in which he endeavours to excite his hearers to promote, by all means, so useful and valuable an art.

The Chinese have also two other festivals, which are celebrated with still more pomp than that already described. One of them is on the commencement of the year; the other is called the feast of the lanterns. During the celebration of the first, all affairs, whether private or public, are suspended; the tribunals are shut, the posts stopped; presents are given and received; the inferior mandarines go and pay their respects to their superiors; children to their parents; and servants to their masters. This is called *taking leave of the old year*. In the evening all the family asserable to partake of a grand repast. To this no stranger is admitted; but they become more sociable on the day following; and their whole time is employed in plays, diversions, and feasting, which is concluded in the evening with illuminations.

The feast of lanterns is universal throughout the whole empire, and all China is illuminated on the same day and hour. Every city and village, the shores of the sea, and the banks of the rivers, are hung with lanterns of various shapes and sizes. Some of them are seen in courts, and in the windows of the poorest inhabitants.

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Rich people expend to the value of eight or ten pounds sterling for one lantern; and those which are ordered by the emperor, viceroys, and great mandarines, cost from one hundred to a hundred and fifty pounds each.

These lanterns are very large, either painted or neatly gilt, and filled up with transparent silk, upon which are painted flowers, animals, and various other figures. Several lamps, and a great number of wax candles, are put into these lanterns; to the corners of which are fixed streamers of satin and silk of different colours, and a curious piece of carved work is placed over the top.

On the first of March dramatic pieces are performed on stages in the principal streets of the different towns through the empire, for the amusement of the poor people, who are not able to purchase these kind of diversions. This munificent act continues for a succession of several days at the expence of the emperor; so that every morning and evening, during the whole period, the lower classes of his subjects enjoy a favourite pleasure without cost, and bless the hand which bestows it upon them.

*Of Chinese Entertainments.*

We now come to speak of the entertainments of the Chinese, which, when given by persons of distinction, are generally sumptuous, accompanied with the most ceremonious etiquette. An invitation to an entertainment is not supposed to be given with sincerity until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment, another in the morning of the appointed day, and a third when every thing is prepared. The master of the house always introduces his guests into the hall, salutes them, and orders wine to be brought. He then raises his eyes and the cup towards the heavens, after which he pours out the wine on the ground. This ceremony resembles the libations of the ancients. Each of the guests has a table for himself, and that of the master of the house is below all the rest.

A superior domestic conducts the principal guest to an armed chair, which is covered with rich silk. This

place is always given to the person of the greatest age or dignity, and he sits at the head of all others, although he may be young and of little rank. The tables are ranged in two rows, and as soon as the company have taken their seats, the comedians, richly dressed, enter and perform their parts, which are sung four times so low, that they are scarcely heard. The representation consists of the sound of drums, flutes, fifes, trumpets, and other instruments. The floor of the hall, covered with a carpet, serves these comedians for a stage, on which they act their various parts.

The Chinese begin their repasts by drinking wine, which is offered to each guest by the attendant upon his knee. They all drink together, and very slowly; and while they are drinking, the dishes on the table are removed, and others brought in. Every guest has twenty-four dishes served to him in succession; they never use knives; and two sharp-pointed sticks supply the place of forks. They never begin to eat until they are invited by the attendant, which ceremony is renewed every time they drink, or begin upon a new dish. The repast continues till tea is introduced, after which they retire into another hall or the garden, where they amuse themselves, or enjoy repose, between dinner and the dessert. The dessert consists also of twenty-four dishes covered with sweetmeats, fruits, hams, salted-ducks, and shell-fish.

These entertainments begin towards the close of the day, and never end till midnight. It is customary to give money to the domestics, and the quality of the entertainer determines the sum. This custom is only practised when the repast has been accompanied with a comedy. Each of the guests returns to his own home in a chair preceded by several domestics, who carry large banners of piled paper, on which the name and quality of the master are inscribed in large characters. Whoever ventures abroad at such an hour without similar attendants, would be stopped by the guard. The day following they return a card of thanks to the officer of the watch.

The perfection of complaisance is no where to be seen but in China: even the lowest ranks of society are ac-

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tuated by it. The many forms which must be observed in the common intercourse of life, and which must be all broken through before persons can quarrel with one another, contribute to preserve the profound tranquillity which reigns through the whole empire.

*Of Chinese Industry, &c.*

Many parts of this empire are exceedingly barren, but the great population of the country induces the inhabitants to cultivate every spot capable of being tilled. One example will illustrate the barrenness of the country, and the spirit of its inhabitants.

On a high mountain, says Mr. Anderson, I discovered several distinct patches of cultivated ground in such a state of declivity, as to me would have appeared altogether inaccessible, if I had not seen the owner employed on one of these alarming precipices. The peasant had a rope fixed about his middle, which was secured, at the other end, on the top of the mountain, and by this means the hardy cultivator was able to let himself down to any part of the precipice, where a few square yards of ground gave him encouragement to plant his vegetables or his corn; and in this manner he had decorated the mountain with a variety of cultivated spots. Near the bottom he had erected a wooden hut, surrounded with a small piece of ground, planted with cabbages, where he supported, by this hazardous industry, a wife and several children.

The manner of catching water-fowls in China is curious. When the fowler spies his game, he wades into the water, with only his head above the surface, which is covered with a pot, full of holes, to let in air, and light. This pot is stuck with feathers, to deceive the game; so that when he approaches them they are not alarmed, but suffer him to draw them by the legs under the water, and the rest of the fowls are not disturbed by it, but remain about the place till, perhaps, the greater part of them is taken.

The letters conveyed by the Chinese post are enclosed in a large bamboo basket, hooped with cane and locked; the key is given into the custody of a soldier, who delivers it to the postmaster of the town to which they

are going. The basket is then strapped on the courier's shoulders, and is decorated with a number of bells, which by the motion of the horse, make a loud jingling, and announce at every place the approach of the post. Five light-horsemen escort the courier; and, as the fleetest horses are selected, and changed at every stage, the mails in China are conducted with extraordinary expedition and safety.

*Of Chinese Sleight of Hand, &c.*

A great number of the Tao-see pretend to be fortune-tellers. Although they have never seen the person that consults them, they address him by his name, give a particular account of his whole family, describe the situation of his house, tell him the names of his children, and many other particulars, which they have address enough to learn by some means beforehand. Some of these diviners cause the figure of the chief of their sect to appear in the air: others command their pencil to write by itself, which traces out on paper or sand an answer to questions asked, or to advice requested. Sometimes, they make the image of every person in the houses appear in succession on the surface of a bason filled with water; and shew, as in a magic picture, all the revolutions that are to happen in the empire.

One of these people suspended on a hook an iron chain of round links about four feet long, and then took a mouse out of a box, and made it dance on a table; after which the little animal, at his order, went in at one link of the chain, and out at another, till it ascended to the top; whence it came down again, the contrary way, without missing a single ring. Monkeys are also made by these jugglers to perform many surprising tricks.

Sir Geo. Staunton informs us, that their skill in the art of balancing excelled every thing he had seen or could have conceived.\* By an imperceptible motion, as it ap-

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\* See my volume on the Wonders and Miracles of Art and Nature, for this and other subjects, interesting to young persons of both sexes

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peared, of the joints of their arms and legs, the Chinese can give to basons, jugs, glasses, &c. an apparent locomotion, and produce a progressive equilibrium, by which these vessels change their position from one part to another of the bodies of the balancers. He gives the following instance of sleight of hand, of which he was an eye-witness.

The performer, began by exhibiting a large bason in every possible position, when he suddenly placed it on the stage with the hollow part downwards, and, instantly taking it up again, discovered a large rabbit which escaped from the performer, who attempted to catch it. This trick is mentioned by Mr. S. as very surprizing, on account of the size of the animal, the short space of time in which it was performed, and because the whole floor was covered with matting, through which the rabbit could not escape, though it was not to be found by the spectators.

The Chinese are also addicted to the practice of calculating people's destiny. Those who act this part are generally blind; they go about from house to house playing on a lute, and offering their assistance for a small piece of money. Others pretend to have the power of consulting oracles, who are applied to by many people before they undertake a journey to buy or sell, to commence a law-suit, or to enter on the marriage state. The method used on these occasions is, first to burn perfumes before an idol; upon the altar which supports this idol there is an horn filled with small flat sticks, upon which are traced a variety of unintelligible characters. Each of these small sticks conceals an answer. After many prostrations, the person who consults, lets fall at random one of these small sticks, which is immediately explained by the person accompanying him.

It would be almost an endless task to point out all the superstitious notions of this people. By some they pretend to know the directions most proper for houses to stand in; by others the quarter to which doors ought to front, and the plan and day proper for constructing the stoves in which they cook their rice. But the object on which they bestow their greatest care, is the choice of the ground and situations most proper for a burying-

place. Some people follow no other profession than that of pointing out mountains and other places, which have an aspect favourable for works of that kind. When a Chinese is persuaded of the truth of such information, there is no sum of money which he would not sacrifice to obtain possession of the fortunate spot.

*Of Chinese Funeral Rites.*

All people of fashion in China cause their coffins to be provided, and their tombs to be built during their lifetime; and each family has a particular burying-place. The burying-places of the common people are without the city, none being allowed within the walls. The rich frequently spend a thousand crowns to have a coffin of precious wood, carved and ornamented with different colours.

When a man of fortune dies, the nearest relation informs all his friends of it; they assemble, wash, and perfume the corpse, and dress it in the best clothes he used to wear. Then placing the dead body, thus dressed, in a chair; the wives, children, and relations, prostrate themselves before it, passionately bewailing their loss; the third day the body is put into a coffin, covered with a piece of silk, and placed in a large room hung with white, an altar being erected in the middle of it, with a picture or statue of the deceased. The relations are again introduced with wax lights and incense. The sons of the deceased, clothed in linen, and girt about the middle with a cord, stand on one side of the coffin in a mournful posture, while the mothers and daughters stand on the other side, behind a curtain, lamenting their loss: and the priests are the whole time singing mournful songs.

Those who enter the room salute the coffin in the same manner as if the person it contains were still alive. When they have paid their respects, they are conducted into another apartment, in which they have tea and dried sweetmeats.

Persons who live in the neighbourhood go to pay their respects to the deceased, but those who are indisposed, or live at too great a distance, send a note of excuse. These visits are afterwards returned by the eldest son of the deceased; but complimentary billets are generally

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substituted for real visits. The custom is, not to be at home when he calls.

The relations and friends of the deceased are informed of the day fixed for performing the funeral rites, and few of them fail of attending. The procession commences by a troop of men carrying different figures made of pasteboard, representing slaves, lions, tygers, horses, elephants, &c. Other troops follow, carrying standards, censers filled with perfumes, while some are employed in playing melancholy airs on different musical instruments. These musicians precede the coffin, which is covered with a canopy, in form of a dome, and composed of violet-coloured silk. The coffin is placed upon the bottom of this machine, and is carried by sixty-four men. The eldest son, clothed in a canvas frock, and his body bent, and leaning on a staff, follows near the coffin, and behind him his brothers and nephews. Next come the relations and friends, clad in mourning, followed by the female slaves of the deceased, who exhibit particular marks of sorrow, and make the air resound with their cries.

When they arrive at the burying place, the coffin is deposited in a tomb appropriated for it, not far from which there are tables ranged in different halls, prepared for the purpose of giving a repast to the assistants, which is served up with the greatest splendour.

During the time of keeping the corpse there are tables well furnished every morning, and the priest is butler at night. A sheet of paper is hung over the gate expressing the name and quality, and giving a short detail of the life and great actions of the deceased.

If the deceased had been a grandee of the empire, a certain number of his relations never leave the tomb for one or two months. There they reside, in apartments which have been previously prepared for them, and they renew the marks of their grief and sorrow every day. The magnificence of these funeral ceremonies is augmented in proportion to the dignity and riches of the deceased. In the procession which attended the corpse of the eldest brother of the emperor *Khang-hi*, there were more than sixteen thousand persons, all of whom had particular offices assigned to them.

The form of the Chinese tombs is various, but the most common is that of the vault, in which the coffin is shut up; over the vault is raised a pyramid of earth, about twelve feet in height, and ten feet in diameter; and around it pines and cypresses are usually planted. A large table of white marble, well polished, is placed before it, upon the centre of which are candlesticks, vases, and a censer of exquisite workmanship.

Mourning continues in China three years, during which the mourners abstain from the use of flesh and wine; they can assist at no entertainment of ceremony, nor frequent any public assembly.

*Of the Chinese Penal Laws, and Methods of Punishment.*

The Chinese laws are so combined, that no fault escapes punishment, and the chastisement never exceeds the delinquency.\* Their mode of procedure in criminal cases is, perhaps, the most perfect of all others. Every person accused is examined by five or six tribunals, with the greatest care and attention; which extend also to the character of the accuser and witnesses. During this process the accused remains in prison, but Chinese prisons are not like many European dungeons: they are spacious, and fitted up with a certain degree of convenience.

The difference of Chinese punishments is regulated by the different degrees of delinquency. The slightest is the *bastinado*, which is only used for chastising those who have been guilty of very trivial faults; and the number of blows is estimated according to the nature of the offence. The lowest number is twenty, when the punishment is considered as a paternal correction. The emperor even orders it to be inflicted upon some of his courtiers, which, however, does not prevent them from being afterwards received into favour.

The baton, or *pan-tsee*, made use of, is a piece of bamboo, flat and broad at the bottom. Every mandarin may use it, either when any one forgets to salute him,

\* See also Blair's Grammar of Arts, Sciences, and General Knowledge.

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or when he administers public justice. On such occasions he sits at a table, upon which is placed a bag filled with small sticks, while a number of petty officers stand around him, each furnished with some *pan-tees*, and waiting only for his signal to make use of them. The mandarine takes from the bag one of those little sticks, and throws it into the hall of audience. The culprit is then seized, and receives five smart blows of the *pan-tee*; if the mandarine draws another stick from the bag, a second officer bestows five more blows, and the punishment is thus continued until the judge is pleased to make no more signals; when the criminal must prostrate himself before him, and thank him for the care which he takes of his education.

The punishment of the *wooden collar* is also used in China. It is composed of two pieces of wood, hollowed out in the middle, which, when put together, leave room for the neck. They are laid upon the shoulders of the criminal, and joined closely together, in such a manner, that he can neither see his feet, nor put his hands to his mouth, and consequently can eat only by the assistance of another. The weight of the collar, which is from forty to two hundred pounds, is regulated according to the degree and nature of the crime; and the duration of the punishment for robbery, breaking the peace, or gaming, is generally three months, at the expiration of which the offender is brought before the mandarine, who exhorts him to amendment, and discharges him, after he has received twenty blows.

Other crimes are punished either with banishment, or by being condemned to drag the royal barks for a term of years, or to have their cheeks branded with a hot iron. Children who are deficient in duty to their parents are condemned to receive a hundred blows of the *pan-tee*. If they lift up their hand against them, or even give them abusive language, they are put to death.

Beheading is considered as the most disgraceful of all punishments, because they look upon the head as the noblest part of man; and if a person lose it when he expires, his body is not preserved in that entire state in which it was when he received it from his parents. This

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reflection accords with the respect and reverence which they pay to their parents.

*Of the Religion of the Chinese.*

The primitive worship of the ancient Chinese has continued, like their dress, invariably the same, through a long succession of ages down to the present time. We are informed by one of the most learned and respectable French Jesuits, who took great pains in investigating the Chinese religion, "that the Chinese are a distinct people, who have preserved the characteristic marks of their first origin, whose primitive doctrine will be found to agree, in the essential parts, with that of the chosen people the Jews, before Moses had consigned the explanation of it to the sacred records, and whose traditional knowledge may be traced back even to the renewal of the human race by the grandson of Noah."

The canonical books of the Chinese set forth the idea, and enforce the belief of a Supreme Being, the Creator and Preserver of all things. They mention him under distinct names, corresponding to those which we use when we speak of *God*, the *Lord*, the *Almighty*, and the *Most High*. These books assert that the Supreme Being is the principle of every thing that exists; that he is eternal, unchangeable, and independent, that his power knows no bounds; that his knowledge comprehends the past, present, and future; and that he is the witness of whatever passes in the recesses of men's hearts. They acknowledge his universal providence, his approbation of virtue and goodness, and his abhorrence of vice, which he punishes with parental compassion, to induce his creatures to reform and amend their lives.

Upon these general principles the Chinese refer every remarkable event to the appointment and dispensation of the Deity. If destruction threaten their crops, or alarming sickness endanger the life of a virtuous emperor, sacrifices and prayers are offered up to God. If a wicked prince has been suddenly taken away by accident, they attribute it to his just and avenging arm. Upon these same principles one of the ancient emperors gave his orders to the priest; "the Supreme Being," says he, "is entitled to our homage and adora-

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tion. Compose, therefore, a calendar, and let religion receive from man those times and seasons which are its just due."

Another emperor, when he was invested with his office, and had distributed the various employments to the persons under him, exhorted them to a faithful discharge of the duties incumbent upon them, and concluded with these words: "Never shut your ears against the voice of religion: let every moment redouble your diligence in serving God." And a priest, addressing himself to an emperor, said, "Think on eternity, if you are desirous of improving your mind, and of adding new virtue to it."

In another period of Chinese history, we are told that the fear of the Supreme Being was alone sufficient to restrain all the subjects of the empire, and to confine them within the bounds of duty. Honesty was so prevalent at that time, that it was not necessary to intimidate the people by exercising the severity of penal laws. Imprisonment was the only punishment inflicted on the guilty. The doors of the goals were thrown open in the morning: the prisoners went out to labour, and they returned again thither in the evening without compulsion.

These facts, and they might be multiplied almost without end, will go to prove that the religion of China is founded on the belief of the existence and attributes of the Supreme Being; and it is asserted, upon good authority, that there is not to be found a single vestige of idolatry upon their most ancient monuments.

*Of the Ancient Sacrifices of the Chinese.*

The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the *tan* was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Confucius. To the sovereign alone it was permitted to sacrifice on the *tan*; to

the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

In the early ages of the empire a single mountain was set apart for sacrifices; afterwards there were four consecrated to those purposes, to which the prince went successively every year. To the *first* he repaired at the vernal equinox, to intreat heaven to watch over the seed committed to the earth. At the summer solstice he went to the *second*, to ask for the warmth and heat necessary to bring forward the crops. He sacrificed on the *third* at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries from the air, which might destroy the rising hopes of the labourer. And on the *fourth* mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

This institution, which subjected the emperor to regular journies, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city, when he was performing sacrifices at a distance from it. At other times old age, severe weather, and bad roads, were great obstacles to the business. Means were therefore devised to obviate these difficulties, by erecting a temple in the city where these sacrifices might be offered up.

#### *Of Chinese Temples.*

The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice: the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance

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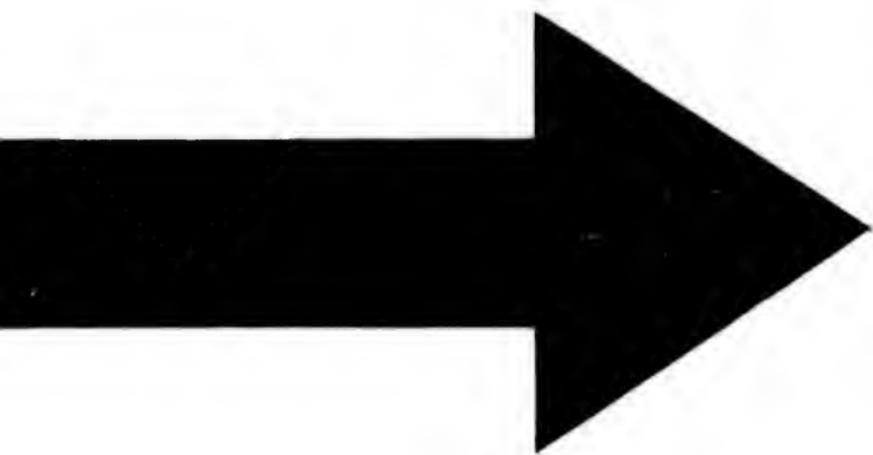
of their architecture. These are dedicated to the Deity under different titles; in the one he is adored as the *Eternal Spirit*, in the other as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied; and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he performs in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist him, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festivals of all kinds are then prohibited. On the day appointed for sacrifice the emperor appears with all the pomp and magnificence of power, to which every thing in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance that there is between the Supreme Being and man.

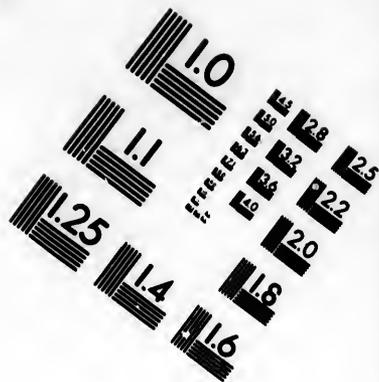
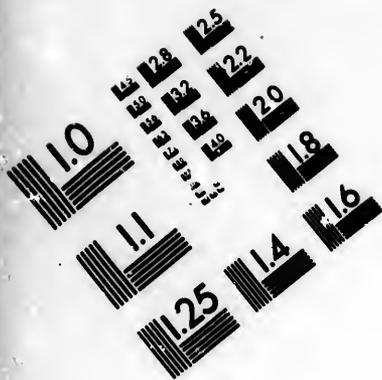
Another religious ceremony, performed by the emperor, is that of ploughing the earth with his own hands. By some writers this act has been thought merely political, for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and prince till the ground, or the empress breeds silk worms, it is to shew that respect and veneration which they entertain for the Spirit who rules the universe.

#### *Of Chinese Curiosities.*

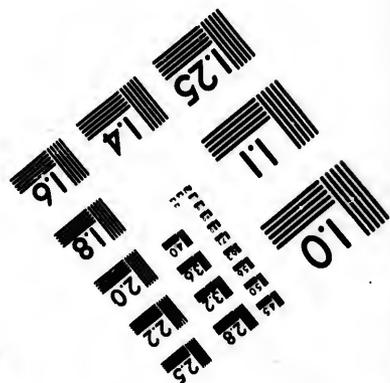
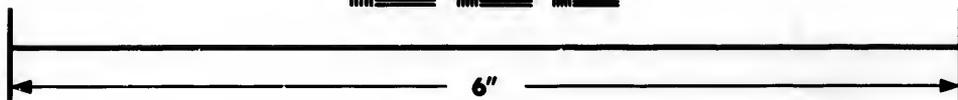
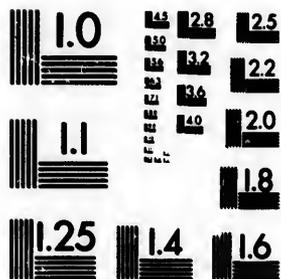
One of the greatest curiosities of the artificial kind that China affords, and which may be reckoned one of the most astonishing remains of antiquity now in the







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world, is that prodigious wall built by the Chinese to prevent the incursions of the Tartars. This wall is more than twenty-five feet high, and broad enough for six horsemen to ride abreast upon it; and it is fortified with three thousand strong square towers, which, in the time of the Chinese monarchs, before the Tartars subdued the country, used to be guarded by a million of soldiers. Its whole length is computed to be fifteen hundred miles; in some parts it is built on places which seem almost inaccessible; in others on marshes and sandy hollows that appear incapable of admitting a foundation for so weighty a structure. The materials are brick and mortar, which, though exposed to the elements for more than two thousand years, are even now almost as firm as ever. This stupendous work, carried over mountains and valleys, is said, by the best historians, to have been completed in about five years.

From time's remotest dawn where China brings  
 In proud succession all her patriot kings  
 O'er desert sands, deep gulfs, and hills sublime,  
 Extends her *massy wall* from clime to clime;  
 With bells and dragons' crests her pagod-bowers,  
 Her silken palaces, and porcelain towers;  
 With long canals a thousand nations laves:  
 Plants all her wilds, and peoples all her waves.

DARWIN.

Two bridges in China deserve a short description; one called Cientao, or the road of pillars, in the province of Xensi, broad enough for four horses to travel abreast, and four miles in length, which is defended by an iron railing, and unites the summits of several mountains, in order to avoid all the devious windings to the capital, being partly supported by beams, but in most places, from the great depth of the vallies, resting on stone pillars of the most tremendous height; the other consists of twenty iron chains, connecting two mountains in the neighbourhood of King-tung.

The discovery of the art of making paper from straw is of very ancient date in China. Straw, and even the bark of trees, and various plants and shrubs, are employed in the paper manufactories of China, where sheets

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are prepared of such dimensions, that a single one may be had to cover the side of a moderate-sized room. Many old persons and children earn a livelihood by washing the ink from paper already written over, which is re-manufactured into new sheets; and so economical are the Chinese, that they separate the old ink from the water for future use.

Of the various natural productions of China, none seems more surprising than the tallow tree; it produces a substance very like our tallow, and serves for the same purpose. It is about the height of our cherry-trees, its bark very smooth, its trunk short, the head round and thick, the branches crooked, and the leaves red, and shaped like a heart. The fruit is enclosed in a kind of pod, that opens when it is ripe, and discovers three white kernels, which have all the qualities of tallow, and with which the Chinese candles are made. These would probably be as good as ours, if they knew how to purify their vegetable tallow, as well as we do the animal. It is prepared for use by melting, and the wicks are little rods of dry light wood, covered with the pith of a rush, which answers the same purpose as cotton.

I shall refer the young readers, for various collateral subjects, to my late work, on the Wonders and Miracles of Art and Nature, in which every subject is treated of at large, that can interest or stimulate the curiosity of young persons, confining myself now to the following

*Particulars relative to the Chinese, from Staunton's Narrative of Lord Macartney's Embassy.*

The gentlemen in each yacht were served, after the manner of the east, with a separate table, in which faint attempts were made to imitate English cookery. Stewing, however, was their most usual method of preparing animal food, of which beef and pork were the most plentiful. The meat was cut into small square pieces, vegetables of various kinds were mixed with it, and seasoned and served up with piquant savoury sauces. They had abundance of the common fowls of Europe; but the greatest delicacy, and most costly article of the table, was the swallow's nest, and the fins of sharks. Both these yielded abundance of rich nutritious juices;

but, like the turtle, were necessarily dressed with strong spices to render them zestful.

Roasting, it appeared, was very little practised in China—in this mode of cooking, oil was made use of, which not only gave a high gloss, like varnish, to the meat, but proved singularly unpleasant to the palate. The mandarines, however, imagining roast meat would be acceptable, gave orders to their cooks to prepare some in this way; and pigs, turkies, and geese, were brought whole upon the table.

Baking was as seldom put in practice as roasting; indeed, not a proper oven was perceived in this part of the country. Boiled rice is generally used at meals as bread. Its expansion in boiling facilitates its digestion, and renders it as wholesome as fermented dough; but though they do not bake, they steam bread, and it is done in the following manner:

Wheaten flower, mixed with water, is made into cakes; these are put upon latticed shelves, fixed within a frame of wood, of a convenient size, open only at the bottom: this frame is then placed over a vessel of boiling water, the steam of which ascending through the lattice-work, it causes the cakes to rise or swell to the size of a common orange, leaving a thin, softish crust over the whole surface. In this state they are eaten by the Chinese; but when sliced and toasted, they were a tolerable substitute for hard-baked bread. Some of these cakes were rendered very palatable by the admixture of aromatic seeds. Their flour is obtained mostly from buck-wheat, which, as well as the other species, is cultivated in many provinces of China. It is perfectly white when separated from the bran.

Jars of wine, or rather of vinous liquor, were distributed among all the yachts, but it was generally disliked. It was of a yellowish colour, by no means pellucid, and of an ascendent quality. The Chinese seemed to have been better acquainted with the art of distillation; for the spirit supplied was very palatable. Its strength exceeded the common proof; it was perfectly clear or transparent, and void of empyreumatic odour. This spirit, in the southern provinces, was distilled from rice; in the northern from millet, and was called by the Chinese *show-choo* or *hot wine*.

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Fruits of various kinds, such as peaches, plumbs, apples, pears, grapes, oranges, and apricots, were regularly supplied; and, as might be expected, green and bohea tea in abundance. Its taste, however, was not relished so well as the London tea, owing, perhaps, to it having been recently gathered. Their green tea was imported, chiefly, from the province of Kiang-nan, and the bohea from that of Fo-chien. The Chinese, in general, use no sugar in their tea—and even tea among the lower class appeared to be a luxury. Loaf-sugar was unknown here, nor did they import the crystallized sugar of Cochin-china, but the province of Fo-chien supplied them with brown sugar and sugar-candy.

There is no state-religion acknowledged or encouraged in China. The faith of most of the common people is that of Fo; many of the Mandarines have another, and that of the emperor different from theirs. But the temples, consecrated to religious worship, are scarcely distinguishable from common dwelling houses. The circular lofty structures, called by Europeans Pagodas, are of various kinds, appropriated to various uses, but none for religious worship. In many instances there is a similarity in the exterior forms of the religion of Fo, and that of the Romish church. Upon the altars of the Chinese temples were placed, behind a screen, an image *in-moo*, or the holy mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her.

The temples of Fo contain more images than are met with in most christian churches. There was one female figure particularly prayed to by unmarried women who desire a husband, and by married women who wish for children. But as the doctrine of Fo admits of a subordinate deity, propitious to every wish that can be formed in the human mind; as the government of the country never interferes with mere opinions, nor prohibits any belief which may not affect the peace of society, it is no wonder it should spread among those classes of the people who are dissatisfied with the ordinary events of nature. Thus, from extreme superstition, the temples are particularly frequented, and the superintendant deity first consulted, previous to the undertaking of any

matter of importance; whether it be to enter into the matrimonial state, to set out on a journey, to make or conclude a bargain, or any other momentous event. There are various methods of doing this, one of which is a piece of wood, of six or eight equal sides or surfaces, each having its particular mark, is thrown into the air; the side which is uppermost, after reaching the ground, is examined and referred by the priest to its correspondent mark in the book of fate. If the first throw accord with the wishes of him who made it, he prostrates himself in gratitude, and cheerfully undertakes the business. If the throw be unpropitious he makes a second trial; but the third throw must decide the question. The temples are always accessible to consult the will of heaven; and their adoration consists more in giving thanks than offering prayers.

The country for some miles round Tong-choo-foo, was level, the soil light, and of easy culture. Its principal autumnal crops were Indian corn and millet; and the thick stubble was left upon the ground for manure. The instruments of husbandry for thrashing and winnowing corn, as well as for rolling the land, were nearly of European construction. The inclosures were few; and but few cattle to enclose; pasturage ground was rare; the animals for food and tillage being foddered and fed chiefly in stalls. Straw cut small and mixed with beans was the food for horses. Ploughing was performed by oxen; it being too cold here for buffaloes. Their horses were strong and bony, but no means are employed to improve their breed. Many of them were spotted as regularly as a leopard, occasioned by crossing those of contrary colours. Mules were more valuable than horses, requiring less food, and performing more labour. The cottages of the peasantry were snug and comfortable; not united into villages, but thinly dispersed. They had neither fences nor gates to guard against wild beasts or thieves; for the latter, perhaps, it were unnecessary, as robberies are seldom committed, notwithstanding the punishment is not capital, unless accompanied by acts of violence.

The wives of the peasantry are truly industrious; besides managing every domestic concern, they exercise

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such trades as are carried on within doors. They rear silk-worms, spin cotton, and work at the loom ; in short, they are the only weavers in the country. Their husbands, however, tyrannize over them, keep them in the greatest subjection, and, on occasional quarrels, make them attend behind the table as handmaids. The old generally reside with the young, to temper their impetuosity ; and obedience to them is enforced as well by habit as by moral precepts. Moral maxims are inculcated by the aged to the younger offspring ; and plain sentences of morality are hung up in the common hall, where the male branches of the family assemble. A tablet of ancestry is in every house, and references in conversation often made to their actions. By their periodical visits to the tombs of their forefathers, the most remote relations become collected and united. The child is bound to work and provide for his father and mother ; and the brother, for the brother and sister, in extreme distress ; a failure in this duty stamps them with such ignominy, as to preclude the necessity of a positive law to this purpose. Even the most distant relative, if in ill health, or in misery, has a claim on his kindred for charitable assistance. This is the reason why no mendicants, nor spectacles of distress, are to be seen.

The entrance into Peking had nothing to excite particular attention. The houses were mostly of one story ; the street about a hundred feet wide, but unpaved, across which was a triumphal arch built of wood, having three elegant gateways. This street led to the eastern, called the yellow wall of the imperial palace, whose name is derived from the colour of the varnished tiles covering the top. Near the gate were extensive storehouses for depositing rice ; and a lofty building, at no great distance, said to be an observatory, built in the reign of the emperor Yong-loo, to whom the city was indebted for its principal ornaments. A funeral procession was met in this street, which from the white colour of the mourners was taken for that of a wedding ; but the lamentations of young men attending the corpse, inclosed in a square coffin, shaded by a gaudy-painted canopy, soon undeceived the travellers : the female relatives fol-

lowed behind, in sedan chairs, covered with white cloth. Soon after a nuptial procession offered itself to view, in which it would be as preposterous to appear in white as it would in Europe to be dressed in black. The lady, whom the bridegroom had not yet seen, was carried in a gaudy chair, decorated with festoons of factitious flowers, attended by her relations, friends, and servants, supporting the paraphernalia, the only portion given to a daughter in marriage.

The embassy, turning to the right of the yellow wall, got from its eastern to its northern side, in which street, instead of shops for business, the houses were all private. Before the courts of these houses was a wall or curtain to obstruct the view of passengers; and this was called the wall of respect. They halted opposite the treble gates on the northern side of the palace wall, which encompassed a considerable space of ground. In some spots were steep mounts; in others deep hollows full of water, with varied margins. Out of these artificial lakes appeared several small islands, beautified with fancied fabrics, interspersed with trees. The emperor's principal palaces were erected upon eminences of various heights, some of these hills were embellished with lofty trees, which encircled cabinets and summer-houses, destined for pleasure and retirement, the whole forming a scene irresistibly charming.

Continuing in a westerly course through the city, the eye was directed to a library of foreign manuscripts, among which was said to be an Arabic copy of the Koran. Besides a few Mahometan spectators of the novel procession, recognized by their red caps, were several women, natives of Tartary, or of Tartar extraction, whose feet were not distorted like those of the Chinese; many of them were genteely dressed, and of delicate features; but their complexions were assisted by art. The seat of beauty was upon the lower lip, in the middle of which was a thick patch of vermilion. Some of these ladies were in covered carriages, and others on horseback, riding astraddle like men. The embassy now crossed a street, situated north and south, in length four miles, the whole extent of the Tartar city; and in about two hours more, after having passed by several beauti-

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ful temples and other extensive buildings, arrived at one of the western city gates, whence commence the suburbs; to traverse which took up twenty minutes.

Riches, in China, confer but little importance, and no power; and property, without office, is not always secure. There is no hereditary dignity to give it weight and pre-eminence. The strong arm of power often falls more heavily upon the unprotected rich, than upon the miserable poor, who, having nothing to lose, are less objects of temptation. Excellence in learning alone constitutes greatness. There are but three classes of men in China: men of letters, from whom are chosen the mandarines; agriculturists; and mechanics, including merchants. In Pekin, alone, such as, by public examination, are found to excel in the sciences of morality and government, as taught by the ancient Chinese, are exalted to the highest degree of literature, and elected, by the emperor, to all the civil offices of state, and to the great tribunals of the empire. Military rank is also conferred on such as, by competition, surpass in military tactics and warlike exercises.

The several branches of a family residing under one roof, and all dieting together, are enabled to live with greater economy; yet the poor are sometimes compelled, by necessity, to subsist on vegetable food only, the price of labour not being always proportionate to the price of provisions. Marriage, therefore, among the poor, is a measure of prudence, the sons being bound to support their parents; and as the custom of early marriage is considered in the light of a religious duty, an union takes place whenever there is the least prospect of procuring future subsistence. In that view they are not always successful; in which case their helpless offspring are abandoned by the wretched authors of their existence. Superstition has lent her hand to sanction the horrid deed, rendering it a holy offering to the spirit of the adjoining river to throw an infant into it, previously attaching a gourd to its neck, to prevent it from immediate drowning.

In these cases the Chinese philosophers have left parental affection to the impulse of nature, which, to maintain its authority, requires the force of early pre-

cept. Children are more frequently deserted, than parents neglected. To strengthen the tendency to filial obedience, the laws of the empire, by way of punishment, commit a man's offspring to his own will and power; and custom has rendered the notion familiar that life only becomes truly valuable, and inattention to it really criminal, after it has existed long enough to be endowed with reason and sentiment; but that a faint glimmering existence may be allowed to be lost without scruple, though it cannot without reluctance.

Female infants, considered as the less evil, are chiefly devoted to this cruel sacrifice, seeing that daughters become, by marriage, a part of that family into which they pass; whereas the sons maintain and console their own. Those infants are exposed soon after birth, ere the mind or the features catch paternal affection. A few of them are snatched from the jaws of death by persons appointed by the government to watch the river, which provides for those taken up alive, and buries those who had already expired. The missionaries are, also, vigilant in this work of humanity; one of whom asserted, that upwards of two thousand were thus annually exposed, of whom a very small proportion only was saved. They provided for as many as they could recover, and instructed them in the principles of the Christian religion.

*Interview of Lord Macartney, the British Ambassador, in 1795, with the Emperor of China.*

THE Emperor was accompanied by most of his family on the day of the ambassador's presentation, the scene of which was in the garden of the palace of Zhe-hol. The emperor's magnificent tent was placed in the middle of the garden, and within it was a throne. Immediately behind this tent was another, of an oblong form, having a sofa in it at one extremity, for the emperor to retire to occasionally. In the front were several small round tents; one for the accommodation of the embassy till his imperial majesty should arrive, the others for that of the tributary princes of Tartary, and delegates from other tributary states, who came to Zhe-hol to be present at the celebration of the birth-

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day, but who attended now to dignify the ambassador's reception. The representative of the king of Great Britain was to be received by his imperial majesty, in a large state tent, seated upon his throne.

As a compliment to the British embassy, the emperor permitted his courtiers to appear dressed in English cloth in lieu of silk and furs. The princes wore the transparent red button, marking the highest of the nine orders, as fixed by the present emperor. No person appeared who was inferior to the second rank in the state, the characteristic of which is, the opaque red button. There are three classes of another kind of dignity, which consist of peacocks' feathers fixed in agate tubes, worn pendant from the bonnet; and he who had been honoured with three feathers, doubtless thought himself thrice happy. In compliance with the etiquette of the court, which is to be a long time in waiting, the embassy assembled before peep of day; but many of the courtiers had remained all night in the garden.

The emperor's approach was notified, soon after daylight, by instruments of music. His imperial majesty was preceded by persons loudly proclaiming his virtues and his power. He was borne by sixteen men in a triumphal car, followed by his guards, officers of the household, standard and umbrella bearers, and a band of music. He wore a plain, dark silk, with a velvet bonnet, having a large pearl in the front, the only jewel he had about him.

His imperial majesty entered the tent, and ascending a few steps, consecrated only to his use, seated himself upon the throne. The colao, and two officers of his household were next him, and knelt whenever they addressed him. The princes of the family, the tributary princes, and officers of state, having gained their respective stations in the tent, the president of the tribunal of rites conducted the ambassador, attended by his page and interpreter, the minister plenipotentiary being also present, near the foot of the throne, on the left-hand side, the place of honour. The other gentlemen of the embassy, many mandarines and officers of various ranks, were at the great opening of the tent, where every thing that passed could be observed.

His excellency appeared in a suit of velvet richly embroidered, decorated with a diamond badge and star, the order of the bath, and over this, a long mantle of the same order. The minister plenipotentiary, being an honorary doctor of laws, of the university of Oxford, was habited in the scarlet gown of that degree. The ambassador, pursuant to instructions received from the president of the ceremonies, held the large, magnificent, square gold box, embellished with jewels, containing his majesty's letter to the emperor, between both hands raised above his head, then mounting the steps which led to the throne, and bending upon one knee, presented the box with a suitable laconic address to his imperial majesty, who, receiving it graciously with his own hands, put it by his side, and represented "the satisfaction he felt at the testimony which his Britannic majesty gave to him of his esteem and good will, in sending him an embassy, with a letter and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony would always be maintained among their respective subjects."

The dignified and splendid manner in which the embassy was received, influenced the minds of the Chinese, and induced them to believe that government was about to make a change of measures favourable to the English. Ambassadors were not usually received by the emperor upon his throne; nor were their credentials delivered into his hands, but ordinarily into those of his ministers.

The first present which the emperor made to his majesty was a jewel or precious stone, more than twelve inches long, highly valued by the Chinese. It was carved into the similitude of a Chinese sceptre, in the form of that which is always placed upon the imperial throne, allusive of peace and plenty. The ambassador, in compliance with the Chinese etiquette, and also the minister plenipotentiary, respectfully offered presents, in their turn, on their own behalf; which his imperial majesty vouchsafed to receive, and gave others in return.

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terview, his imperial majesty asked the colao, if there were any persons in the embassy acquainted with the Chinese language? and being told that the ambassador's page, Master George Staunton, a youth then in his thirteenth year, was the only one who had made any proficiency in it, the emperor desired that he might be brought up to him; and he asked him to speak Chinese. His imperial majesty was so charmed with the converse and elegant manners of this accomplished young gentleman, that he took from his girdle his areca-nut purse, which hung to it, and presented it to him with his own hand. It was of plain yellow silk, and had the figure of the five-clawed dragon, and some Tartar characters wrought upon it. Purses, it seems, are the ribbons of the Chinese monarch, which he bestows as rewards of merit; but the emperor's own purse was a token of personal favour, valued, by the Chinese, above all other gifts.

At the conclusion of these ceremonies were brought up to the emperor, at the right-hand of the throne, several Hindoo ambassadors from Pegu, and Mahometans from the vicinity of the Caspian, who, when they had repeated nine solemn prostrations, were speedily dismissed. After this, the English ambassador, and the three persons accompanying him, were conducted to the left-hand of his imperial majesty, and seated upon cushions. The princes of the imperial family, the chief Tartar tributaries, and the highest officers of court, were seated according to rank, nearer to, or more remote, from the throne, before which was placed a table for his imperial majesty; and one table was likewise laid for every two guests. When all were seated, the tables were uncovered, and displayed a splendid banquet. Various kinds of viands, and different sorts of fruit were served up in bowls, piled pyramidically one above another. Tea was also introduced. During the repast, every bowl or cup handed to the emperor was taken with hands raised above the head, as had been done by the ambassador when he presented the gold box. Much silence and great solemnity, verging on religious awe, were observed during the whole of this business.

His imperial majesty's attention to his European guests

was remarkably conspicuous. By his order several dishes were handed to them from his own table, and when the repast was finished, he sent for them, and gave them, with his own hand, a goblet of warm Chinese wine. Inquiring of the ambassador how old his own sovereign was: he cordially wished, in answer, that he might attain his years, which then amounted to eighty-three, in a perfect enjoyment of health. The festival concluded, he descended the throne, and walked firm and erect to the open chair which was in waiting.

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## INDEPENDENT TARTARY.

### *Country, Persons of the Tartars.*

THE Tartars occupy immense regions in Asia. They spread over that vast tract of country extending from Russia to Kamtschatka. They border upon China, the kingdoms of Botan and Alva, and the Mogul and Persian empires, as far as the Caspian Sea, on the north and west. They spread along the Wolga, and the western coast of the Caspian, as far as Daghestan; they have penetrated to the north coast of the Black Sea, and have an establishment in Crimea, in Little Tartary, and in the Ukraine.

In such an amazing extent of country there will, of course, be a considerable variety in their persons, as well as in their manners and customs. M. Buffon has described them generally, as having, even in their youth, large wrinkled foreheads, with thick and short noses, and very small eyes, sunk deep in the head; their cheek-bones are high, and the lower-part of their face is very narrow; their chin is long and prominent, and their upper-jaw falls in; their teeth are long and distinct from each other; the eyebrows are thick, and cover a part of their eyes; the face is flat, the skin is tawny, and the hair is black; their bodies are of a middle stature, but strong and robust.

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most authentic accounts, that the Calmucs, who live in the neighbourhood of the Caspian Sea, between Muscovy and Great Tartary, are robust men, but the most ugly and deformed beings under heaven. Their faces are so flat, that their eyes, which are very small, are situated five or six inches asunder. Their noses are so low, that, instead of nostrils, two holes are only to be seen: their knees bend outwards, and their legs inward.

After the Calmucs, the Tartars of Daghestan hold the next rank in deformity.

The Little Tartars, or those of Nogay, who live near the Black Sea, are not so ugly as the Calmucs, though they resemble them in their general figure. The Tartars of Siberia have a different language from that of the Calmucs, whom in other respects they so much resemble, that they ought to be regarded as the same race of people. In our approaches to Independent Tartary, the features of the inhabitants gradually soften, but the characters essential to their race are never obliterated. Lastly, the Mongou, or Mogul Tartars, who conquered China, and were the most polished, though their features are less disagreeable, yet, like all the other tribes, they have small eyes, large flat faces, thin black or red beards, short sunk noses, and a tawny complexion. The people of Thibet, and of the other southern provinces of Tartary, are also less deformed.

The blood of the Tartars is mixed on one side with the Chinese, and on the other with the oriental Russians. But the characteristic features of the race are not entirely obliterated by this mixture; for among the Muscovites the Tartarian aspect is very frequent, and, though the former have sprung from the European race, still many individuals are found very much resembling the Tartars. The Chinese have so strong a resemblance to the Tartars, that it is uncertain whether they are not of the same race: the most remarkable difference arises from a total disparity in their dispositions, manners, and customs. The Tartars are fierce, warlike, and fond of hunting: they love fatigue and independence, are hardy and brutally gross. But the manners of the Chinese are the reverse: they are effeminate, peaceable, indolent, superstitious, submissive; and very ceremonious.

In their features and form, however, they have a great resemblance to the Tartars.

*Manners and Habits of the Tartars.*

In every age the immense plains of Tartary have been inhabited by wandering tribes of hunters and shepherds, whose indolence refuses to cultivate the earth, and whose restless spirit disdains the confinement of a sedentary life.

In every age the Tartars have been renowned for their invincible courage and surprising conquests. In general they are a wandering sort of people: in their peregrinations they set out in the spring in large companies of several thousands, preceded by their flocks and herds.

When they come to an inviting spot, they remain there till they have consumed its produce. They have but little money, except what they obtain from their neighbours, the Russians, Persians, or Turks, in exchange for cattle: with this they purchase apparel for their women.

They have few mechanics, except those who make arms. They avoid all labour as the greatest slavery: their only employment is tending their flocks, hunting, and managing their horses. If they are angry with a person, they wish he may live in one fixed place, and work like a Russian. They are hospitable, particularly to strangers who confidently put themselves under their protection.

They are naturally of an easy and cheerful temper, and seldom depressed by care and melancholy; and are so much delighted with their own country, that they conceive it impossible to traverse their plains without envying them their possession: "You have travelled a great way," said one of these Tartars to the Baron de Tott; "but did you ever before see a country like ours?"

There is a strong resemblance between the northern and independent Tartars and some of the more northerly nations of North America, particularly in their treatment of the aged, and of those who are seized with disorders that are reckoned incurable; they make a hut for the patient near some river, in which they leave

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him, with a small quantity of provisions, and seldom think of visiting him again. On such occasions they suppose they are doing their parents a kindness by sending them to a better world.

But among the southern Tartars, filial affection, and a respect to the memory of their deceased parents, have ever been distinguishing traits. When Darius, king of Persia, invaded them with all his forces, instead of giving him battle, they retired by little and little, till at length the Persian monarch sent an ambassador to demand where they proposed to conclude their retreat, and when they intended to begin fighting: to which they replied, "Since they had no cities or cultivated fields, for the defence of which they should maintain a warfare, he had only to proceed with his hostile army to the place of their father's monuments, when he should understand the manner in which they had been accustomed to engage an enemy."

*Of the Tartar Habitations, Dress, and Diet.*

The houses of the Tartars are no more than small tents, of an oval form. The palaces of the rich consist of wooden huts of such a size that they may be conveniently fixed on large waggons, and drawn by a team perhaps of twenty or thirty oxen. They cover their habitations with felt, the parts of which they join so nicely as to keep out the piercing blasts of the north wind; for the same purpose they take great care to place the door of the tents, which is very small, facing the south. The flocks and herds, after grazing all day in the adjacent pasture, retire on the approach of night, within the protection of the camp.

The necessity of preventing the most mischievous confusion in such a perpetual concourse of men and animals, has gradually introduced regulations among them resembling some that are known among more civilized people. Each proprietor has his own mark, which is burnt into the thighs of the horses, oxen, and dromedaries, and painted with colours on the wool of the sheep. The latter are kept in all seasons near the owner's habitation, but the other species, united in herds, are, towards the spring driven to the plains, where they are

left at large till the winter. At the approach of this season, they seek and drive them to their sheds.

What is most singular in the search is, that the Tartar employed in it has always an extent of plain, which from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet he knows not which way to direct his search, nor seems indeed to trouble himself about it. He puts up into a bag about six pounds of the flour of roasted millet, which is sufficient to last him thirty days, and then mounts his horse, which is remarkable for its swiftness, nor stops till the sun goes down, when he clogs the animal, leaves him to graze, sups on the flour, goes to sleep, awakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different Tartars he meets, who have the same pursuit, and in his turn receives such indications as may help to forward the object of his journey.

The Tartars are reckoned the most expert at pitching and removing their tents of any people in the world, to which they have ever been accustomed, by their constant incursions upon the neighbouring nations, on this account they have neither house nor fixed residence; the camp includes their families, their friends, their companions, and their property; in their more distant marches they are still surrounded by all the objects that are valuable, familiar, and dear to their eyes; they are the most formidable enemy with which any civilized people can contend.

The dress of the Tartars consists of large shirts and drawers; their habits are commonly made of calico, or some other slight stuff which they line with sheep skin; and sometimes they wear entire garments of the same materials.

Red is the colour in the highest esteem with the Tartars; and although their chiefs and grandees are but meanly clothed in other respects, they seldom fail to have a scarlet robe for state occasions. They would rather be without a shirt than a scarlet coat; and the women of quality do not think themselves well-dressed if the scarlet garr. is wanting. Those who are able

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to get them, wear coats of stuff or silk, above which they throw a fur-coat of sheep-skins; and in time of war they cover their head and body with iron net-work, the links of which are so close, that it is proof against any kind of weapons, except fire-arms; a bullet will break it, and generally carries some of the broken pieces into the wound, which makes them stand in great awe of fire-arms.

As the Tartars neither sow nor reap, nor make hay for their cattle, so they live without bread or any sort of vegetable, except their millet; and in the winter their cattle fare as other wild beasts. Their own food is flesh, especially that of horses; they eat also mutton, fish, wild fowl, and venison, but are not fond of beef or veal. They have plenty of milk, butter, and cheese, but mare's milk is the most esteemed by them, and from it they make a very strong spirit, clear as water, of which they are very fond. The cows, indeed, after their calves are taken from them, will suffer none to draw their teats; they quickly lose their milk, so that necessity has, perhaps, introduced the general use of mare's milk.

*Of the different Occupations of the Tartars.*

The pastoral life, compared with the labours of agriculture and manufactures, is undoubtedly a life of idleness: and as the most honourable shepherds of the Tartar race devolve on their captives the domestic management of the cattle, their own leisure is seldom disturbed by any servile duties. This leisure is usually spent in the violent and sanguinary exercise of the chace. The plains of Tartary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Tartars of every age have been celebrated as bold and skilful riders, and constant practice has seated them so firmly on horseback, that they have been supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds. They excel in the dextrous management of the lance; the long Tartar bow is drawn with a nervous arm, and the weighty arrow is directed to its object with unerring aim, and almost irresistible force. The vigour and pa-

tience, both of men and horses, are continually exercised by the fatigues of the chace; and the plentiful supply of game contributes to the subsistence, and even luxury of a Tartar camp.

But the exploits of the hunters are not confined to the destruction of the timid and innoxious beasts: they boldly encounter the wild boar, excite the courage of the bear, and provoke the fury of the tiger, as he slumbers in the thicket. Where there is danger, there may be glory; and the mode of hunting, which opens the fairest field to the exertions of valour, may justly be considered as the image and as the school of war.

The general hunting-matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn, of many miles in circumference, to encompass the game of an extensive district, and the troops that form the circle regularly advance towards a common centre, where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the valleys, without interrupting the prescribed order of their gradual progress.

Upon every expedition the Tartars have no regard either to bridges or boats; they no sooner come to a river than they plunge in with their horses, slide from their backs, and hold fast by the manes till they get over, and then mounting again they proceed. By frequently engaging in these hunting parties, they acquire the habit of directing their eye and their steps to a remote object; of preserving their intervals; of suspending or accelerating their pace, according to the motion of the troops on their right and left; and of watching and repeating the signals of their leaders, who study in this practical school the most important lesson of military art, viz. the prompt and accurate judgment of ground, of distance, and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration which is required in real war; and the amusements of the chace serve as a prelude to the conquest of an empire.

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*Government and Domestic Economy.*

The Tartars are divided into a number of hordes or clans, every one under a particular Khan or leader, all of whom acknowledge one principal Khan, who is called the King of Kings, and derives his pedigree from Tamerlane\*.

When the Tartar nations elect a Khan, they regard experience and wisdom more than any other circumstances; for which reason they commonly prefer the oldest person of the royal family. In the infancy of government, a senate or council of elders, is, or has been usually chosen, in which is invested the management of public affairs.

Slavery is not practised among the roving Tartars; as their cattle are their riches, they have no desire to burthen themselves with useless mouths, and none, except the Khans, are allowed to have slaves. But the Mahometan Tartars frequently make war upon their neighbours, for the purpose of procuring slaves, whom they may sell. This practice prevails so much among the Circassian, Daghestan, and Nogay Tartars, that when they cannot meet with grown people, they steal children to sell; and if they cannot get others, they sell their own, especially their daughters, if beautiful, as they do their wives, on the slightest disgust.

It is usual among some of the tribes, for a young pair to live together as man and wife for one year; if, during that time, the woman has produced a child, their

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\* Tamerlane, or Timur-bec, the celebrated Khan of the Tartars, was, according to some historians, the son of a shepherd. In early life he shewed great talents and courage, which attached to him a number of followers, whom he inspired with a desire of making conquests. He signalized himself as the conqueror of Persia, Syria, a great part of India, and the Ottoman empire: he took Bajazet I. Sultan of the Turks, prisoner, and exposed him in an iron cage; the fate he had destined for his adversary, if he had been the victor. Tamerlane died in the year 1595, about three years after his conquest of Grand Cairo, where he had seized prodigious treasures of every kind. See *Watkins's Biographical Dictionary*, and *Robinson's Modern History*.

marriage is completed; but if not, they either separate at pleasure, or agree to make another year's trial. Traces of this custom may be discovered in the law of Scotland, according to which a marriage dissolved within a year and a day, and without a child, restores each party to the same situation as if no such alliance had existed.

The respect paid by children to their fathers, who are considered as kings of their families, is very great; but they pay little attention to their mothers. They lament a father many days, and during the time abstain from all sorts of pleasure. Nothing must be spared to render his funeral honorable, and at least once a year they pay their devotions at his tomb.

Among the articles of their domestic economy, we shall quote the following fact, from a modern traveller. "I approached, (says he,) a group of Tartars assembled round a dead horse, which they had just skinned. A young man about eighteen, who was naked, had the hide of the animal thrown over his shoulder. A woman, who performed the office of tailor with great dexterity, began by cutting the back of this new dress, following with her scissars the round of the neck, the fall of the shoulders, the semicircle which formed the sleeve, and the side of the habit, which was intended to reach below the knee. She proceeded in the same manner with the other parts, till the cutting out was finished; the man then who had served as a mould, crouched on his hams, while the several pieces were stitched together, so that in less than two hours he had a good brown-bay coat, which only wanted to be tanned by continual wearing."

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## THIBET.

### *People of Thibet.*

The men of Thibet are generally stout, and the women of a ruddy complexion, heightened, like the fruits, by the proximity of the sun, while the mountain breezes bestow health and vigour.

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It is peculiar to this country, that polygamy assumes a different form here from that of other eastern nations; the women being indulged in a plurality of husbands.

Such is the respect paid to the Lama, that his body is preserved after death in a shrine; while those of the inferior priests are burnt, and their ashes preserved in little hollow images of metal. In general, however, the dead bodies are exposed to beasts and birds of prey, in walled areas; and an annual festival is held, as in Bengal and China, in honour of the dead.

The religion of Thibet differs materially from that of the Hindoos. The inhabitants assemble in chapels, in prodigious numbers, to perform their religious service, which they chaunt in alternate recitative and chorus, accompanied by an extensive band of loud and powerful instruments. "So that whenever I heard," says a traveller in Thibet, "these congregations, they forcibly recalled to my recollection both the solemnity and the sound of the Roman Catholic mass."

*Climate and Manufactures.*

The chief manufactures are shawls, and woollen cloths, but there is a general want of industry, and the fine undermost hair of goats, from which shawls are manufactured, is chiefly sent to Cashmir. The principal exports are to China, consisting of gold-dust, diamonds, pearls, corals, lamb-skins, musk, and woollen cloths.

In the temperature of the seasons a remarkable uniformity prevails, in their periodical duration and return; just as in the more southern regions of Bengal. The Spring is marked from March to May, by a variable atmosphere; heat, thunder storms, and occasionally refreshing showers. From June to September is the season of humidity, when continual rains fill the rivers to their brim, which run off with great rapidity, to assist in inundating Bengal. From October to March, a clear and uniform sky succeeds, seldom obscured by fogs or clouds. For three months of this season, a degree of cold is felt far greater than is known to prevail in Europe. Its extreme severity is more particularly confined to the southern boundary of Thibet, near that elevated range of mountains which divides it from Asam

Bootan, and Nipal. Thus the distinguishing characteristic of the climate, is a dry, and parching cold, which, under the latitude of twenty-six degrees, rivals that of the Alps in latitude forty-six degrees.

Bootan, south of the Himmala range, with all its confused and shapeless mountains, is covered with eternal verdure, and abounds in forests of large and lofty trees. The sides of the mountains are improved by the hand of industry, and crowned with orchards, fields, and villages. Thibet-*Proper*, on the contrary, exhibits only low and rocky hills, without any visible vegetation, or extensive arid plains, of an aspect equally stern; while the bleak and cold climate constrains the inhabitants to seek refuge in sheltered vales and hollows, or amidst the warmest aspects of the rocks.

#### *Of the Capital.*

Lassa, the capital, is situated on a spacious plain, being but a small city, but the houses, which are of stone, are spacious and lofty. The mountain of Putala, on which stands the palace of the Lama, is about seven miles to the east of the city. Lassa is almost in the centre of Thibet. Among the edifices, the monasteries may first be mentioned; one described by Mr. Turner is computed to contain three or four hundred houses inhabited by monks, besides temples, mausolea, and the palace of the sovereign pontiff. The buildings are all of stone, two stories high, with flat roofs, and parapets composed of heath and brushwood.

#### *Of the Language.*

The language of Thibet is the same as that spoken on the western frontiers of China. The literature is chiefly of the religious kind, the books being sometimes printed with blocks of wood, on narrow slips of their paper, fabricated from the fibrous root of a small shrub. In this practice they resemble the Chinese; while the Hindoos engrave their works with a steel stylus upon the recent leaves of the palmira-tree, affording a fibrous substance, which seems indestructible by vermin. The printed and formal letters are called the *uchen*; while those of business and correspondence are styled *amin*.

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The Thibetians have made considerable progress in civilisation, but the sciences continue in a state of imperfection; the year, for instance, being lunar, and the month consists of 29 days.

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## PERSIA.

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### *General Character.*

THE Persians bear a great resemblance to the Moguls. The women of the islands in the Persian gulf are brown or yellow, and in some of their customs, resemble the Indian women, as in that of wearing rings in the cartilage of the nose, and of passing a gold ring through the skin of the nose, near the eyes. It is a piece of gallantry among the men to salute their wives through these rings, which are sometimes so large, that they encircle the whole mouth. In many parts of the kingdom, the Persian blood is improved by intermixture with the Georgians and Circassians, two nations which surpass all others in personal beauty. There is hardly a man of rank in Persia who is not born of a Georgian or Circassian mother; even the monarch is commonly descended on the female side, from one or other of these countries. On this account, the Persian women have become beautiful: the men are tall, ruddy, and vigorous. The mildness of the climate, joined to their temperance in living, may have considerable influence in improving their beauty.

Fine women of all complexions are common, for they are selected, by the merchants, from every other country, on account of their beauty. The white women are brought from Poland, Muscovy, Circassia, and Georgia; the tawny women are transported from the Mogul dominions, and from the kingdoms of Golconda and Visapore; and the blacks from the coast of the Red Sea.

### *Language and Literature.*

The language of Persia is the most celebrated of all

the oriental tongues, for strength, beauty, and melody. In general, the Persian literature approaches nearer to the European, in solid sense, and clearness of thought and expression, than that of any other Asiatic nation; as the language itself has been long softened by the usage of a polished people. The more ancient monuments of Persian literature unhappily perished when the Mahometan fanatics conquered the country in the seventh century. One of the oldest remains is the famous *Shah-Nama*, or history of kings, a long heroic poem. Hafiz is the Anacreon of the East: his tomb is venerated in the vicinity of *Sheras*, being the chosen shrine of parties of pleasure, who proceed thither to enjoy the delicious situation, and offer libations of wine to the memory of their favourite bard; a splendid copy of whose work is chained to his monument.

The number of people employed on the manuscripts in Persia is almost incredible; for no printing is allowed there: learning of course is at a low ebb. Their skill in astronomy is reduced to a mere smattering in that science, and terminates in judicial astrology; so that the people are extremely superstitious. The learned profession in the greatest esteem among them is that of medicine, which is at perpetual variance with astrology, because every dose must be in the lucky hour fixed by the astrologers; which often defeats the ends of the prescription.

#### *Of Dress, Food, and Ceremony.*

The Persians keep their heads remarkably warm, wearing, even in summer, caps faced with lamb-skin, so fashioned as to rise into four corners at the top, which is frequently ten or twelve inches high. They prefer scarlet or crimson to any other colour. Next their skin they have vests of silk or calico, striped with blue, which are seldom changed till they are worn out. Over these they have several other garments, the weight of which is a great incumbrance to them. Instead of breeches they have drawers, woollen stockings, and boots. They use the plaits of the sash as pockets, carrying in them their knife, purse, pens and ink. The dress of the common people consists generally of two or three

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light garments, which reach no lower than the knees; but they all have a heavy cap, this being a part of the dress to which they are most attentive.

The women's dress differs little from that of the men, but is more expensive, owing to the ornaments which the richer sort make use of. Among these is a gold plate suspended on the right cheek, just below the ear; on this plate is engraved a prayer in Arabic. The Persians are great admirers of thick and dark eyebrows in their ladies, who dye them of that colour, if they are not so already. They rub their feet and hands with orange-coloured pomatum, and injure their natural complexion with paint and varnishes. Necklaces are generally worn, to which are suspended, low in the neck, boxes of gold, filled with the most exquisite perfumes. They are exceedingly neat in their garments and houses; the virtue of cleanliness is practised in conformity to their religious doctrines, which enjoin constant ablutions.

The Persians admit but little variety in their food; their breakfast is generally a single cup of coffee early in the morning; and they dine before noon, on sweetmeats, fruit, and dishes made principally of milk: at supper they indulge in animal food, mixed with rice, and made so tender as to render knives and forks unnecessary.

By their religion they are obliged to abstain from wine and strong liquors; but they indulge in opium, and drink a good deal of sherbet, composed of honey and spices. They exercise much hospitality, and embrace every opportunity of inviting strangers to their tables.

#### Manners.

When visited by a superior, the Persian rises hastily, and meets his guest nearly at the door of the apartment: on the entrance of an equal, he just raises himself from his seat, and stands nearly erect; but to an inferior he makes the motion only of rising. When a great man is speaking, the style of respect is not so servile as that in India. In listening, the Indians join their hands together, (as in England little children are taught to do in prayer) place them on their breast, and making inclina-

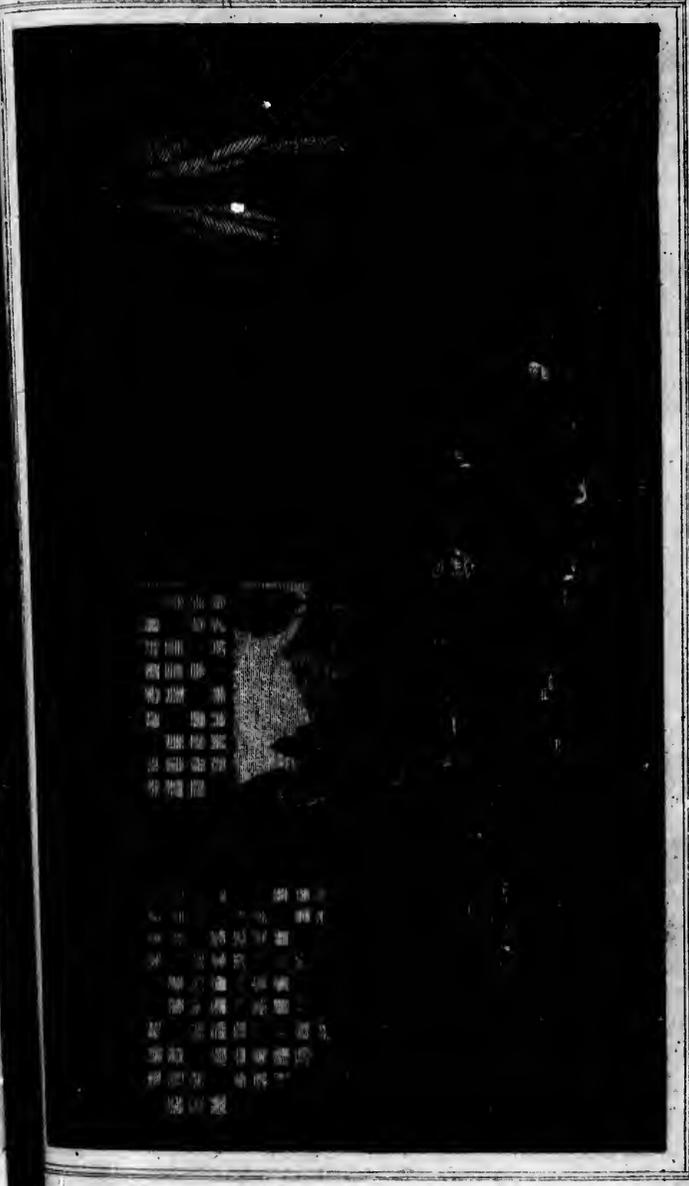
tions of the body, sit mute. A visit is less luxurious in Persia than in Turkey. Instead of the sofas and the easy pillows of Turkey, the visitor in Persia is seated on a carpet or mat without any soft support on either side, or any thing, except his hands, or the accidental assistance of a wall, to relieve the galling posture of his legs. The misery of that posture can scarcely be understood by description: you are required to sit upon your heels, as they are tucked up under your hams, after the fashion of a camel. "To us," says Mr. Morier, "this refinement was impossible; and we thought that we had attained much merit in sitting cross-legged as tailors." In the presence of his superiors a Persian sits upon his heels, but only cross-legged before his equals, and in any manner whatever before his inferiors. To an English frame, the length of time during which the Persian will thus sit on his heels, is most extraordinary; sometimes for half a day, frequently even sleeping. They never think of changing their positions, and, like other Orientals, consider our locomotion to be as extraordinary as we regard their quiescence. When they see us walking to and fro, sitting down, getting up, and moving in every direction, they fancy that Europeans are tormented by some evil spirit, or that such is our mode of saying our prayers.

*A Persian Dinner.*

"In the evening we dined," says Mr. Morier, "with Mahomed Nebee Khan. We did not go till the Khan had sent to the Envoy to say, that the entertainment was ready; a custom always observed on these occasions. When we arrived at his tent, the same ceremonies passed as in the morning, except that we sat upon the ground, where the inflexibility of our knees rendered the position more difficult than can be well described. The Khan, who seemed to commiserate the tightness of our pantaloons, begged that we would extend our legs at their full length: ~~being~~ however, to be rude, we chose to be uncomfortable, and to imitate their fashion as faithfully as possible; and really, with respect to my own feelings, I thought complaisance was never carried further. The guests, besides ourselves, were our Mehman-

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dar and the Persian Secretary. I preserved some part of the conversation. In talking of the admirable skill with which the guns of the Nereide were fired, in the re-capture of the Sylph, the Mehmandar said to the Secretary, "You ought to have kissed the lips of those guns, whose execution was so effectual; and walked around and around them, and, in gratitude for your deliverance, to have put up prayers to Heaven for their preservation."

"After having sat some time, *kaleoons* were brought in, then coffee, then *kaleoons*, then sweet coffee, (a composition of sugar and rose-water,) and then *kaleoons* again. All this was rapidly performed, when the Khan called for dinner. On the ground before us was spread the *syra*, a fine chintz cloth, which perfectly entrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a musty paste, and emit no very savory smell; but the Persians say, that changing the *sofra* brings ill-luck. A tray was then placed before each guest; on these trays were three fine china bowls filled with sherbets; two made of sweet liquors, and one of a most exquisite species of lemonade. There were besides, fruits ready cut, plates with elegant arrangements of sweetmeats and confectionary, and smaller cups of sweet sherbet; the whole placed most symmetrically, and quite inviting, even by their appearance. In the vases of sherbet were spoons, made of the pear-tree, with very deep bowls, and worked so delicately, that the long handle just slightly bent when it was carried to the mouth. The *pillaus* succeeded, three before each two guests; one of plain rice, called the *chillo*, one made of mutton, with raisins and almonds, the other of a fowl, with rich spices and plums. To this were added various dishes with rich sauces, and over each a small tincture of sweet sauce. Their cooking, indeed, is mostly composed of sweets. The business of eating was a pleasure to the Persians; but it was misery to us. They advanced their chins close to the dishes, scooping the rice or other victuals into their mouths, with three fingers and the thumb of their right-hand; but in vain did we attempt to approach the dish; our tight-knee'd breeches, and all the

ligaments and buttons of our dress, forbade us, and we were forced to struggle as well as we could, fragments of meat and rice falling through our fingers all around us. Dinner was carried away in the same state in which it was brought; the servant who officiated dropping himself suddenly on one knee, as he carried away the trays, and passing them expertly over his head with both his hands, handed to the lacquey, who was ready behind to take them off. We were treated with more *kaleoons* after dinner, and then departed to our beds."

#### *Punishment of Theft.*

The method is as follows:—two young trees are, by main force, brought together at their summits, and the branches are tied with cords together. The culprit is then brought before them, his legs are tied with ropes, which are again stretched up and fixed to the top of the trees. The cords which unite the trees together are then cut; and, in the elasticity and power of this spring, the body of the thief is torn asunder, and left thus to hang divided on each separate tree. "The inflexibility of the King," says the same traveller, "in this point, has given to the roads a security, which, in former times, was little known."

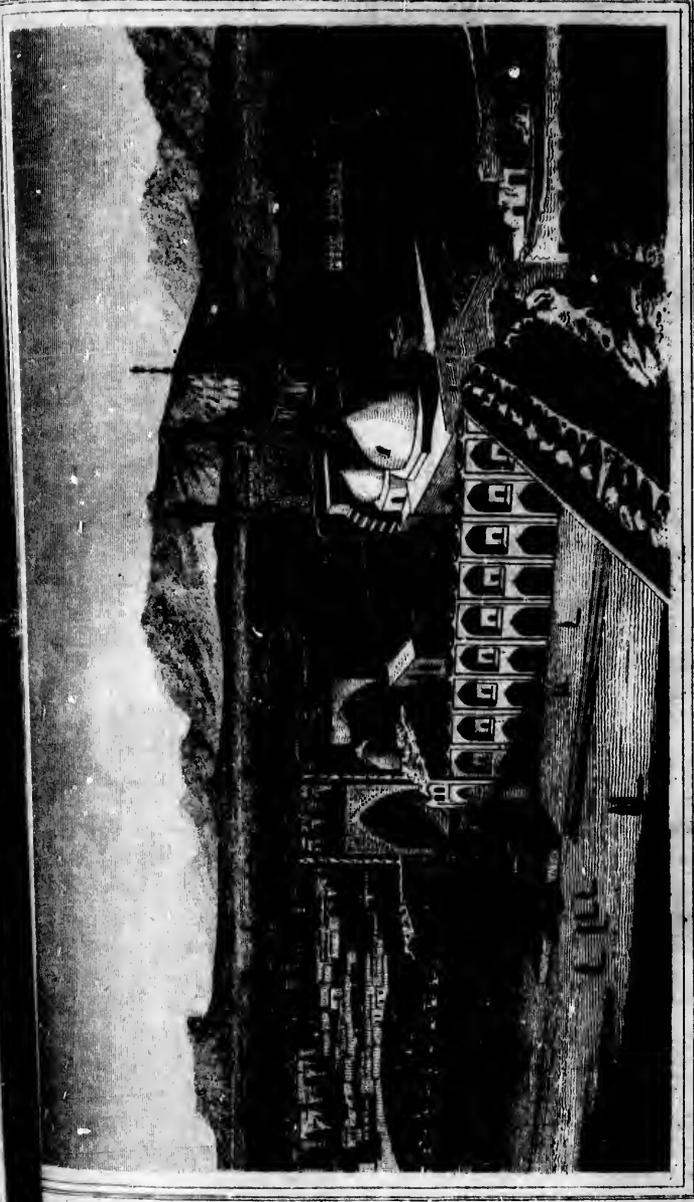
#### *Produce and Manufactures.*

"The fruits which were in season at Teheran, in the month of March, and which were served to us every day at dinner, were pomegranates, apples, pears, melons, limes, and oranges. The pomegranates came from Mazanderan, and were really a luscious fruit, much superior to any that I have seen in Turkey. They were generally twelve inches in circumference. The vegetables were carrots, turnips, spinach, and beet-root. Hives are kept all over the country, and we had at Teheran the finest honey I ever ate, though that of Shiraz is reckoned better, and that of Kauzeroon, (which the bees cull from the orange-groves,) is considered as still superior. Our mutton was excellent, and very cheap; for a sheep costs two piastres only. The beef was sometimes good; but, as their meat is not deemed desirable in Persia, oxen are not kept or fattened for the table. We ate a hare which had been caught by a man in the

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plain, and which we afterwards coursed with our grey-hounds. The Persians regard this flesh as unclean, in opposition to the Turks, who eat it without scruple."

"From the account which the prime Minister gave us of a stone which is burnt in Mazanderan, there must be coals of the finest kind in that province." Among the products of Persia are gum tragacanth, assafoetida, yellow berries, *henna*, (coarser than that of Egypt,) madder roots, which grow wild upon the mountains, and are brought down for sale by the Eelants, or wandering tribes; the Hindoos only export it as returns. Indigo is cultivated for the dyeing of linen and of beards, and grows about Shooster Desfoul, near Kherat, and in the Laristan. It is not so fine as the indigo from India, which, indeed, is a great article of the import trade of Persia. They use the leaf only for their beards. There is no cochineal. Of cotton, enough is produced for the interior consumption of the country. The best manufacture which they make is a cotton cloth, called the *kazuck*; of this there is an exportation to Turkey. The finest is manufactured in Ispahan. The great and richest produce is the silk of Ghilan and Mazanderan. The manufacturing towns of Persia, are Yezd, for silken stuffs, and stuffs of silk and cotton; Kashan, for silks and copper ware; Kooni, earthen-ware; Resht, silks and coarse woollen cloths, of which the *tekmi*s are made; Shiraz, for swords, fire-arms, and glass-ware; Ispahan, brocades, cotton-cloths; Kermanshah, arms; Kerman, shawls.

#### Diversions.

The Persians are from their infancy instructed in the art of horsemanship, in which they excel most nations in shooting at a mark. They also learn a game at ball, which is practised on horseback; each person, provided with a short bat, endeavours to strike the ball that is thrown among the competitors, stooping almost to the ground for the purpose, whilst his horse is on the gallop; the game is won by him who strikes the ball most frequently in driving it to a certain goal. They are also instructed in the use of the sabre and short lance.

The Persians excel in all kinds of hunting; to their

assistance in this sport they train up birds of prey, which become so daring as to attack, with success, lions, tigers, and leopards. The Persian dogs are used to hunt by the scent; they are employed in common with leopards, panthers, &c. to take the game. Persons of rank amuse themselves with the combat of wild beasts, taken young, and brought up for the purpose. The diversions of the lower classes consist in the feats of tumblers and dancers on the rope, and the performance of miserable jugglers; they are addicted to games of chance, in which, though contrary to the laws of Mahomet, they indulge to great excess.

#### *Persian Women.*

The better sort of women are seldom seen, and, when they are, their faces are so covered, that no feature can be distinguished. The poorer women are not so confined, for they go in troops to draw water. The elder ones will sit and chat at the well, spinning the coarse cotton of the country, while the young girls fill the skin which contains the water, and which they all carry on their backs into the town. They do not wear shoes; their dress consists of a very ample shirt, a pair of loose trowsers, and the veil which goes over all. Their appearance is most doleful; though occasionally you notice a pretty face through all the filth of their attire. The colour of their clothes is originally brown, but, when they become too dirty to be worn, they are sent to the dyer, who is supposed to clean them by superinducing a dark-blue or black tint. In almost every situation, they might be considered as the attendants on a burial; but in a real case of death, there are professional Mourners, who are hired to see proper respect paid to the deceased, by keeping up the cries of etiquette to his memory.

The employment of the Persian females differs but little from those of Europe. Persons of rank dedicate their time to dress and amusements; those in the lower spheres of life execute the business of the house or the field; and those who are exempt from these toils rarely go abroad, except to attend their husbands or masters, in a change of habitation or on a journey. On these

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occasions, they travel on horseback, or on camels, and are completely veiled from the head to the feet; they are preceded on the road by servants, who give notice of the approach of female travellers, upon which all males turn aside, while the ladies pass; a breach of this custom is considered as a proof of ill manners.

### Superstitions.

Among the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If a cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. The favourable hours are at nine, (both in the morning and in the evening,) at noon, and at midnight.

But the lion, in the popular belief, has a discernment much more important to the interests of mankind. "A fellow told me with the gravest face," says a late writer, "that a lion of their own country would never hurt a Sheyah, (the sect of the Mahomedan religion which follows Ali, and which is established in Persia,) but would always devour a *Sunni*, (who recognises before Ali the three first Caliphs.) On meeting a lion, you have only therefore to say, "*Ya Ali*," and the beast will walk by you with great respect; but should you either from sea, or the forgetfulness of terror, exclaim "*Ya Omar!*" he will spring upon you instantly."

The Persians, like the other disciples of Mahomet, have a sacred regard to paper; if they find a scrap in the streets they carefully preserve it; if it be written on, they say it may contain the name of the Almighty, or some of his prophets, and they will not profane such holy matter; if it be fair, they say it may be intended for, or applied to religious purposes.

### Pearl Fishery.

There are perhaps, few places in the world, where those things which are esteemed riches among men, abound more than in the Persian gulf. Its bottom is studded with pearls, and its coasts with mines of precious ore. The island of Bahrein, on the Arabian shore, has long been considered as the most productive bank of the pearl oysters: but the island of Kharrack now

shares the reputation. The fishery extends along the whole of the Arabian coast, and to a large proportion of the Persian side of the gulph. Verdistan, Nabon, and Bushah, on that side, are more particularly mentioned; but wherever in the gulph there is a shore, there is also the pearl oyster.

The fishery, though still as prolific as ever, is not carried on with all the activity of former years; it declined, in consequence of the transfer of the English market to the banks of the coast of Ceylon. But the Persian pearl is never without a demand; though little of the produce of the fishery comes direct into Persia. The trade has now almost entirely centered at Muscat. From Muscat the greater part of the pearls are exported to Surat; and, as the Agents of the Indian merchants are constantly on the spot, and as the fishers prefer the certain sale of their merchandize there, to a higher but less regular price in other markets, the pearls may often be bought at a less price in India, than what they would have been sold for in Arabia. There are two kinds; the yellow pearl, which is sent to the Mahratta market; and the white pearl, which is circulated through Bassorah and Bagdad into Asia Minor, and thence into the heart of Europe; though, indeed, a large proportion of the whole is arrested in its progress, at Constantinople, to deck the Sultanas of the Seraglio. The pearl of Ceylon peels off; that of the Gulph is as firm as the rock upon which it grows; and, though it loses in colour and water 1 per cent. annually for about fifty years, yet it still loses less than that of Ceylon. It ceases after fifty years to lose any thing.

About twenty years ago, the fishery was farmed out by the different Chiefs along the coast; thus the Sheiks of Bahrein and of El Katif, having assumed a certain portion of the Pearl Bank, obliged every Speculator to pay them a certain sum, for the right of fishing. At present, however, the trade which still employs a considerable number of boats is carried on entirely by individuals. There are two modes of speculation: the first, by which the Adventurer charters a boat by the month or by the season; in this boat, he sends his Agent to superintend the whole, with a crew of about fifteen men

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including five or six divers. The divers commence their work at sun-rise and finish at sun-set. The oysters, that have been brought up, are successively confided to the Superintendent; and when the business of the day is done, they are opened on a piece of white linen; the Agent of course keeping a very active inspection over every shell. The man who, on opening an oyster, finds a valuable pearl, immediately puts it into his mouth, by which it gains a finer water; and, at the end of the fishery, he is entitled to a present. The whole Speculation costs about one hundred and fifty piasters a month; the divers getting ten piasters, and the rest of the crew in proportion. The second and the safest mode of adventuring is by an agreement between two parties, where one defrays all the expences of the boat and provisions, &c. and the other conducts the labours of the fishery. The pearl obtained undergoes a valuation, according to which it is equally divided: but the Speculator is further entitled by the terms of the partnership to purchase the other half of the pearl, at ten per cent. lower than the market price.

The divers seldom live to a great age. Their bodies break out in sores, and their eyes become weak and blood-shot. They can remain under water five minutes; and their diversings succeed one another rapidly, as by delay, the state of their bodies would soon prevent the renewal of the exertion. They oil the orifice of the ear, and put a horn over their nose. In general life, they are restricted to a certain regimen, and to food composed of dates and other light ingredients. They can dive from ten to fifteen fathoms, and sometimes more; their prices increase according to the depth. The largest pearl are generally found in the deepest water, as the success on the bank of Kharrack, which lies very low, has demonstrated. From such depths, and on this bank, the most valuable pearls have been brought up; the largest which Sir Harford Jones saw, was one that had been fished up at Kharrack, in nineteen fathoms water.

It has been often contested, whether the pearl in the live oyster is as hard as it appears in the market, or whether it acquires its consistence by exposure. Sir

Harford Jones, who has had much knowledge of the fishery, asserts, that it is easy by pressing the pearl between the fingers, when first taken out of the shell, to feel that it has not yet attained its ultimate consistency. A very short exposure, however, to the air, gives the hardness. Perhaps there may be an original difference in the character of the two species, the yellow and the white pearl; while the identity of the specimen, on which observation has been formed, has not been noted with precision.

The fish itself is fine eating; nor indeed, in this respect, is there any difference between the common and the pearl oyster. The seed pearls, which are very indifferent, are arranged round the lips of the oyster, as if they were inlaid by the hand of an artist. The large pearl is nearly in the centre of the shell, and in the middle of the fish.

In Persia the pearl is employed for less noble ornaments than in Europe; there it is principally reserved to adorn the *kalcoons* or water pipes, the tassels for bridles, some trinkets, the inlaying of looking-glasses and toys, for which indeed the inferior kinds are used; or, when devoted more immediately to their persons, it is generally strung as beads to twist about in the hand, or as a rosary for prayer.

The fishermen always augur a good season, when there have been plentiful rains; and so accurately has experience taught them, that when corn is very cheap, they increase their demands for fishing. The connection is so well ascertained, (at least so fully credited,) that the prices paid to the fishermen are always raised when there have been great rains.

#### Presentation to the King.

"We made," says Mr. Morier, "every preparation of form for our introduction, and each appeared in green slippers, with high heels, and red cloth stockings; the court dress always worn before the King. Early in the morning, we received a message desiring us to be ready. At about twelve o'clock, we proceeded to the palace. The presents were laid out on a piece of white

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satin, over a gold dish. They consisted of his Britannic Majesty's picture, set round with diamonds; a diamond of sixty-one carats, valued at twenty thousand pounds; a small box, on the lid of which Windsor Castle was carved in ivory; a box, made from the oak of the Victory, with the Battle of Trafalgar in ivory; and a small blood-stone Mosaic box, for opium. The King's letter (which was mounted in a highly-ornamented blue morocco box, and covered with a case of white satin and an elegant net) was also laid on a piece of white satin. The Envoy carried the letter, and I the presents. When we went forwards to place them in the *takht-e-ravan* (the litter,) and again, when the procession advanced, the trumpet sounded "God save the King."

"The procession marched along, through miserable streets, which were crowded by the curious, until we came to the large Maidan, at the entrance of which were chained a lion and a bear. It then turned to the right, and, crossing over a bridge, entered into the Ark, or fortified palace of the King, the building which contains every part of the royal household. Here the Envoy, as a mark of respect to the King of Persia, ordered the Guard to sheath swords. There were troops on both sides, and cannon in several parts; when we reached the first court, two very thick lines of soldiers were ranged to form an avenue for us. They were disciplined and dressed something after our manner, and went through their exercise as we passed. About thirty paces from the Imperial gate the *takht-e-ravan* stopped: we then dismounted, and the Envoy and I, advancing uncovered to it, took out the King's letter and the dish of presents. We proceeded through dark passages, until we came to a small room, where were seated Norooz Khan (a relation of the royal family) and Ish Agassi, or master of the ceremonies, and Mahomed Hussein Khan Mervee, a favourite of the King, and a deputy lord chamberlain, with other noblemen, who were waiting to entertain us. Our presentation was to take place in the Khalvet Khoteh, or private hall of audience, for it was then the Ashoorah of the month of Moharrem, a time of mourning, when all matters of ceremony or of business are suspended: the king therefore paid a signal respect to

his Britannic Majesty, in fixing the audience of his Envoy so immediately after his arrival, and more particularly at a season when public affairs are generally intermitted."

"After we had sat about half an hour, smoked, and drunk coffee, the Master of the Ceremonies informed us that the King was ready, and we proceeded again. We entered the great court of the Dewan Khonéh (the hall of public audience) on all sides of which stood officers of the household, and in the centre walk were files of the new-raised troops, disciplined after the European manner, who went through the platoon as we passed, while the little Persian drummers beat their drums. The line presented arms to the Envoy, and the officers saluted. We ascended two steps on the left, and then passed under arched ways into another spacious court, filled in the same manner; but the men were mostly sitting down, and did not rise as we approached. We crossed the centre of this court, and came to a small and mean door, which led us through a dark and intricate passage. When arrived at the end of it, we found a door still more wretched; worse indeed than that of any English stable. Here Norooz Khan paused, and marshalled us in order: the Envoy first, with the King's letter; I followed next with the presents; and then, at the distance of a few paces, the rest of the gentlemen. The door was opened, and we were ushered into a court laid out in canals and playing fountains, and at intervals lined by men richly dressed, who were all the Grandees of the kingdom. At the extremity of a room, open in front by large windows, was the King in person.

### *Teheran.*

Teheran, the present capital of Persia, is situated as Mr. Morier ascertained, by a meridional observation, in lat. 35° 40'. It is in circumference between four and a half and five miles, to judge from the length of his ride round the walls, which occupied an hour and a half; but from this deduct something for the deviations necessary from the intervention of the gardens, and the slaughter-houses. There are six gates, inlaid with co-

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loured bricks, and with figures of tigers and other beasts in rude mosaic: their entrance is lofty and domed. To the N. W. are separate towers. Two pieces of artillery, one apparently a mortar, the other a long gun, are still remaining. The ditch in some parts had fallen in, and was there supported by brick-work.

Of the mosques, the principal is the Mesjid Shah, a structure not yet finished. There are six others, small and insignificant; and three or four *medressés*, or colleges. There are said to be one hundred and fifty *caravanserais*, and one hundred and fifty *hummums*, or baths. There are two *maidans*; one in the town, the other within the *ark*; a square fortified palace, which contains all the establishments of the King, and is surrounded by a wall and ditch.

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## ARABIA.

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### *General Character of the People.*

THE Persians, and the inhabitants of Arabia, Turkey, Egypt, and Barbary, may be regarded as the same race of people, who, in the time of Mahomet and his immediate successors, extended their dominions by invading immense territories; and they became exceedingly diversified by intermixing with the original natives of these countries. The Persians, Turks, and Moors, have acquired civilization; but the Arabs continue in a state of lawless independency.

### *The Wandering Arabians.*

The Arabians live mostly without government, without law, and almost without society. Theft and robbery are authorized by their chiefs; they are inured to labour, and accustom their horses to undergo fatigue, allowing them to drink but once in twenty-four hours; their horses are meagre, but swift and indefatigable.

These people have neither bread nor wine, neither do they cultivate the ground. In the place of bread, they

make use of wild grain, which they mix and knead with the milk of their cattle. They have flocks of camels, sheep, and goats, which they conduct from place to place till they find sufficient herbage; here they erect their tents, which are made of goats' hair, and live with their wives and children till the grass is consumed; they then go in quest of another fertile spot. They paint their arms, their lips, and the most conspicuous parts of their bodies, of a deep blue colour; this paint, which they lay on in small dots, and make it penetrate the flesh by means of a needle made for the purpose, can never be effaced. Some of them paint a small flower upon their cheek, their forehead, or their chin, with the smoke of galls and saffron, which makes a fine black colour; they likewise blacken their eye-brows.

Most of the women wear rings of gold and silver, about three inches diameter, in their noses: they are born fair, but their complexions are spoiled by being continually exposed to the sun; the young girls are agreeable, and sing perpetually.

Such are the wandering Arabs, who have no fixed habitations, but being possessed of large flocks of sheep, and herds of camels, and goats, rove from one part of the country to another. These are the people who are frequently dangerous to travellers; but if a traveller be liberal to them, they seldom do him any injury, and will even invite him to partake of their repasts, and are pleased to find him conform to their customs.

#### *Settled Arabs.*

Those who are settled, and apply to the cultivation of the earth, to trade, and the mechanic arts, are distinguished for justice, temperance, and humanity; they are civil to strangers, and though they have the highest veneration for their religion, they never strive to force it upon others; so that a person may travel several hundred miles without danger. The Arabs who live in towns are much inferior in number to those who live in tents, and are called Bedouins. Those who are situated near the coast have very frequently rendered themselves formidable at sea: their colours are red, which they display in streamers and pendants at the mast head, and

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"The Arabs, wherever I have seen them," says M. de Chateaubriand, "in Judea, in Egypt, and even in Barbary, have appeared to me to be rather tall than short. Their demeanour is haughty. They are well made and active. They have an oval head, the brow high and arched, aquiline nose, large eyes, with a watery and uncommonly gentle look. Nothing about them would proclaim the savage, if their mouths were always shut; but, as soon as they begin to speak, you hear a harsh and strongly aspirated language, and perceive long and beautifully white teeth, like those of jackals and ounces; differing in this respect from the American savage, whose ferocity is in his looks, and human expression in his mouth."

The Arab women are taller in proportion than the men. Their carriage is dignified; and, by the regularity of their features, the beauty of their figures, and the dispositions of their veils, they somewhat remind you of the statues of the Priestesses and of the Muses. This must, however, be understood with some restriction: these beautiful statues are often clothed in rags; a wretched, squalid, and suffering look degrades those forms so elegant; a copper taint conceals the regularity of the features; in a word, you must view them at a distance, and confine yourself to the general appearance.

Most of the Arabs wear a tunic fastened round the waist by a girdle. Sometimes they take one arm out of a sleeve of this tunic, and then they are habited in the antique style; sometimes they put on a white woollen covering, which serves for a toga, a mantle, or a veil, according as they wrap it round them, suspend it from their shoulders, or throw it over their heads. They go bare-foot, and are armed with a dagger, a pike, and a long firelock. The tribes travel in caravans; the camels going in file. The first camel is fastened by a cord, made of the tow of the palm, to the neck of an ass, which is the guide of the troop. The latter, as leader, is exempt from all burden, and enjoys various privileges. Among the wealthy tribes, the camels are adorned with rings, flags, and feathers.

The horses are treated according to the purity of their blood, with more or less honour, but always with severity. They are never put under shelter, but left exposed to the intense heat of the sun, tied by all four legs to stakes driven in the ground, so that they cannot stir. The saddle is never taken from their backs; they frequently drink but once, and have only one feed of barley in twenty-four hours. This rigid treatment gives them sobriety, patience, and speed. "I have often admired an Arabian steed thus tied down to the burning sand, his hair loosely flowing, his head bowed between his legs to find a little shade, and stealing, with his wild eye, oblique glances at his master. Release his legs from the shackles, spring upon his back, and he will paw in the valley, he will rejoice in his strength, he will swallow the ground in the fierceness of his rage, and you recognize the original of the picture delineated by Job."

#### *The Wahabees.*

This sect was founded near a century ago, by an Arab of the name of Shaikh Mahomed, the son of Abdool Wahab, whose name they have taken. Shaikh Mahomed connected himself in the attempt to reform the religion of his country with Ebn-Saoud, the Prince of Dereah, the capital of the province of Nujuddee. Through the efforts of the saint, and the aid of the temporal power of Ebn-Saoud, and his son and successor, Abdool Azeez, the religion of the Wahabees is now established all over the peninsula of Arabia. The tenets of this sect are peculiar, and merit notice.

They profess that there is one God, and Mahomed is his prophet: but as the Supreme Being neither has nor can have any participator in his power, they say, that to profess that either Mahomed, the Imaums, or any saints, can have any superintendence over the affairs of men, or render them any aid hereafter, is blasphemy. They deem Mahomedans who deviate in any way from the plain, literal meaning of the Koran, infidels; and maintain, that to make war upon all such is the imperious duty of every Wahabee. It is one of their tenets, that all titles meant to show respect and honour to men are

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odious to God, who alone is worthy of high name; and they assert, that in conformity to what is revealed in the Koran, true Mahomedans should wage continual war against unbelievers, till they are converted, or agree to pay the tribute imposed on infidels; and that in the latter case they should be compelled to wear the coarsest garments, not to be allowed to ride on horses, nor to live in splendid dwellings. They maintain that the taxes (including zukaat and khums) levied by Mahomed are alone lawful: that swearing by Mahomed or Aly, or any other person, should be prohibited, since an oath is calling a witness to our secret thoughts, which no one can know but God. They deem it a species of idolatry to erect magnificent tombs; but to kiss relics, &c. is idolatry itself; and therefore they affirm, that it is an action acceptable to God to destroy the tombs of Mahomedan saints in Arabia and Persia, and to appropriate their rich ornaments to worldly purposes, for which they were designed. They say, that it is wicked to mourn for the dead; for if they were good Mahomedans, their souls are in paradise, at which their friends should rejoice. The Wahâbees reject the whole of the traditions, limiting their belief to the Koran, which was, they say, sent from heaven to Mahomed, who was an excellent man, and much beloved of God. They continue to preserve the usages of circumcision, ablution, &c. which they found established, but consider them more as matters of practice and usage than of faith.

Their progress was so great about ten years ago, as to excite considerable alarm in the Turkish government. Among other places, they plundered the rich tombs of Aly and his sons at Nujuff and Kerbelah. Their inroads are always dreadful, for they spare none who do not conform to their opinions; but they have lately met with some severe checks, and appear to be declining.

#### Character and Language.

Climate, government, and education, are the great agents which modify the character of nations. To the first of these the Arabs owe their vivacity, and their disposition to indolence; the second is said to give them a spirit of duplicity; the third is the cause of a certain

gravity which influences the faculties of their mind, as well as their carriage and exterior aspect.

No two things can differ more than the education of the Arabs from that of the Europeans. The former strive as much to hasten the age of maturity, as the latter to retard it. The Arabs are never children; but many Europeans continue children all their life. The boys in Arabia remain among the women till the age of five or six, and during this time they follow childish amusements, but when they are removed from that scene, they are accustomed to think and speak with gravity, and to pass whole days together in their father's company, at least if he be not in a condition to retain a preceptor. In consequence of being always under the eyes of persons advanced to maturity, they become pensive and serious even in infancy.

The vivacity of the Arabians makes them fond of company, notwithstanding their disposition to thoughtfulness. They frequent public coffee-houses and markets, and when the villages lie at too great a distance, the country people meet in the open fields, some to buy or sell, and others to converse, or amuse themselves as spectators of the busy scene. Artisans travel through the whole week from town to town, and work at their trade in the different markets.

The Arabs are not quarrelsome, but when any dispute happens to arise among them, they make a great deal of noise. They are soon appeased, and a reconciliation is instantly effected, if an indifferent person call upon the disputants to think of God and his prophet. The inhabitants of the east, in general, strive to master their anger. A boatman, in a passion, complained to the governor of the city, of a merchant who would not pay a freight due for the carriage of his goods. The governor always put off hearing him till some other time. At length he came and told his case coolly, and the governor immediately did him justice, saying, *I refused to hear you before, because you were intoxicated with anger, the most dangerous of all intoxications.*

The language of the Arabs was, even in ancient times, divided into several dialects; the modern Arabic contains perhaps more dialects than any other tongue. The

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language of the Koran is as different from the modern speech of Mecca that is taught in the colleges there, as the Latin is at Rome. Arabian authors have magnified the ignorance of their country before the time of Mahomet; in order to enhance the illumination diffused by their prophet. The chief poets are now found among the wandering Arabs in the country. Some appear in towns, where they amuse the company in coffee-houses. In the chief cities there are colleges for astronomy, philosophy, medicine, &c. The interpretation of the Koran, and the history of Mahomet form an extensive study, the records being in a dead language. Physicians are rare, the chief medicine being universal temperance.

#### *Their Marriages.*

Many superstitious observances respecting marriage prevail in Arabia. The Arabs believe in the virtue of enchantment, and in the art of tying and untying the knots of fate. The miserable victim of this diabolical art addresses some physician or old woman, who is skilled in sorcery. Marriage is reckoned honourable in the east; a woman will marry a poor man, or become a second wife to a man already married, rather than remain in a state of celibacy; the men are equally disposed to marry, because their wives, instead of being expensive, are rather profitable to them.

#### *Their Houses.*

It was formerly the custom of the Arabians to pass their summer nights on the tops of their houses, which were made flat, and divided from each other by walls. "This way of sleeping," says an ingenious traveller, "we found very agreeable, as by that means we enjoyed the cool air above the reach of gnats and vapours, with no other covering than the canopy of heaven, which, in different pleasing forms, unavoidably presents itself upon every interruption of rest."

The houses occupied by the lower people are small huts, having a round roof, and covered with a certain herb. The poor spread their floors with straw mats, and the rich with fine carpets. No person ever enters a room without first having put off his shoes. The men

of every family always occupy the fore part of the house, and the women the back part. If the apartments of the men are plain, those of the women are most studiously set off with decorations. One room seen by M. Niebuhr, in the house of a man of rank, was wholly covered over with mirrors! the roof, the walls, the doors, the pillars, presented all so many looking-glasses. The floor was set with sofas, and spread with carpets. Arabians, whose circumstances do not admit of their having separate apartments for the females, are careful when they carry a stranger into the house, to enter before him, and cry *Taric, retire.* Upon this notice given by the master of the house, the women disappear, and his best friends see not one of them.

The great often have in their halls basins with *jets d'eau*, to cool the air; the edges of the basin are coated with marble, and the rest of the floor is covered with rich carpets. The Arabians smoke more than the inhabitants of the northern provinces of Asia. A custom peculiar to Arabia is, that persons of opulence and fashion carry about them a box filled with odoriferous wood, a piece of which they put into any person's pipe, for whom they wish to express respect.

#### *Manner of Eating and their Dress.*

The Arabians spread a large cloth in the middle of the room, upon which they place a small table, only a foot high, and on the table a large round plate of tinned copper. Upon this are several different copper dishes, neatly tinned within and without. They use no knives and forks, but are very dexterous with their fingers. The more eminent people eat nothing but boiled rice, served up in a large wooden plate. The company sit down and eat, one after the other, till the whole contents of the plate are exhausted. In the houses of persons of distinction, several of these plates are set, one upon another, in a pyramidal form. When the masters rise, the servants sit down at the same table, and eat up what remains. In some houses a servant stands in the middle of the company, to set down and remove the dishes which are brought in by other servants. Hardly is a plate set down upon the table, when perhaps sixteen or

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twenty hands are all at once thrust into it. The Arabs repeat a short prayer before sitting down to a meal, "In the name of the most merciful God." When any one has done eating, he rises without waiting for the rest, and says, "God be praised." They drink little while they eat; but as they rise from table, after washing, they drink some cold water and a cup of coffee.

Among the higher Arabians there is a great variety in the national dresses. Nothing can be more inconvenient or expensive than the head-dress worn by Arabians of fashion. They wear fifteen caps, one over another, some of which are of linen, but the rest of thick cloth or cotton: that which covers the rest is usually richly embroidered with gold. Over these caps, they wrap a large piece of muslin, ornamented at the ends, which flow loose upon the shoulders, with silk or golden fringes. They wear a piece of fine linen upon the shoulder, which is peculiar to the Arabians, and which was probably intended to shelter the wearer from the sun and rain, but it is now merely ornamental.

#### Climate.

Arabia, in its full extent, is computed to be twelve or thirteen hundred miles long, and as many broad. It consists of three grand divisions: that which lies within the tropic is exceedingly hot, and in many places unhealthy, particularly those parts that are situated on the coast of the Red Sea. The winds are hot and suffocating, and the sands extremely dangerous, being sometimes driven by the winds in such prodigious clouds, that whole caravans have been buried and lost by a single storm.

The pestilential winds of the east are described by various authors, under different names: as, harmattan, samiel, sirocco, &c. M. de Beauchamp describes a remarkable south wind in the deserts about Bagdad, called *seravansum*, or poison-wind; it burns the face, impedes perspiration, strips the trees of their leaves, and often kills people in six hours. The hot wind, or *ramsin*, seems to blow when the sands of the desert are the hottest; the air is then filled with an extremely subtle dust.

"The southern part of Arabia, distinguished by the name of Happy, would be considered as having little claim to that title by a stranger traversing its shores; but should such an one be placed in its middle regions, beneath the balm-dropping woods, and amidst the verdant vales, where the fruits of every climate court the taste, and the breezes of cassia refresh the senses, he would acknowledge, that the ancients very justly bestowed on the country that emphatical appellation.

The desert part of Arabia, with equal propriety, bears that name, the soil consisting of an almost boundless level of sand, intersected by sharp and naked mountains; and the face of the desert, without shelter or shade, is scorched by the direct rays of a vertical sun. This desolate country is never refreshed with rain, except sometimes at the equinoxes; and the few hard vegetables seen in the cleft of the barren rocks, or wildly dispersed on the sandy plains, are shrunk by a perpetual drought; for the dews of the night are insufficient for the purposes of vegetation.

Though the land appears desolate, yet the surface of the Red Sea, when calm, discovers in some places such a diversity of marine vegetables, that they resemble a forest under water; and the traveller has the additional pleasure of beholding a variety of fishes and shells of the most uncommon and beautiful kinds. In passing over the deserts, however, he is annoyed by swarms of locusts and hornets, and is in some danger from the serpents and vipers; but the reptiles of the lizard kind, from the rich variety of their shapes and skins, he views, with more safety. "Whilst travelling," says Dr. Shaw, "the heavens were every night our covering, a carpet spread on the sands was our bed, and a change of raiment made into a bundle served for a pillow. Our camels laid round us in a circle, with their faces looking from us, while their loads and saddles were placed by us behind them. In this situation they serve as guards and centinels; for they are watchful animals, and awake at the least noise."

### Palmyra.

In stony Arabia formerly stood the magnificent city of Palmyra, in speaking of which Mr. Gibbon observes:

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"Amid the barren deserts of Arabia a few cultivated spots arise, like islands; out of the sandy ocean. Even the name of Palmyra, by its signification in the Syriac, as well as the Latin language, denoted the multitude of palm-trees, which afforded shade and verdure to that region.

"Its situation between the gulph of Persia and the Mediterranean, caused it to be frequented by the caravans which conveyed to the nations of Europe a considerable part of the rich commodities of India, and it insensibly increased to an opulent, and populous city: it likewise connected the Roman and Parthian monarchies by the mutual benefits of commerce, on which account, whenever war broke out between those two powerful empires, Palmyra was alike protected by each, till at length Trajan rendered it tributary to Rome. —in this situation it retained a considerable degree of grandeur for more than a century and a half. During this period, if we may judge from a few remaining inscriptions, the wealthy Palmyrians constructed those temples, palaces, and porticos of Grecian architecture, whose ruins, scattered over an extent of several miles, have struck the learned traveller with admiration and reverence."

So, where Palmyra, 'mid her wasted plains,  
Her shattered aqueducts, and prostrate fanes,  
As the bright orb of breezy midnight pours  
Long threads of silver through her going towers:  
O'er mould'ring tombs, and tottering columns gleams,  
And frosts her deserts with diffusive beams;  
Sad o'er the mighty wreck in silence bends,  
Lifts her wet eyes, her tremulous hands extends:  
If from some cliffs a bursting rill expands  
Its transient course, and sinks into the sands;  
O'er the moist rock the fell hyena prowls,  
The leopard hisses, and the panther growls;  
On quiv'ring wing the famish'd vulture screams;  
Dips his dry beak, and sweeps the gushing streams;  
With foaming jaws beneath, and sanguine tongue,  
Laps the lean wolf, and pants and runs along;  
Stern stalks the lion, on the rustling brinks,  
Hears the dread snake, and trembles as he drinks:  
Quick darts the scaly monster o'er the plain,  
Fold after fold, his undulating train;  
And, bending o'er the lake his crested brow,  
Starts at the crocodile that gapes below.

BOTANIC GARDEN.

Among the ruins of Palmyra, which are dispersed not only over the plains, but even in the deserts, there is one single colonnade more than two thousand six hundred yards long, the bases of the Corinthian columns of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice.

### THE KINGDOM OF NEPAUL.

THE kingdom of Nepaul is situated between Hindoostan and Tibet and Persia, and although between the 26th and 29th degree of north latitude, enjoys from its great elevation, a temperate climate, and in its valley a fertile soil.

#### THE VALLEY OF NEPAUL.

The valley of Nepaul, says Colonel Kirkpatrick, is nearly of an oval figure; its greatest extent is from north to south, in which direction it may be computed at twelve horizontal miles. It stretches from east to west, about nine miles, and its circuit is roughly estimated by the inhabitants at from forty to fifty miles.

It is bounded on the north and south by very stupendous mountains, near the foot of which rise several of those humbler eminences, called collires in Switzerland.

#### The City of Khatmanda.

Khatmanda is at present reckoned the capital of Nepaul from being the residence of the Rajah. It stands on the east bank of the Bishimulty, along which it stretches in length about a mile; its breadth is inconsiderate, no where exceeding half, and seldom extending beyond a quarter of a mile, its figure being said by the natives to resemble the Kohra, or scimeter of Daiby. The entrance to it from the westward, near which extremity of the valley it is situated, is by two slight bridges, thrown over the Rishnmuty, one of them at the north, the other near the south end of the town. The name by which it is distinguished in ancient books is Gorgoob-putten the Newars call it Yindaise, whilst among the Purbukties, or mountaineers, it is styled Kathipoor, an appellation which seems to proceed from the same source with Khatmandu, the present popular

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appellation of this city, and derived, as it is said, from numerous wooden temples, which are, indeed, among the most striking objects it offers to the eye. These edifices are not confined to the body of the town, but are scattered over its environs, and particularly along the side of a quadrangular tank or reservoir of water, situated a short way beyond the north-east quarter of the town, and called Rani-pokhra. They appear to differ nothing in their figure or construction from the wooden Mundubs occasionally met with in other parts of India, and are principally remarkable for their number and size, some of them being of considerable elevation and proportionate bulk. Besides these, Khatmandu contains several other temples on a large scale, and constructed of brick, with two, three, and four sloping roofs, are splendidly gilt, and produce a very picturesque and agreeable effect.

The houses are of brick and tile, with pitched or pent roofs; towards the street, they have frequently enclosed wooden balconies of open carved work, and of a singular fashion, the front piece, instead of rising perpendicularly, projecting in a sloping direction towards the eaves of the roof. They are two, three, and four stories, and almost without a single exception, of mean appearance; even the rajah's house being but a sorry building, and claiming no particular notice. The streets are excessively narrow, and nearly as filthy as those of Bezares.

Khatmandu was reckoned, during the time of Jye Purhaust, to contain about twenty-two thousand houses; but this amount is affirmed to have been very much augmented since that period, though not without some consequent decrease in the numbers of Patn and Bhatgong. This statement, however, must of necessity be understood as comprehending, not only the population of the town itself, but of its dependent villages, it being manifest, that there cannot stand, at the most, above five thousand houses on the ground, occupied by this city.

#### *Inhabitants, Manners, &c.*

Adverting to the very wild and rugged nature of the country, we shall see no great room for imagining its population to be considerable; the valleys only are of any account in estimating the numbers of the inhabitants, and they are, with the exception of Nepal itself, and

perhaps two or three others, little better than so many mountainous cavities. Even the Tarrye, or Turryani, generally speaking, would seem to be but indifferently peopled, the villages throughout it being, as far as I can learn, very thinly scattered, and in most places, of a mean rank in point of magnitude, as well as appearance. But whatever the fact in this respect may be, it is certain, that we are altogether unfurnished with any documents; the materials we possess for judging of the population of Nepal itself being extremely vague, and enabling us only to state it loosely at about half a million.

The inhabitants consist principally of the two superior classes of Hindoos, (or Brahmins and Chetrees with their various subdivisions,) of Newars of Dhenwars, of Mhanjees, of Bhootias, and of Bhanros. The former of these who compose the army of the state, and engross all situation of trust, whether civil or military, are found dispersed promiscuously throughout the country; the Newars are confined almost to the valley of Nepal, the Dhenwars and Mhanjees are the husbandmen and fishers of the western districts; and the Bhootias, though some families of them are planted in the lower lands, occupy, generally speaking, such parts of the Kuchar as are included in the Nepal territories. With respect to the Bhanras, they have already been mentioned, as being a sort of separatists from the Newars; they are supposed to amount to about five thousand; they shave their heads like the Rhootias, observe many of the religious rites, as well as civil customs of these idolaters, in a dialect of whose language they are also said to preserve their sacred writings. To the eastward again, some districts of the Nepal dominions are inhabited by tribes, such as the Limboos, Nigerkootees, and others, of whom we know at this time little more than the names.

The Newars are divided into several casts or orders, most of whom derive their origin, like those of the ancient Hindoos, from a primitive classification, according to trade and occupation.

Nepal having been ruled for many centuries past by Rajpoot princes, and the various classes of Hindoos appearing, at all periods, to have composed a great proportion of its population, we are naturally prepared to find a general resemblance in manners and customs between

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this part of its inhabitants, and the kindred sects established in the adjacent countries, accordingly, the characteristics which separate them, whether in point of manners, usages, or dress, are so faint as to be scarcely discernable in a single instance.

They are in general of a middling size, with broad shoulders and chests, very stout limbs, round and rather flat faces, small eyes, low and somewhat spreading noses, and, finally, open and cheerful countenances. Many of the women we saw, especially at Rhatjong, had a remarkable florid tint about the cheeks; for the most part, however, their complexion like that of the men, is somewhat between a sallow and copper colour; the ordinary cast of their features correspond with that of the males, notwithstanding which, there are said to be many handsome women amongst them. The illicit progeny of a Newar female and a Chetre, or other Purbuti (for they cannot intermarry) might almost be taken for Malays. It is remarkable enough that the Newar women, like those among the Nairs, may, in fact, have as many husbands, as they please, being at liberty to divorce them continually on the slightest pretences.

#### *Religion and Government.*

With regard to the popular religion of Nepal, in general seeing that it differs nothing from the Hinduism established in Bengal and other parts of India, excepting so far as the secluded nature of the country may have conduced to preserve it in a state of superior orthodoxy and purity, it would be altogether superfluous to enter into any details concerning it; but there are a great variety of temples in the valley of Nepal of some splendour, and the religious festivals are very numerous.

The genius of a government unacquainted alike with the posture and implied restraints imposed by a precise, not to say immutable law or constitution, and taking its colour, for the most part, from the character and temporary views of the ruling individual, must necessarily be of too fugitive a nature to admit of any delineation equally applicable to all periods and circumstances. Of this unsettled kind is the government not only of Nepal, but perhaps of all the Asiatic countries.

It is formally, and in a great degree, essentially despotic; but its despotism is, on the one hand, modified, and, in some measure, meliorated by certain observances enjoined by immemorable usage, and not to be disregarded with impunity even by the most powerful prince; while, on the other, it is controlled by the active influence enjoyed, and occasionally exerted, by the aristocratic order already mentioned under the appellation of thurgurs. But, at the same time, that it may reasonably be doubted whether the body of the people ever derive the least advantage from the political struggles of these chieftains; it is also obvious that the extent of the authority possessed by the latter, must always materially depend on a variety of contingencies liable to constant fluctuations. Hence it would not be safe to deduce the general spirit of the government from its present condition, especially since it is certain that although the administration of Behadur Shah, during the minority of his nephew, has, on the whole, been tolerably agreeable, yet considerations of expediency have often compelled him to conciliate his colleagues by compliances which have deduced the strength and energy of the Goorkali dominion to the mere shadow of what it was under the more vigorous, yet arbitrary sway of Purti Nerain. The Nepal territories being for the most part parcelled out in jaghires, the proportion of their produce received into the treasury of Khatmanda is by no means considerable. There is good grounds, however, for believing that the annual revenue realized by the government never exceed thirty lacks of rupees, derived from various duties on exports and imports, on the silver coinage, on salt, profits (which appear to be a monopoly) on saltpetre, copper and iron-mines, and a land-tax. It is to be observed that all the silver brought into Nepal from Tibet, in the way of commerce, must be carried to the mint at Khatmanda, no silver bullion being allowed to pass into Hindostan. In exchange for bullion, the merchant receives Nepal rupees, the government deriving a profit of twelve per cent. from the transaction; four per cent. being charged on account of coinage, and eight arising from the alloy of the rupee.

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*Commerce, Manufactures, &c.*

The trade of Nepal is by no means so extensive, nor consequently so beneficial to its government and inhabitants, as it might soon be, under proper regulations. Some of the restraints by which it was formerly shackled have, it is true, been removed by the treaty with the Company in 1792; but it still languishes under several impolitic restrictions. The duties on the exports and imports of Nepal, as far as relates to the British trade, are regulated by the treaty referred to above. The case, however, is unfortunately different with regard to the commerce carried on directly between the Tibetians and Nepaulians; the imports for which are ordinarily very enormous, and at all times arbitrary. Its chief articles of export, are elephants and their teeth, rice, timber, hides, wax, honey, oranges, and a great variety of drugs.

With respect to the state of arts and manufactures in Nepal, interesting as the subject doubtlessly is, it will scarcely be expected that I should say much. The Newars, who are almost the sole artizans, appear to be acquainted with, and exercise most of the handicraft occupations of their Behar neighbours. Of cloth, however, they fabricate only a very coarse kind, partly for home use and partly for exportation to the Tibets; the cotton employed in which, is the produce either of Noakote, or of the Muddaise, by which last name they commonly distinguish the Company's territories. They work very well in iron, copper, brass, &c. and are particularly ingenious in carpentry, though it is remarkable that they never use a saw, dividing their wood of whatever size by a chisel or mallet. They export to the southward some of their brazen utensils; and their cutlery (as swords, daggers, &c.) is by no means contemptible. They have lately manufactured some fire-arms, but not successfully. They gild exceedingly well, and among the bells they construct for the use of their temples, and other religious purposes, some are of a considerable size; one at Bhatgong, in particular, being five feet in diameter. Paper they make from the bark of the Seidburrooa, or Kaghazi-pat. They distil spirits from rice, and other grains, and also prepare a fer-

mented liquor from wheat, Muncoa, rice, &c. which they call Jhaur; it is made somewhat in the manner of our malt liquors, which it would appear to resemble, though, from the accounts I have received of it, it is rather more intoxicating: the Newar peasants consider it as much in the light of a necessary of life as our hard labouring people do porter.

The currency of Nepal consists, principally, of silver pieces of light annus, there are also some struck of sixteen annus; but the circulation of this last coin, which is called Sicca, is confined to Nepal proper, and is far from being common even there. The Sicca, indeed, has been known in this country only since the time of Purthi Nevain.

#### *Learning and Language.*

Astronomy and judicial astrology, appears to be their favourite study, and has so deeply, as well as undistinguishedly, infected every rank among them, that a stranger might be tempted to conclude, that here the horoscope and ephemeris determined, in most cases, the line both of civil and moral conduct; and the people, in short, were universally directed by their soothsayers. In fine, it is extremely probable that there is no place in India, where a search after ancient and valuable Sanscrit manuscripts in every part of Brahminical learning would be more successful than in the valley of Nepal, and particularly at Bhatgong. In support of this opinion, Col. Kirkpatrick says, he was informed of a single private library in that city, containing upwards of fifteen thousand volumes.

Besides the Sanscrit, which appears to be considerably cultivated by the Brahmins of Nepal, the principal vernacular languages of this country are the Purbutti, the Newar, the Dhenwar, the Muggar, the Kurraute, the Howoo or Hyoo, the Limbooa, and the Bhoottia. The Purbutti dialect is evidently a derivative from the Sanscrit, agreeing very closely with the various idioms of Behar, Oude, &c. but it is by no means so clear, that the Newar is a branch of the same stem, though it is certain that it contains several words of Sanscrit origin.

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*Climate, and Face of the Country.*

The northernmost parts of Nepal scarcely lie in a higher parallel of latitude than twenty-seven degrees and a half; yet this valley enjoys, in certain respects, the climate of some of the southern countries of Europe.—The tops of the surrounding mountains are sprinkled with snow for several days together during winter, and it even sometimes falls in the valley below; a hoar frost, too, at this season, very commonly covers the ground; but though the cold is occasionally, for three or four months, severe enough to freeze the tanks and pools of standing water, yet the rivers are never frozen. Nepal seems to be indebted for its favourable climate entirely to its great elevation. The height of Nepal above the level of the sea, if we may rely on the indication of the barometer, cannot be much under four thousand feet; but this elevation did not prevent the thermometer from rising once, during our stay in this valley, to eighty-seven degrees.

In describing the climate of Nepal, we ought not to confine ourselves to the valley, since a few hours' journey enables its inhabitants to pass, at pleasure, through a considerable variety of temperature; nor are, perhaps, the numerous gradations and quick succession of climates, attainable from hence, the least of the advantages to be derived from an unrestrained intercourse with this charming country; a short residence in which would, in most disorders arising from relaxation, probably answer every purpose of a voyage to Europe. Here, too, if we may judge by the spontaneous productions of the spot, among which are the peach, the raspberry, the walnut, the mulberry, and others, all the fruits and esculent vegetables of England might, with proper attention, be successfully raised. The salubrity of the more elevated valleys is abundantly proved by the general looks of the inhabitants.

It is worth noticing, that all the records of Hindoo antiquity, concerning the Himalaya mountains, and the northern regions adjacent thereto, are affirmed to represent the present valley of Nepal as having been originally an immense lake, which, in the progress of ages, gradually retired between the banks of the Bhag-

mutty. Other accounts state, that the Bhagn utty remained without any outlet from the valley during three centuries, when Skee-kima, the last of the Nymunians, opened its present passage through the southern ridge of mountains. Major Rennel informs us of a similar tradition concerning Cashmere; nor is there a single argument advanced by our illustrious geographer upon the subject that does not apply with conclusive force to the valley of Nepal. The waving or broken nature of the ground, which resembles, in a striking degree, the bed of a large body of water, and the soil consisting, to a considerable depth, of a black fat earth, manifestly the product of deposited mud, are particularly circumstances of the most demonstrative kind.

Although Nepal can boast no gold mines, yet it doubtlessly contains most of the other metals. The iron of Nepal is not, perhaps, surpassed by that of any other country, and among its copper ores some are said to be rich, and of an excellent kind. There are also mines of lead, but the natives have not the skill necessary to reduce the ore to a metallic state. There is said to be a very considerable mass of rock crystal near Goorkha, and lime stone as well as slate, seem to abound every where. There are, however, no lime kilns in this country, the cement commonly employed being mud, which the natives pretend, answers in their humid climate better than mortar. The houses in Nepal are universally built of brick, because the use of stone, though every where procurable within an easy distance, would be intolerably expensive in a country, not admitting either of wheel carriages or of water transportation; hence, notwithstanding the great plenty and variety of stores adapted for building, among which are some kinds both of marble and jasper, the sight of a stone edifice is more uncommon in Nepal, than even in Bengal.

The small quantity of mortar which they use, is procured from the incrustations and crystals of lime, that are found in some of the natural grottos or caves, scattered over this romantic region. I lament exceedingly, that none of these lay in our route, as I understood that they were well worthy the attention of all who receive any delight from the beauties or wonders of nature.

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The cattle of Nepal generally speaking, do not seem much superior to those ordinarily met with in Bengal and the upper provinces; but it is otherwise with regard to the herds which enjoy the double advantage of browsing amidst the delicious herbage of the less cultivated valleys, and of watering at the pure, wholesome brooks which every where intersect them.

It will be readily conceived, that a country so overrun with aromatic and sweet flowering shrubs, must necessarily produce honey of the finest quality, and of course, wax is an article of commerce. The medicinal plants and dyeing drugs are numerous and valuable. The kaith or plantation lands of the first quality, being well watered by springs and rivulets, having a rich soil, and yield with moderate labour, all the superior kinds of grain, and are principally situated in the valley; the more mountainous districts produce Indian corn, a dry coarse rice, barley, cotton, millet, suma, and paphun.

*The Great Forest, Mount Chandraghiri, &c.*

I was three hours in proceeding from what is considered as the proper entrance to the great forest to the village of Shurjhoon, which may be said to mark its northern limit; I therefore judge its breadth by the road to be somewhat under ten miles; for though the ground throughout was very good, yet we were occasionally not a little impeded by trees, which lay felled across our path, and by others under which it was not easy to pass. The horizontal depth assigned to this forest in the map is eight miles and a half. This forest skirts the Nepal territories throughout their whole extent from Serinugur to the Teesta, separating them every where, either from the Company's or the Vizier's possessions. It is not, of course, equally close or deep in every place; some of its parts having been more or less cleared away, especially those which are situated most favourably for the commerce of timber, or in the vicinity of flourishing towns. To the eastward, some considerable tracts are reported to be quite clear. The principal trees for size and utility are the Saul, the Sisso, the Setti-saul, the Phullami-khd (or iron-wood), the Kalikaht (a sort of black wood), the Sejh, the Bhurra, the Summi and the Multa.—The

ebony is also found here. This forest is much over-run in Thurjhoory quarter with underwood and long grass. The part most resorted to by the wood-dealers, appears to be that which borders on the Boggah district, timber being transported from thence even to the distance of Calcutta. The Nepal government levy very high and impolitic duties on this traffic.

Besides elephants, this forest is said to be greatly infested with rhinoceroses and tygers. The latter appear almost invariably solitary, but two or three elephants, I have been told, will sometimes take possession of the road and obstruct the progress of travellers a considerable time: a large herd of them assaulted the camp of the Nepal deputies at Shurjhoon, when they were on their way to Patna, and were got rid of with difficulty. They sometimes issue from the forest in droves, and over-run the cultivated country on its borders, penetrating every now and then, a good way into the Company's districts.

The Rafti abounds with fish at Heltowra. The upper part of its course is, generally speaking, both too rapid and too shallow to contain any, though there are some depths or pits, in which great plenty are occasionally found: the principal kind is the seher, which resembles the roach, and is much esteemed. There are also a few gaoleer or trout.

From the summit of Chandraghiri, there is a most commanding prospect; the eye from hence not only expatiating on the waving valley of Nepal, beautifully and thickly dotted with villages, and abundantly chequered with rich fields fertilized by numerous meandering streams; but also embracing on every side a wide expanse of charmingly diversified country. It is the landscape in front, however, that here most powerfully attracts the attention; the scenery in this direction, gradually rising to an amphitheatre, and successively exhibiting to the delighted view, the cities and numberless temples of the valley below; the stupendous mountains of Sheepoori; the still super-towering Jibjibia, clothed to its snow capped peak, with pendulous forests, and finally, the gigantic Himmalets, forming the back ground of this wonderful and sublime picture.

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## CAUBUL

These countries, though situated on the ancient continent, and in the vicinity of the greatest empire in the world, have, till lately, been unknown in Europe. A jealousy between the French and English governments led, during the late wars, to embassies from each, for the purpose of securing the political influence of the sovereigns of these extensive districts. At the head of one of these extensive embassies from England was the Honourable MOUNTSUART ELPHINSTONE, who, in 1808, went on a splendid mission to the court of Caubul, during which he visited the capitals of various other chieftains. This work, therefore, is so original and entertaining, that we have rather preferred to exhibit its discoveries in the very language of the author, than to make a formal and dull abridgment of his general information. From this place, therefore, to page 502, we have presented the reader with literal, but highly interesting extracts from Mr. Elphinstone's entertaining narration. Besides treating so circumstantially of Caubul, its inhabitants, and their manners and customs, the author has introduced highly curious and original notions of the separate kingdoms and provinces, viz.

Afghaunistaun,  
The Sik,  
The Paunjaub,  
Candibaur,  
Cashmeer, &c.

The account of Nepaul, which precedes the article, has been carefully compiled from Colonel KIRKPATRICK'S embassy, and that of Beloochistan which follows, has been extracted from the embassy of Colonel POTTINGER, performed in 1808.

WE set off from Canound, says our informant (the Hon. Mountsuart Elphinstone), on the 21st of October, 1808, and in the course of the march we quitted the

dependencies of our own government, and entered the district of Shekhawuttee (so called from a predatory tribe of Raujpoots who inhabit it), the country becoming more and more desert as we advanced.

*The Shekhawuttee country.*

The Shekhawuttee country seems to lose its title to be included in the desert, when compared with the two hundred and eighty miles between its western frontier and Bahawalpoor, and, even of this, only the last hundred miles is absolutely destitute of inhabitants, water, or vegetation. Our journey from the Shekhawut frontier to Pooggul, a distance of one hundred and eighty miles, was over hills and valleys of loose and heavy sand. The hills were exactly like those which are sometimes formed by the wind on the sea shore, but far exceeding them in their height, which was from twenty to one hundred feet. They are said to shift their positions, and to alter their shapes, according as they are affected by the wind; and, in summer, the passage of many parts of the desert is said to be rendered dangerous by the clouds of moving sand; but, when I saw the hills (in winter), they seemed to have a great degree of permanence, for they bore a sort of grass, besides Phoke, and the thorny bushes of the Baubool, and the Bair, or Jujube, which altogether gave them an appearance that sometimes amounted to verdure. Among the most dismal hills of sand, one occasionally meets with a village, if such a name can be given to a few round huts of straw, with low walls and conical roofs, like little stacks of corn. These are surrounded by hedges of thorny branches stuck in the sand, which, as well as the houses, are so dry, that if they happened to catch fire, the village would be reduced to ashes in five minutes. These miserable abodes are surrounded by a few fields, which depend for water on the rains and dews, and which bear thin crops of the poorest kind of pulse, and of Bajra, or *Holcus Spicatus*; this last, though it flourishes in the most sterile countries, grows here with difficulty, each stalk several feet from its neighbour. The wells are often three hundred feet deep, and one was three hundred and forty-five feet. With this enor-

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mous depth, some were only three feet in diameter; the water is always brackish, unwholesome, and so scanty, that two bullocks working for a night easily emptied a well. The water was poured into reservoirs lined with clay, which our party drank dry in an instant after its arrival. These wells are all lined with masonry. The natives have a way of covering them with boards, heaped with sand, that effectually conceals them from an enemy. In the midst of so arid a country, the water-melon, the most juicy of fruits, is found in profusion. It is a subject of wonder to see melons three or four feet in circumference, growing from a stalk as slender as that of the common melon, in the dry sand of the desert. They are sown, and perhaps require some cultivation, but they are scattered about to all appearance as if they grew wild.

The common inhabitants are Jauts. The upper classes are Rathore Rajpoots. The former are little, black, and ill-looking, and bear strong appearances of poverty and wretchedness. The latter are stout and handsome, with hooked noses and Jewish features. They are haughty in their manners, very indolent, and almost continually drunk with opium.

The stock consists of bullocks and camels, which last are kept in numerous herds, and are used to carry loads, to ride on, and even to plough. Of the wild animals, the desert rat deserves to be mentioned for its numbers, though not for its size; the innumerable holes made by these animals, where the ground is solid enough to admit of it, are indeed a serious inconvenience to a horseman, whom they distress even more than the heavy sand. It is more like a squirrel than a rat, has a tuft at the end of its tail, and is often seen sitting upright, with its fore-feet crossed like a kangaroo. It is not unlike the jerboa, but is much less, and uses all its feet. It is not peculiar to the desert, being found in most sandy places on the west of the Jumna. Antelopes are found in some parts, as is the goorkhur, or wild ass, so well depicted in the book of Job. This animal is sometimes found alone, but oftener in herds. It resembles a mule rather than an ass, but is of the colour of the latter. It is remarkable for its shyness, and still more for its

speed; at a kind of shuffling trot peculiar to itself, it will leave the fleetest horses behind. The foxes may also be mentioned; they are less than our fox, but somewhat larger than the common one of India; their backs are of the same brownish colour with the latter, but in one part of the desert, their legs and belly up to a certain height, are black, and in another white. The line between those colours and the brown is so distinctly marked, that the one kind seems as if it had been wading up to the belly in ink, and the other in whitewash.

We marched in the night, as we had done since we entered the Shekhawutte; we generally began to load by two or three in the afternoon, but it was long before we were able to proceed; and the head of our line never reached the encamping ground till twelve or one. On many occasions we were much later; and once or twice it was broad day before we arrived at our stage. The marches were seldom very long. The longest was twenty-six miles, and the shortest fifteen; but the fatigue which our people suffered bore no proportion to the distance. Our line, when in the closest order, was two miles long. The path by which we travelled wound much to avoid the sand hills. It was too narrow to allow of two camels going abreast; and, if an animal stepped to one side, it sunk in the sand as in snow; so that the least obstruction towards the head of the line stopt the whole, nor could the head move on if the rear was detained, lest that division, being separated from the guides, might lose its way among the sand hills. To prevent this, a signal was past along the line by beat of drum, when any circumstance occasioned a stoppage in the rear; and a trumpet, sounded from time to time at the head of the line, kept all informed of the direction in which the column was proceeding. The heavy sand made marching so fatiguing, that we were obliged to allow camels for half the infantry Sepoys, that they might ride by turns, two on a camel; we had besides cajawas (or large panniers on camels), for the sick. The annoyance of the march was greatly increased by the incredible number of a sort of small burs, which stuck to every thing that touched them, and occasioned great uneasiness. They are however useful, inasmuch as they

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form a favourite food for horses, and the seed is eaten even by men. The want of water, and the quality of that which we met with, was also a great hardship to our men and followers; and, though the abundance of water melons afforded occasional relief to their thirst, its effect on their health was by no means salutary. Such were the combined effects of fatigue, bad water, and the excessive use of water melons, that a great proportion of the natives who accompanied us became afflicted with a low fever, accompanied by a dysentery; and to such a degree did this extend, that thirty Sepoys, without reckoning followers, were taken ill in the course of one day at Nuttoosir, and forty persons of all descriptions expired during the first week of our halt at Bikaneer. The great difference between the temperature of the days and nights no doubt contributed to this mortality. Even the English gentlemen suffered from cold during the night marches, and we were happy to kindle a large fire as soon as we reached our ground; yet the sun became powerful so early in the morning, that we always woke with a feverish heat, which lasted till sunset. The Europeans, however, did not suffer any serious illness. Some instances of violent inflammation in the eyelids were the only disorders of which we had to complain.

#### *Bikaneer.*

On the 5th of November, in the midst of a tract of more than ordinary desolation, we discovered the walls and towers of Bikaneer, which presented the appearance of a great and magnificent city in the midst of a wilderness. Even after we reached our ground there were disputes in camp, whether it or Delly was most extensive; but a little farther acquaintance removed this impression. The town was surrounded by a fine wall, strengthened with many round towers, and crowned with the usual Indian battlements. It contained some high houses, and some temples, one of which had a lofty spire, and at one corner was a very high and showy fort. It was distinguished by the whiteness of all the buildings, and by the absence of trees, which give most Indian towns the appearance of woods, rather than of inhabited places. The beauty of Bikaneer however,

was all external. On entering the gates, most of it was found to be composed of huts, with mud-walls painted red.

Great part of our time was taken up with the Raja's visit, and our attendance at his palace. The Raja came to my camp through a street, formed by his own troops and joined by one of our's, which extended from the skirts of the camp to the tent where he was received. He was carried on men's shoulders in a vehicle, like the body of an old fashioned coach. He was preceded by a great many chobdars, bearing slender silver maces, with large knobs at the top, which they waved over their heads in the air, and followed by a numerous retinue. He sat down on a musnud (a kind of throne composed of cushions), under a canopy, or rather an awning of red velvet, embroidered and laced with gold, and supported by four silver pillars, all of which he had sent out for the purpose.

We conversed on various subjects for an hour. Among other topics, the Raja enquired about the age of the King, the climate of England, and the politics of the nation. He showed a knowledge of our relation to France; and one of the company asked, whether my mission was not owing to our wars with that nation. Presents were at last put before him and his courtiers, according to the Indian custom, after which he withdrew.

I returned his visit on the next day but one, having been invited by his second son, who, though an infant, was sent for that purpose with a great retinue. The fort looked well, as we approached. It was a confused assemblage of towers and battlements, overtopped by houses crowded together. It is about a quarter of a mile square, surrounded with a wall thirty feet high, and a good dry ditch. The palace was a curious old building, in which, after ascending several flights of steps, we came to a court surrounded by buildings, and then had one hundred yards to go, before we reached a small stone hall, supported by pillars, where the Raja took his seat under his canopy. The court was different from any thing I had seen, those present being fairer than other Hindostanees, and marked by their Jewish features and showy turbans. The Raja and his relations had turbans of many colours, richly adorned with jewels

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and the Raja sat resting his arms on a shield of steel; the bosses and rim of which were set with diamonds and rubies. After some time, the Rajah proposed, that we should withdraw from the heat and crowd, and conducted us into a very neat, cool, and private apartment, in a separate court; the walls were of plaster, as fine as stucco, and were ornamented in good taste; the doors were closed with curtains of China satin. When we were seated on the ground, in the Indian way, the Raja began a speech, in which he said he was a subject of the throne of Delly, that Delly was now in our hands, and he seized the opportunity of my coming, to acknowledge our sovereignty. He then called for the keys of his fort, and insisted on my taking them, which I refused, disclaiming the extended rights ascribed to us. After a long contest, the Raja consented to keep the keys; and, when some more conversation had passed, a mob of dancing women entered, and danced and sung till we withdrew.

#### *Bahawul Khaun.*

Before dark, we met a party of one hundred and fifty soldiers on camels, belonging to Bahawul Khaun, the chief of one of the king of Caubul's eastern provinces. There were two men on each camel, and each had a long and glittering matchlock. They advanced and saluted in three or four very good lines. Their camels seemed as manageable as horses, and their appearance was altogether novel and striking. He brought us one hundred camels, carrying four hundred skins of water from Moujghur. He had also four brazen jars of water from the Hyphasis, which was intended for our own drinking, and was sealed up with the Khaun's signet. We soon after encamped in the midst of the desert, about twenty-six miles from Pooggul. We enjoyed the water of the Hyphasis extremely, and were all delighted with the new people we were getting among, and the new scenes we were approaching.

On the 22d we made a march of thirty miles to Moujgur; the heat of the afternoon was intense, while we halted, as usual, in the naked plain, to give our people some water, and to take some refreshment ourselves. In

the course of the day several hundred skins of water came to us from Moujgur, where Bahawul Khaun had sent his principal officers to receive us.

On the 26th we marched at day-light, and passed over low and bare hills of loose sand, and bottoms of hard clay, till, after travelling twelve miles, we perceived something stretched across in front of us, which soon after appeared to be trees. We past for a mile and a half under the walls of Bahawulpore, which, as well as the roads, were crowded with spectators, who, in their turn, afforded no uninteresting spectacle to us. A striking difference was observable between them and the people on the east of the desert. Those we now saw, were strong, dark, harsh featured; had their hair and beards long; wore caps oftener than turbans; and spoke a language entirely unintelligible to our Hindostanny attendants. The better sort wore the dress, and affected the manners of Persia. After crossing a small canal, and passing through some fields, we left the woods, and at length reached the banks of the Hyphasis. I was much disappointed in the breadth of the river, as well as with the appearance of its shores; but it was impossible to look without interest on a stream which had borne the fleet of Alexander.

On the next day but one, Bahawul Khaun arrived, having come forty miles on purpose to shew attention to the mission. Indeed, his whole conduct, from the time we approached his frontier, shewed a spirit of kindness and hospitality which could not be surpassed, nor did it cease when we left this country; for, even after we had passed the Indus, he continued to send us intelligence, and to take every opportunity of shewing us attention. In our first intercourse with him, we began to determine the presents to be made, expecting to have a long struggle against his rapacity, as is usual, on such occasions, in most parts of India; but we soon found we had to encounter a difficulty of another kind. Bahawul Khaun would take nothing without a negotiation; while he was anxious to shew his own liberality to an extent which we were unwilling to admit.

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kind. Next day, he sent one hundred pots of sweetmeats, a vast number of baskets of oranges, ten bags of almonds and raisins, and five bags, each containing 1000 rupees (equal to 120l.) to be given to the servants. I was a little embarrassed by this last piece of hospitality; but was obliged to submit, on condition that the Khaun's servants should accept a similar donation from me.

On the 29th, Mr. Strachey and Capt. Raper paid a visit to the Khaun, and returned charmed with the polite and cordial reception he gave them. Among other conversation, he praised the King of Caubul highly; but said he had never seen him. "He feared the snows of Caubul, and was besides a dweller of the desert, and unworthy to appear before so great a monarch." On the 1st of December, he came to my tent. He was a plain, open, pleasant man, about forty-five or fifty years of age; he had on a white tunic, with small gold buttons, over which was a wide mantle of very rich and beautiful gold brocade: on his head was a cap of brocade, and over it a lougee (or silken turban,) twisted loosely. About six of his attendants sat, the rest stood round, and were well dressed, and respectable. Our conversation turned on India and England, and lasted till the Khaun remarked it was getting late.

On the 2d I returned his visit. The streets were crowded to an incredible degree, and the terraced tops of the houses were covered with spectators. They left the part of the street through which we were to pass quite clear; and except now and then an exclamation of surprise, when we came in sight, they kept a profound silence. The Khaun received us in a handsome room with attic windows, round which a neat and orderly company were seated on a Persian carpet. He conversed freely on all subjects: said he had never seen the King, and please God he never would; he could live in his desert and hunt his deer, and had no desire to follow courts. He shewed me a curious clock, made by one of his own people. The works seemed very good. The bell was below the works, and the whole was in a case of gold, with very thick crystal sides. He also shewed an excellent gun-lock, made at Bahawalpoor. He gave me two fine hawks, some grey-hounds, two

horses (one with gold, and the other with enamelled trappings,) a very beautiful match-lock, richly enamelled, with a powder flask in the English model, and some trays of cloths of the place.

On the 4th, we marched. Bahawul Khaun sent out a tent into the neighbourhood of ours, where we had a parting meeting while our last baggage was crossing the river. He introduced the mechanic who made the clock, and presented me to several persons who he said were Ulema (or Mahomedan school divines). Afterwards, he retired to a carpet at some distance from the tents with Mr. Strachey and me; and there spoke fully on all subjects, giving me all the advice and information in his power. He ended, by saying, that, as he was the first subject of Khorassaun, with whom we had met, he hoped we would preserve the remembrance of him after we had extended our acquaintance. We took leave of him with great regret. He had been liberal and kind to us during our stay, without over civility or ceremony; and, he had an appearance of sincerity in every thing he said, which made his shew of friendship the more agreeable.

#### *Moultaun.*

The city of Moultaun stands about four miles from the left bank of the Chenaub, or Acesines. It is above four miles and a half in circumference. It is surrounded with a fine wall, between forty and fifty feet high, with towers at regular distances. It has also a citadel on a rising ground, and several fine tombs, particularly two, with very high cupolas ornamented with painted and glazed tiles which, altogether, give it a magnificent appearance. These tombs are seen from a great distance all round the town. Moultsun is famous for its silks, and for a sort of carpet, much inferior to those of Persia. The country immediately round the city was very pleasing, fertile, well cultivated, and well watered from wells. The people were like those at Bahawulpoor, except that there were more men who looked like Persians mixed with them; these, however, were individuals, and chiefly horsemen.

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bourhood of Moultaun, and, as most of the party were out almost every day, from seven or eight to three or four, shooting, hunting, or hawking, we had good opportunities of observing the country. The land was flat, and the soil excellent, but a large proportion of the villages were in ruins, and there were other signs of a well-cultivated country going to decay. About one-half was still cultivated, and abundantly watered by Persian wheels: the produce was wheat, millet, cotton, turnips, carrots, and indigo. The trees were chiefly neem and date, with here and there a peepul tree. The uncultivated country near the river was covered with thick copse-wood of tamarisk, mixed with a tree like a willow, about twenty feet high: at a distance from the river, it was bare, except for scattered tufts of long grass, and here and there a date tree. The country abounded in game of all kinds. The weather was delightful during our stay; the thermometer, when at the lowest, was at 28° at sun-rise: there were slight frosts in the night, but the days were rather warm.

#### *The Indus.*

We were anxious and happy as we approached the river, and were not a little gratified when at last we found ourselves upon its banks. The Indus, besides its great name, and the interest it excites as the boundary of India, was rendered a noble object by its own extent, and by the lofty hills which formed the back ground of the view. We were however a little disappointed in its appearance, owing to an island, which divided it, and impaired the effect of its stream. There were other islands and sand banks in the river; but near the side where we stood, it came up to the edge, and seemed deep and rapid. While on the banks of the river, we met a native, to whose conversation, and that of the guide, we listened with great curiosity. The plains on the opposite shore we found were inhabited by Beloches, and the mountains by the Sheeraunees, a fierce and turbulent tribe. On the other side of the range were tribes and places, of which we had never heard the names; while those we had learned from our maps, were equally new to our informants. All we could learn was, that

beyond the hills was something wild, strange, and new, which we might hope one day to explore.

From Oodoo da Kote, near which we first saw the Indus, to the ferry of Kaheeree, where we crossed it, is about seventy-five miles. It is a narrow tract, contested between the river and the desert. If, in hunting, we were led many miles to the west of the road, we got into branches of the river, and troublesome quicksands, among thickets of tamarisk or of reeds; and, if we went as far to the right, the appearance of sand, and even in some places of sand hills, admonished us of the neighbourhood of the desert. Many parts, however, were cultivated, with great pains and method, and produced good crops of wheat, barley, turnips and cotton. The fields were always enclosed, either with hedges of dry thorn, with hurdles of willow, or with fences made of stiff mats of reeds, supported by stakes. The houses were often built of the same material. We were struck with the neatness of the farm-yards, so unlike those of Hindostan. They were regularly enclosed; had gates of three or four bars; and contained sheds for the cattle, dung hills, &c. It was also new to us to observe hand barrows, and to see oxen fed with turnips. Some of the houses near the river attracted our attention, being raised on platforms, supported by strong posts, twelve or fifteen feet high. We were told they were meant to take refuge in during the inundation, when the country for ten or twelve coss (twenty or twenty-four miles), from the banks was under water.

#### *Pastoral Tribes.*

There were several hordes of wandering shepherds encamped in different parts of the vast plain where we were. We went on the day after our arrival to examine one, which belonged to the Kharotees, the rudest of all the pastoral tribes. We rode about ten miles to this camp, over a plain of hard mud, like part of the desert, but covered with bushes of jaund and kureel, and evidently rich, though neglected. On our way, we saw some Afghaun shepherds, driving a herd of about fifty camels, towards Dera: one of the camels was pure white, with blue eyes. The Afghauns spoke no Persian, nor Hin-

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distance. They were very civil; stopped the white camel till we had examined it, and shewed us their swords, which we were desirous to look at, because the bits differed from those both of Persia and India: they were most like those of the latter country, but neater. At last, after a ride of ten miles, we reached the camp. It was pitched in a circle, and the tents were coarse brown blankets, each supported by two little poles, placed upright, and one laid across for a ridge pole. The walls were made of dry thorn. Our appearance excited some surprise; and one man, who appeared to have been in India, addressed me in a kind of Hindoostanee, and asked what brought us there? whether we were not contented with our own possessions, Cawnpore, and Lucknow, and all those fine places? I said, we came as friends, and were going to the King. After this we soon got intimate; and, by degrees, we were surrounded by people from the camp. The number of children was incredible; they were mostly fair, and handsome. The girls, I particularly observed, had aquiline noses, and Jewish features. The men were generally dark, though some were quite fair. One young man, in particular, who stood, and stared in silent amazement, had exactly the colour, features, and appearance of an Irish hay-maker. They had generally high noses; and their stature was rather small than large. Some had brown woollen great-coats, but most had white cotton clothes; and they all wore white turbans: they were very dirty. They did not seem at all jealous of their women. Men, women, and children, crowded round us, felt our coats, examined our plated stirrups, opened our holsters, and shewed great curiosity, but were not troublesome. Scarce one of them understood any language but Pushtoo; but, in their manners, they were all free, good humoured, and civil. I learnt that they had been there three months, and were to return in two more, to pass the summer near Ghuznee. They said, that was a far superior country to Demaun. I could make out little even of what the linguist said, and there were too many, both of English and Afghauns, to admit of any attempt at a regular conversation.

*Calla-Baugh.*

Calla-baugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. It had been widened for us, but was still so narrow, and the rock over it so steep, that no camel with a bulky load could pass; to obviate this inconvenience, twenty-eight boats had been prepared, to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Calla-baugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour, and I imagine only accessible by means of the flat roofs of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The salt is hard, clear, and almost pure. It would be like crystal, were it not in some parts streaked and tinged with red. In some places, salt-springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains, past this extraordinary town, presented such a scene of wonders, as is seldom to be witnessed. Our camp was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent. Near it were piles of salt in large blocks (like stones at a quarry lying ready for exportation, either to India, or Khorassan. It would have taken a week to satisfy us with the sight of Calla-baugh; but it threatened rain, and, had the torrent filled while we were there, our whole camp must have been swept into the Indus.

*Politics of Caubul.*

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it will elucidate my intercourse with the people at Peshawer, to state the manner in which the mission was regarded at court. The news of its arrival reached the King, while on his way from Candahar, and its object was at first regarded with strong prejudice and distrust. The King of Caubul had always been the resource of all the disaffected in India. To him, Tippoo Sultaun, Vizeer Ally, and all other Mahomedans, who had a quarrel either with us or the Marattas, had long been in the habit of addressing their complaints, and, in later times, Holcar, himself a Maratta, had sent an embassy, to solicit assistance against us. Runjeet Sing, the Rajah, or as he calls himself, the King of the Punjaub, took a great alarm at the opening of a communication between two powers whom he looked on as his natural enemies, and did all he could to convince the court of Caubul of the dangerous nature of our designs. The Haukins of Leis, of Moultaun, and of Sind, (each imagining that the embassy could have no other object but to procure the cession of his particular province,) did what they could to thwart its success; and, at the same time, the Dooraunee Lords were averse to an alliance, which might strengthen the King, to the detriment of the aristocracy; and the King himself thought it very natural that we should profit by the internal dissensions of a neighbouring kingdom, and endeavour to annex it to our empire. The exaggerated reports he received of the splendour of the embassy, and of the sumptuous presents by which it was accompanied, seem more than any thing to have determined the King to admit the mission, and to give it an honourable reception. When the nature of the embassy became known, the King, without laying aside his distrust, appears to have entertained a hope that he might derive greater advantage from it than he had at first adverted to; and, it then became an object with each of the ministers, to obtain the conduct of the negotiations.

There were two parties in the court, one headed by Akram Khaun, a great Dooraunee lord, the actual prime minister; and the other composed of the Persian ministers who, being about the King's person, and entirely dependent on his favour, possessed a secret influence, which they often employed in opposition to Akram Khaun: the chief of these was Meer Abool Hussun

**Khaun.** This last party obtained the earliest information about the embassy, and managed to secure the Meh-maundares; but it was still undetermined who would be entrusted with the negotiation. The Persians took pains to convince me, that the King was jealous of Akram Khaun, and the great Dooraneer, and wished to treat with us through his personal and confidential agents.

*Entrance into Peshawer.*

On the morning of the 25th, after some confusion about the mode of our reception, we made our entry into Peshawer. There was a great crowd all the way. The banks on each side of the road were covered with people, and many climbed up trees to see us pass. The crowd increased as we approached the city, but we were put to no inconvenience by it, as the King's horse, that had come out to meet us, charged the mob vigorously, and used their whips without the least compunction.

By the time we had entered the town, the roads were so narrow that our progress became very slow, and we had time to hear the remarks of the spectators, which were expressive of wonder at the procession, and of good will towards us; but the crowd and bustle was too great to admit of any distinct observations. At length we reached the house prepared for us, and were ushered into an apartment, spread with carpets and felts for sitting on. Here we were seated on the ground in the Persian manner, and trays of sweetmeats were placed before us. They consisted of sugared almonds, and there was a loaf of sugar for making sherbet in the midst of each tray. Soon after, our conductors observed that we required rest, and withdrew.

On the day of our arrival, our dinner was composed of the dishes sent us by the King, which we found excellent. Afterwards we had always our English meals; but the King continued to send breakfast, luncheon, and dinner for ourselves with provisions for two thousand persons (a number exceeding that of the embassy); and two hundred horses, besides elephants, &c. nor was it without great difficulty that I prevailed on His Majesty, at the end of a month, to dispense with this expensive proof of his hospitality.

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*Presentation at Court.*

On the morning of the 5th of March, we set out in procession for the palace. We passed for about three quarters of a mile through the streets, which, as well as the windows and roofs of the houses, were crowded with spectators. At length we reached an open space under the palace, or castle, in which the King resides: this space was filled with people, who covered the side of the hill on which the castle stands, like the audience at a theatre. When we reached the gate, over which the King's hand was playing, we were requested to leave the greater part of our attendants behind, and here our drums and trumpets were required to cease playing. Some time after we entered this gateway, we dismounted, and after walking about one hundred yards, we ascended a flight of steps, and entered a long narrow room, where about one hundred and fifty persons were seated in great order along the walls. This was called the Kishik Khauneh, or guard-room. It had never been handsome, and was now out of repair. It was spread with carpets and felts. We were led straight up to the head of the room, where several men, richly dressed, rose as we approached, and we were received by a fair and portly personage, whom I afterwards understood to be the King's Imaum, and the head of the religious establishment. He bowed as I came up, took my hands between his, and placed me by him, after which he went through the usual forms of welcome and inquiries. Opposite to me were many of the chief lords of the court, some of whom had their caps ornamented with jewels, and surmounted by plumes; lower down were many persons, some like Persians, and some like Dooranees; and still lower, were some of the chiefs of the hill tribes near Peshawer. At the bottom were several persons in the strange fanciful caps which are employed to distinguish the officers of the household. They are generally black and red, but their variety and their whimsical shapes baffle all description; little taste is displayed in them, and the effect is not good.

The Imaum was a ruddy, good-humoured looking man, about forty, dressed in a shawl mantle, lined with

fur, and in all respects like a layman, He, however, soon cleared up his character, by beginning a discourse on religion. He inquired respecting the different sects among Christians, and explained those of his own religion. A good looking and well dressed man, who sat on the opposite side of the room, at some distance, then inquired into the state of learning in England, the number of universities, and the sciences taught at those seminaries; when these questions were answered, the same person desired an explanation of our astronomical system.

We were now left for some time in the Kishik Khauneh, during which Meer Abool Hussun conversed with us, and discovered a most extraordinary ignorance of every thing concerning us. He had at first thought that Calcutta was in England, and now discovered his belief that the gentlemen of the embassy were born in India, though of English parents. At length the Chaous Baushee came to us; he had been labouring hard at a list of our names, and gave it up, with the appearance of extreme vexation, in despair of mastering such a collection of strange words. He now explained the ceremonies to be observed, in a very courteous manner, and then entreated us severally to whisper our names to him, when he should touch us. He then conducted us up a sloping passage, and through a gate, after which we passed behind a sort of screen, and suddenly issued into a large court, at the upper end of which we saw the king in an elevated building.

The court was oblong, and had high walls, painted with the figures of cypresses. In the middle was a pond and fountains. The walls on each side were lined with the king's guards, three deep; and at various places in the court, stood the officers of state, at different distances from the king, according to their degree. At the end of the court was a high building, the lower story of which was a solid wall, ornamented with false arches, but without doors or windows; over this was another story, the roof of which was supported by pillars and Moorish arches, highly ornamented. In the centre arch sat the king, on a very large throne of gold or gilding. His appearance was magnificent and royal: his crown and

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his dress were one blaze of jewels. He was elevated above the heads of the eunuchs who surrounded his throne, and who were the only persons in the large hall where he sat: all was silent and motionless. On coming in sight of the king, we all pulled off our hats, and made a low bow: we then held up our hands towards heaven, as if praying for the king, and afterwards advanced to the fountain, where the Chaous Baushee repeated our names, without any title or addition of respect, ending, "They have come from Europe as ambassadors to your majesty. May your misfortunes be turned upon me\*." The king answered in a loud and sonorous voice, "They are welcome;" on which we prayed for him again, and repeated the ceremony once more, when he ordered us dresses of honour. After this, some officer of the court called out something in Turkish, on which a division of the soldiers, on each side, filed off, and ran out of the court, with the usual noise of their boots on the pavement, accompanied by the clashing of their armour. The call was twice repeated, and at each call a division of troops ran off: at the fourth, the Khauns ran off also, with the exception of a certain number, who were now ordered to come forward. The king, in the mean time, rose majestically from his throne, descended the steps, leaning on two eunuchs, and withdrew from our sight. The khauns who were summoned, ran on as usual, while we walked on to the foot of a stair-case, covered with a very rich carpet: we paused here till the khauns had run up, and were arranged; after which we ascended, and entered the hall, where the king was now seated on a low throne opposite the door. We stood in a line, while the King of Caubul asked after the health of his majesty, and the governor-general, inquired into the length of our journey, and expressed his wish that the friendship betwixt his nation and ours might be increased; to all which I made very brief replies. The gentlemen of the embassy now retired, leaving me and Mr.

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\* Some form of prayer like this is always used on addressing the king. It corresponds to the "O king, live for ever," of the ancient Persians.

Strachey, who were desired to seat ourselves near his majesty. The Imaum and the Moonshée Baushee, (or head secretary), stood near us, and other khauns stood along one side of the hall. The governor-general's Persian letter was now opened and read with striking distinctness and elegance, by the Moonshée Baushee, and the king made a suitable answer, declaring his friendship for the English nation, his desire of an intimate alliance, and his readiness to pay the utmost attention to any communication with which I might be charged. After I had replied, his majesty changed the subject to inquiries respecting our journey, and questions about our native country. When he understood that the climate and productions of England greatly resembled those of Caubul, he said, the two kingdoms were made by Nature to be united, and renewed his professions of friendship. I then inquired whether it was his majesty's pleasure to enter on business at that time? To which he replied, that I might consult my own convenience respecting the time, and might communicate with his ministers, or with himself, as I chose. I then explained the objects of my mission at length; to which his majesty made a very friendly and judicious reply, and soon after I withdrew.

The King of Caubul was a handsome man, about thirty years of age, of an olive complexion, with a thick black beard. The expression of his countenance was dignified and pleasing; his voice clear, and his address princely. We thought at first that he had on armour of jewels, but on close inspection, we found this to be a mistake, and his real dress to consist of a green tunic, with large flowers in gold, and precious stones, over which were a large breast-plate of diamonds, shaped like two flattened fleur-de-lis, an ornament of the same kind on each thigh, large emerald bracelets on the arms (above the elbow), and many other jewels in different places. In one of the bracelets was the Cobi Noor, known to be one of the largest diamonds in the world. There were also some strings of very large pearls, put on like cross belts, but loose. The crown was about nine inches high, not ornamented with jewels as European crowns are, but, to appearance, entirely formed of those precious materials.

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It seemed to be radiated like ancient crowns, and behind the rays appeared peaks of purple velvet: some small branches, with pendants, seemed to project from the crown; but the whole was so complicated and so dazzling, that it was difficult to understand, and impossible to describe. The throne was covered with a cloth adorned with pearls, on which lay a sword and a small mace, set with jewels. The room was open all round. The centre was supported by four high pillars, in the midst of which was a marble fountain. The floor was covered with the richest carpets, and round the edges were slips of silk, embroidered with gold, for the Khaums to stand on. The view from the hall was beautiful. Immediately below was an extensive garden, full of cypresses and other trees, and beyond was a plain of the richest verdure: here and there were pieces of water and shining streams; and the whole was bounded by mountains, some dark and others covered with snow. When I left the king, I was reconducted to the Kishik Khauneh, where all the gentlemen of the mission received rich dresses of honour. In the above description, I have chiefly confined myself to what was splendid in the ceremony. I must however mention, that, although some things (the appearance of the king in particular) exceeded my expectations, others fell far short of them, and all bore less the appearance of a state in prosperity, than of a splendid monarchy in decay.

Our presents for the king were carried into the palace while we were in the Kishik Kauneh. Nothing could exceed the meanness and rapacity of the officers, who received charge of them. They kept the camels on which some of them were sent, and even seized four riding camels, which had entered the palace by mistake. They stripped the elephant-drivers of their livery; and gravely insisted, that two English servants, who were sent to put up the lustres, were part of the present. Of all the presents made to him, the king was most pleased with a pair of magnificent pistols (which had been made for the Grand Signior,) and with an organ. He had taken notice of our silk stockings; and sent a message, desiring that some might be given to him; and with them also he was much pleased.

*Private Audience.*

His majesty had expressed a desire to see Mr. Strachey and me in private, in an apartment, belonging to the Seraglio: and, as this was not a place to which strangers were usually admitted, we were requested to come slightly attended, and in the night. Accordingly, we were conducted by the son of our Mehmaundaur, to the side of the Balla Hissaur, opposite to that where our public reception took place. When we reached the foot of the hill, we left the few attendants that had accompanied us, and clambered up, with some difficulty, to a narrow flight of steps, which our conductor could scarcely find in the extreme darkness of the night. At the head of these steps, a small door opened into the castle; and, we found a guard of Indians, dressed like English Sepoys, a sight which we never saw again. We were then conducted in silence through various courts, filled with guards, and up several flights of steps, scarcely lighted, till we came to a small lobby, almost dark, at the foot of a long and narrow staircase. Here we found a few persons, among whom was Meer Abool Hussun Khaun, some sitting, and some standing, like servants in their master's lobby. After some time, a man, very richly dressed, came to summon us to the king. We ascended the narrow stair-case, entered a small room, neatly painted, and spread with a very fine silken carpet, and went on through several rooms of the same kind, and through several passages. The doors of all were closed by curtains of embroidered silk or brocade. All the rooms were badly lighted, and all were empty but one, where the king's calleaunchee sat in a niche in the wall. At length, on raising a curtain, we discovered a room well lighted up, where the king was seated. It was a small, but very neat and comfortable apartment, with a recess or bow window, a few inches higher than the rest of the room, from which it was divided by two or three painted pillars. The king sat back in the middle of the recess, and an eunuch stood in each of its six corners with his hands crossed before him. We sat in the lower part of the room, close to the pillars. The Jmaum stood by us, and Meer Abool Hussun, with three other persons, stood

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behind us, against the wall. The king wore a mantle or shawl, embroidered with gold, which had a very handsome border wrought with jewels. His crown was quite different from that we first saw: it was a high red cap, round the bottom of which was a broad border of jewels, fixed on black velvet, with a magnificent ornament in front; from this border rose two narrow arches of gold and jewels, which crossed each other, like those of an European crown. The whole had a fine effect. On entering, we made a bow, and sat down. The king welcomed us; and said, he had sent for us that we might converse without reserve. He afterwards expressed his hope that we did not find our residence at Peshawer unpleasant, and his regret that he was not at Caubul when we arrived. He said something in favour of that country, which was taken up by the Imaum, who enlarged on its beauties, and then enumerated every province in his majesty's extended dominions, praising and magnifying each, but giving Caubul the preference over them all. The king smiled at the Imaum's harangue, and said it shewed his partiality for his native country. He then said, he hoped we should see Caubul, and all his territories, which were now to be considered as our own. He then made some enquiries respecting the places I had seen; after which, he told Mr. Strachey, he understood he had been in Persia, and asked him some questions respecting that country. During this conversation, a eunuch brought in his majesty's cullaun. I never saw any thing more magnificent: it was of gold, enamelled, and richly set with jewels. The part where the tobacco was placed, was in the shape of a peacock, about the size of a pigeon, with plumage of jewels and enamel. It was late at night when the Imaum gave us a hint to withdraw. We were let out as we came in; and returned through the town, which was now quiet and silent. This interview with the Shuaah, made a very favourable impression on us. It will scarcely be believed of an Eastern monarch, how much he had the manners of a gentleman, or, how well he preserved his dignity, while he seemed only anxious to please.

*Peshawer.*

The plain, in which the city is situated, is nearly cir-

cular, and about thirty-five miles in diameter. Except for a small space on the east, it is surrounded with mountains, of which the range of the Indian Caucasus on the north, and the Peak of Suffaidcoh on the south-west, are the most conspicuous. The northern part is divided by three branches of the Caubul river, which unite before they leave the plain. It is also watered by the rivulets of Barra and Budina, which flow from the mountains to the river of Caubul.

When we entered Peshawar, in March, the upper parts of the mountains around were covered with snow, while the plain was clothed with the richest verdure, and the climate was delicious. Most of the trees were then bare, but enough were in leaf to give richness and variety to the prospect; and, in the course of a fortnight, the numerous gardens and scattered trees, were covered with new foliage, which had a freshness and brilliancy, never seen in the perpetual summer of India. Many streams ran through the plain. Their banks were fringed with willows and tamarisks. The orchards, scattered over the country, contained a profusion of plum, peach, apple, pear, quince, and pomegranate trees, which afforded a greater display of blossom than I ever before witnessed; and the uncultivated parts of the land were covered with a thick elastic sod, that perhaps never was equalled but in England. The greater part of the plain was highly cultivated, and irrigated by many water-courses and canals. Never was a spot of the same extent better peopled. From one height, Lieutenant Macartney took the bearings of thirty-two villages, all within a circuit of four miles. The villages were generally large, and remarkably clean and neat, and almost all set off with trees. There were little bridges of masonry over the streams, each of which had two small towers for ornament at each end. The greater part of the trees on the plain were mulberries, or fruit trees. Except a few picturesque groupes of dates, the only tall trees were the *Ficus Religiosa* or peepul, and the tamarisk, which last grows here to the height of thirty or forty feet. Its leaves being like those of the cypress, and very thick, the groves composed of it are extremely dark and gloomy.

The town face. It is about 100,000 brick (generally commonly the generally occupied might be expected they are paved kennel, which inconvenient. rent parts of the willows and bridges, none markable.

There are none of them, or of the except the Balla Hissaur is a castle town: it contains a prospect, and is spacious gardens. The north it presents it from the side of weakness and great are splendid here.

The inhabitants speak Pushtoo. However, many other course is increased. We had many opportunities in returning from heightened by the early hour at before sun-rise, prior to their morning some few appeared doors, and some their early attendance horseback, preceded foot, who walked

The town of Feshawer itself stands on an uneven surface. It is upwards of five miles round; and contains about 100,000 inhabitants. The houses are built of brick (generally unburnt), in wooden frames: they are commonly three stories high, and the lower story is generally occupied by shops. The streets are narrow, as might be expected, where no wheeled-carriages are used: they are paved, but the pavement sloping down to the kennel, which is in the middle, they are slippery and inconvenient. Two or three brooks run through different parts of the town; and, even there, are skirted with willows and mulberry trees. They are crossed by bridges, none of which, however, are in the least remarkable.

There are many mosques in the town; but none of them, or of the other public buildings, deserve notice, except the Balla Hissaur, and the fine Caravansera. The Balla Hissaur is a castle of no strength, on a hill, north of the town: it contains some fine halls, commands a romantic prospect, and is adorned with some very pleasing and spacious gardens; but, as it is only the occasional residence of the king, it is now much neglected. On the north it presents a commanding aspect; but, a view of it from the side nearest the town, discloses strong signs of weakness and decay. Some of the palaces of the great are splendid, but few of the nobility have houses here.

The inhabitants of Peshawer are of Indian origin, but speak Pushtoo as well as Hindkee. There are, however, many other inhabitants of all nations; and the concourse is increased, during the king's visits to Peshawer. We had many opportunities of observing this assemblage in returning from our morning rides; and its effect was heightened by the stillness and solitude of the streets, at the early hour at which we used to set out. A little before sun-rise, people began to assemble at the mosques to their morning devotions. After the hour of prayer, some few appeared sweeping the streets before their doors, and some great men were to be seen going to their early attendance at court. They were always on horseback, preceded by from ten to twelve servants on foot, who walked pretty fast, but in perfect order, and

silence : nothing was heard but the sound of their feet. But, when we returned, the streets were crowded with men of all nations and languages, in every variety of dress and appearance. The shops were all open: Dried fruits, and nuts, bread, meat, boots, shoes, sadlery, bales of cloth, hardware, ready-made clothes, and posteens, books, &c. were either displayed in tiers in front of the shops, or hung up on hooks from the roof. Amongst the handsomest shops were the fruiterers, (where apples, melons, plums, and even oranges, though these are rare at Peshawer, were mixed in piles with some of the Indian fruits;) and the cook-shops, where every thing was served in earthen dishes, painted and glazed, so as to look like china. In the streets were people crying greens, cards, &c., and men, carrying water in leathern bags at their backs, and announcing their commodity by beating on a brazen cup, in which they give a draught to a passenger for a trifling piece of money. With these were mixed, people of the town in white turbans, some in large white or dark blue frocks, and others in sheep-skin cloaks; Persians, and Afghauns, in brown woollen tunics, or flowing mantles, and caps of black sheep-skin, or coloured silk; Khyberees, with the straw sandals, and the wild dress, and air of their mountains; Hindoos, uniting the peculiar features and manners of their own nation, to the long beard, and the dress of the country; and Hazarehs, not more remarkable for their conical caps of skin, with the wool, appearing like a fringe round the edge, and for their broad faces, and little eyes, than for their want of the beard, which is the ornament of every ~~villager~~ <sup>man</sup> in the city.

From the nature of the country, the charms of which were heightened by novelty, and by the expectations we formed of the sights and incidents which we should meet with among so wild and extraordinary a people, it may be supposed, that these morning expeditions were pleasing and interesting. Our evening rides were not less delightful, when we went out among the gardens round the city, and admired the richness and repose of the landscape, contrasted with the gloomy magnificence of the surrounding mountains, which were often involved in clouds and tempests, while we enjoyed the quiet and

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sunshine of the plain. The gardens are usually embellished with buildings, among which the cupolas of Mahomedan tombs make a conspicuous figure. The chief objects of this nature are a lofty and spacious building, which ends in several high towers, and, at a distance, has an appearance of grandeur, which I believe it does not preserve on a nearer view; a garden-house, which has once been splendid, erected by Ali Merdaun Khaun, a Persian nobleman, who has filled the country from Meshhed to Dehli with monuments of his taste and magnificence; and some considerable tombs and religious edifices, more remarkable from their effect in enlivening the prospects of the groves, with which they are surrounded, than for any merit of their own.

*Situation and Boundaries of Afg haunistaun.*

The present kingdom of Caubul extends from the west of Hearaut in longitude  $62^{\circ}$ , to the eastern boundary of Cashmeer in longitude  $77^{\circ}$  east, and from the mouth of the Indus in latitude  $24^{\circ}$ , to the Oxus in latitude  $37^{\circ}$  north.

The whole space included between those lines of latitude and longitude, does not belong to the king of Caubul, and it will hereafter appear, that of those which may be considered as annexed to his crown, many owe him but a nominal obedience.

This kingdom is bounded on the east by Hindostan, in which it however comprehends Cashmeer, and the countries on the left bank of the Indus. On the south it may be coarsely said to have the Persian gulph; and on the west, a desart extends along the whole of the frontiers. Its northern frontier is formed by the mountains of the eastern Caucasus, which are, however, included within the western part of the boundary there formed by the Oxus.

According to the nomenclature of our latest maps, it comprehends Afg haunistaun and Sogistan, with part of Khorasan and of Makran; Balk, with Tokarestaun and Kilan; Kuttore, Caubul, Candahar, Sindy, and Cashmeer; together with a portica of Lahore, and the greater part of Moultaun.

The whole population of the kingdom cannot be un-

der fourteen millions. This was the number fixed by one of the gentlemen of the mission, on a calculation of the extent and comparative population of the different provinces. All extensive deserts were excluded; no greater rate of population than one hundred to the square mile, was allowed to any large tract, except Cashmeer, and sometimes (as in the whole country of the Hazaurehs) only eight souls were allowed to the square mile.

The different nations who inhabit the kingdom of Caubul were supposed to contribute to the population in the following proportions:

|                                  |           |           |
|----------------------------------|-----------|-----------|
| Afghauns                         | - - - - - | 4,300,000 |
| Beloches,                        | - - - - - | 1,000,000 |
| Tartars of all descriptions,     | -         | 1,200,000 |
| Persians (including Tadjiks),    |           | 1,500,000 |
| Indians (Cashmeerees, Juts, &c.) |           | 5,700,000 |
| Miscellaneous tribes,            | - - -     | 300,000   |

#### *The Siks*

We now, says Mr. Elphinstone, saw a good deal of the Siks, whom we found disposed to be civil. They were manly in their appearance; and were tall, and thin though muscular. They wore little clothes, their legs, half their thighs, and generally their arms and bodies, being bare; but they had often large scarfs, thrown loosely over one shoulder. Their turbans were not large, but high, and rather flattened in front. Their beards, and hair on their heads and bodies, are never touched by scissars. They generally carry matchlocks, or bows, the better sort generally bows; and never pay a visit without a fine one in their hand, and an embroidered quiver by their side. They speak Punjaubee, and sometimes attempt Hindostaunee, but I seldom understood them without an interpreter.

#### *The Punjaub.*

The fertility of the Punjaub appears to have been too much extolled by geographers: except near rivers, no part of it will bear a comparison with the British provinces in Hindostan, and still less with Bengal, which it has been thought to resemble. In the part I passed

through, the rich: the country and that fertile regions of the nearest to the oxen and buffaloes the Hysudrus cultivated. The wavy, but the and rarely a tree. On the whole cultivated. It and some large marks of decay. Siks, and lately appeared to be hastening fast to mosques, the lot of the garden of the emperor Jeh and places of wonder it an object. The inhabitants of Hindostan most numerous the Hindoos: the try, were few in without seeing of tion to the rest Hydaspes, we probably from merry people, of hunting, and Almost the who Sing, who in 180 when we passed, Siks in the Punja Towards the east under the protection sides he is busied by the same mixture cessfully employe

through, the soil was generally sandy, and by no means rich: the country nearer the hills was said to be better, and that further to the south, worse. Of the four divisions of the Punjaub east of the Hydaspes, the two nearest to that river are chiefly pastured on by herds of oxen and buffaloes: and that most to the east, towards the Hydus, or Sutledge, though most sterile, is best cultivated. The two former are quite flat; the latter is wavy, but there is not a hill to the east of the Hydaspes, and rarely a tree, except of the dwarfish race of Baubool. On the whole, not a third of the country we saw was cultivated. It, however, contained many fine villages, and some large towns, but most of the latter bore strong marks of decay. Umritsir alone, the sacred city of the Sikhs, and lately the seat of their national councils, appeared to be increasing; on the contrary, Lahore is hastening fast to ruin, but the domes and minarets of the mosques, the lofty walls of the fort, the massy terraces of the garden of Shaulimar, the splendid mausoleum of the emperor Jehanger, and the numberless inferior tombs and places of worship that surround the town, still render it an object of curiosity and admiration.

The inhabitants become more and more like the natives of Hindostan, as we move towards the east: the most numerous class were the Juts, and next to them the Hindoos: the Sikhs, though the masters of the country, were few in number; we often made a whole march without seeing one, and they no where bore any proportion to the rest of the population. After crossing the Hydaspes, we found the Sikhs unmannerly and sullen, probably from political causes, for they are naturally a merry people, careless, childish, and easily amused, fond of hunting, and given up to drinking and debauchery. Almost the whole of the Punjaub belongs to Runjeet Sing, who in 1805, was but one of many chiefs, but who, when we passed, had acquired the sovereignty of all the Sikhs in the Punjaub, and was assuming the title of king. Towards the east, his territories are bounded by states under the protection of the British, but on all the other sides he is busied in subjugating his weak neighbours, by the same mixture of force and craft that he so successfully employed against the chiefs of his own nation.

On crossing the Sutledge, we reached the British cantonment of Lodeeana, from whence the mission proceeded straight to Delly, a distance of two hundred miles.

#### *The Indian Desart.*

This desart, which is about four hundred miles broad from east to west, is in some places entirely uninhabited, and, in others, thinly scattered with villages and cultivation. The greater part, if not the whole of it, is composed of sand-hills, or still more barren plains of hard clay. The edge of it on the north is moderately fertile, and forms the banks of the Acesines. On the east, it runs gradually into the well cultivated parts of India; and on the south, it is separated from the sea by part of the country of Cutch.

#### *The Indus.*

The Indus, from the length of its course, and the volume of water which it carries to the ocean, must be reckoned among the first rivers in the world. The distance from its head to the sea cannot be exactly ascertained, but it has been traced for 1350 miles, and there is reason to suppose that its whole length is much greater; many of its tributary streams are themselves little inferior in extent to some of the most considerable rivers of Europe\*. The source of this noble river is not yet exactly ascertained. The stream is traced with certainty only to the neighbourhood of Draus, a town in Little Tibet, which Lieutenant Macartney places in longitude  $76^{\circ} 48'$ , and latitude  $35^{\circ} 55'$ . The main stream comes to this point from the north of east, but its

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\* In length of course, though not in depth or permanence, the Hydaspes, the Hydraotes, and the Hyndrus, are superior to the Rhone; the course of the Hyphasis is forty miles longer than that of the Elbe, and only sixty less than that of the Rhine. Even the river of Kashkaur is eighty miles longer than the Po; and the Abbaseen, the Koorum, the Gomul, and the Swan, are none of them much inferior in length of course to the Thames, though they are among the smallest of the rivers that contribute to the stream of the Indus.

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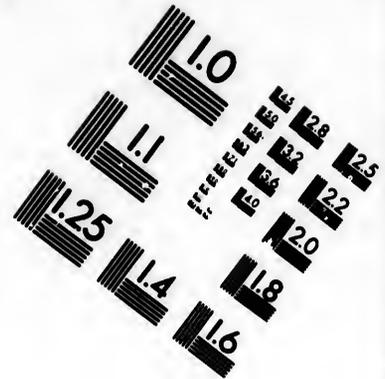
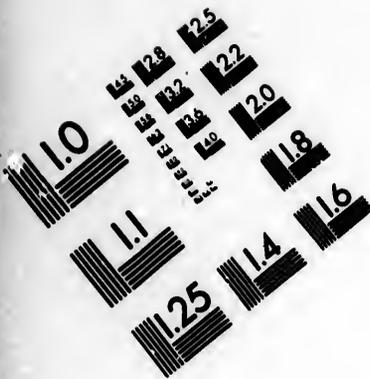
course higher up is unknown. At the point above Draus just mentioned, the main stream is met by a smaller branch which has been traced from Rodauk in Tibet, a distance of two hundred and fifty miles. It passes near Ladauk, the capital of Little Tibet, from which it is called the river of Ladauk.

Near Ouch, it receives the Punjnud, a river formed by the junction of those of the Punjaub, which, though a great body of water, is much inferior to the Indus above the junction. The river then runs south-west into Sind, where it is discharged through many mouths into the Gulph of Arabia. In the part of its course, south of mountains, it frequently eats away its banks, and gradually changes its course; and, at its annual rising, it inundates the country for many miles on each side of its bed.

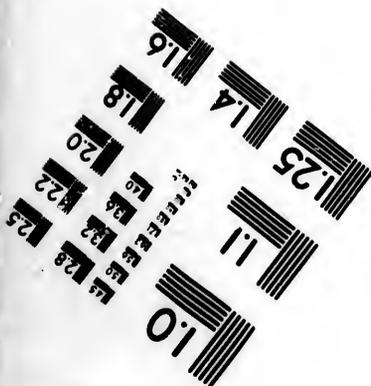
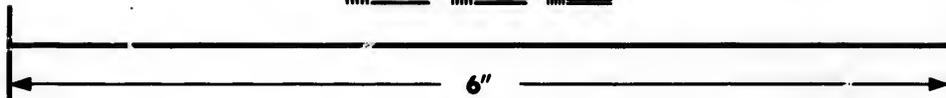
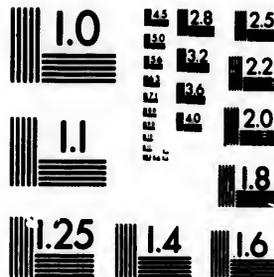
*The Monsoons.*

The most remarkable rainy season is that called in India the south-west monsoon. It extends from Africa to the Malay peninsula, and deluges all the intermediate countries within certain lines of latitude, for four months in the year. In the south of India this monsoon commences about the beginning of June, but it gets later as we advance towards the north. Its approach is announced by vast masses of clouds that rise from the Indian ocean, and advance towards the north-east, gathering and thickening as they approach the land. After some threatening days, the sky assumes a troubled appearance in the evenings, and the monsoon in general sets in during the night. It is attended with such a thunder-storm as can scarcely be imagined by those who have only seen that phenomenon in a temperate climate. It generally begins with violent blasts of wind, which are succeeded by floods of rain. For some hours lightning is seen almost without intermission, sometimes it only illuminates the sky, and shows the clouds, near the horizon; at others it discovers the distant hills, and again leaves all in darkness, when in an instant it reappears in vivid and successive flashes, and exhibits the nearest objects in all the brightness of day. During all this time, the distant thunder never ceases to roll, and is





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only silenced by some nearer peal, which bursts on the ear with such a sudden and tremendous crash as can scarcely fail to strike the most insensible heart with awe. At length the thunder ceases, and nothing is heard but the continued pouring of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle: the rain still descends in torrents, and scarcely allows a view of the blackened fields: the rivers are swoln and discoloured, and sweep down along with them the edges, the huts, and the remains of the cultivation which was carried on, during the dry season, in their beds.

This lasts for some days, after which the sky clears, and discovers the face of nature changed as if by enchantment. Before the storm, the fields were parched up, and except in the beds of the rivers, scarce a blade of vegetation was to be seen: the clearness of the sky was not interrupted by a single cloud, but the atmosphere was loaded with dust, which was sufficient to render distant objects dim, as in a mist, and to make the sun appear dull and discoloured, till he attained a considerable elevation: a parching wind blew like a blast from a furnace, and heated wood, iron, and every other solid material, even in the shade; and, immediately before the monsoon, this wind had been succeeded by still more sultry calms. But, when the first violence of the storm is over, the whole earth is covered with a sudden but luxuriant verdure: the rivers are full and tranquil: the air is pure and delicious; and the sky is varied and embellished with clouds. The effect of the change is visible on all the animal creation, and can only be imagined in Europe, by supposing the depth of a dreary winter to start at once into all the freshness and brilliancy of spring. From this time the rain falls at intervals for about a month, when it comes on again with great violence, and in July the rains are at their height: during the third month, they rather diminish, but are still heavy: and in September they gradually abate, and are often entirely suspended, till near the end of the month; when they depart amidst thunders and tempests as they came.

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*Animals of Caubul.*

The lion, though so common in Persia, and lately found in such numbers in Guzerat and in the Huriana, north-west of Delly, is very rare in Afghaunistaun. The only place where I have heard of lions, is in the hilly country about Caubul, and there they are small and weak, compared to the African lion. I even doubt whether they are lions. Tigers are found in most of the countries east of the range of Solimaun, and it is there that leopards are most common. They are, however, to be met with in most of the woody parts of Afghaunistaun. Wolves, hyenas, jackalls, foxes, and hares, are common every where. The wolves are particularly formidable during the winter, in cold countries, when they form into troops, frequently destroy cattle, and sometimes even attack men. Hyenas never hunt in bodies, but they will sometimes attack a bullock singly; and both they and the wolves always make great havoc among the sheep. Hares are kept for the market at Caubul, and two sell for a rupee.

Bears are very common in all the woody mountains, but they seldom quit their haunts, except where sugarcane is planted, which tempts them into the cultivation. They are of two kinds, one of which is the black bear of India, the other is of a dirty white, or rather of a yellow colour.

*General Aspect of Caubul.*

If a man could be transported from England to the Afghaun country, without passing through the dominions of Turkey, Persia, or Tartary, he would be amazed at the wide and unfrequented deserts, and the mountains, covered with perennial snow. Even in the cultivated part of the country, he would discover a wild assemblage of hills and wastes, unmarked by enclosures, not embellished by trees, and destitute of navigable canals, public roads, and all the great and elaborate productions of human industry and refinement. He would find the towns few, and far distant from each other; and he would look in vain for inns

or other conveniences, which a traveller would meet with in the wildest parts of Great Britain. Yet, he would sometimes be delighted with the fertility and populousness of particular plains and valleys, where he would see the productions of Europe, mingled in profusion with those of the torrid zone; and the land, laboured with an industry and a judgment no where surpassed. He would see the inhabitants, following their flocks in tents, or assembled in villages, to which the terraced roofs and mud-walls, give an appearance entirely new. He would be struck at first with their high and even harsh features, their sun-burned countenances, their long beards, their loose garments, and their shaggy mantles of skins. When he entered into the society, he would notice the absence of regular courts of justice, and of every thing like an organized police. He would be surprised at the fluctuation and instability of the civil institutions. He would find it difficult to comprehend how a nation could subsist in such disorder; and would pity those, who were compelled to pass their days in such a scene, and whose minds were trained, by their unhappy situation, to fraud and violence, to rapine, deceit, and revenge. Yet, he would scarce fail to admire their martial and lofty spirit, their hospitality, and their bold and simple manners, equally removed from the suppleness of a citizen, and the awkward rusticity of a clown; and he would, probably, before long discover, among so many qualities that excited his disgust, the rudiments of many virtues.

But, an English traveller from India would view them with a more favourable eye. He would be pleased with the cold climate, elevated by the wild and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark coloured woollen clothes; and wrapt up in brown mantles, or in large sheep-skin cloaks. He would admire their strong and active forms, their fair complexions and European features; their industry, and enterprise; the hospitality, sobriety, and

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contempt of pleasure, which appear in all their habits; and, above all, the independence and energy of their character. In India, he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and, he would find himself among a nation where the controul of the government is scarcely felt, and where every man appears to pursue his own inclinations, undirected and unrestrained. Amidst the stony independence of this mode of life, he would regret the ease and security in which the state of India, and even the indolence and timidity of its inhabitants, enable most parts of that country to repose. He would meet with many productions of art and nature that do not exist in India; but, in general, he would find the arts of life less advanced, and many of the luxuries of Hindostan unknown. On the whole, his impression of his new acquaintances would be favourable; although he would feel, that without having lost the ruggedness of a barbarous nation, they were tainted with the vices common to all Asiatics. Yet, he would reckon them virtuous, compared with the people to whom he had been accustomed; would be inclined to regard them with interest and kindness; and could scarcely deny them a portion of his esteem.

#### *Education of Children.*

The following is the course of study pursued about Peshawar: a child begins its letters (in conformity to a traditional injunction of the Prophet) when it is four years, four months, and four days old; but its studies are immediately laid aside, and not resumed till it is six or seven years old, when it learns its letters, and is taught to read a little Persian poem of Saadis, which points out the beauty of each of the virtues, and the deformity of each of the vices, in very simple and not inelegant language. This takes from four months to a year, according to the child's capacity. After this, common people learn the Koran, and study some books in their own language; people of decent fortune proceed to read the Persian classics, and a little of the Arabic grammar; boys who are to be brought up as Moollahs,

give a great deal of their time to this last study; which, as the Arabic grammars are very elaborate, and comprehend a great deal of science, that we do not mix with the rudiments of a language, sometimes occupies several years. When a young Moollah has made sufficient proficiency in this study, he goes to Peshawer, Hushtnugur, or some other place famous for its Moollahs, and begins on logic, law, and theology. No further knowledge is required to complete a Moollah's education, but many push their researches into ethics, metaphysics, and the system of physics known in the East, as well as history, poetry, and medicine, which last is a fashionable study for men of all professions. For those studies, and for the more advanced branches of theology and law, they often travel to distant cities, and even to Bokhaura, which is a great seat of Mahomedan learning; but Peshawer seems, on the whole, to be the most learned city in these countries, and many more students come thither from Bokhaura, than repair to that city from Peshawer. India has not a great reputation for learning, and the heresy of the Persians makes all Soonnees avoid the infection of their colleges.

#### *Religion.*

The Mahomedan religion is so well known, and all details regarding it are to be found in so many books, that it is quite unnecessary to mention any of its forms or tenets, except such as are particularly observed by the nation which I am describing. The Afghauns are all of the sect called Soonnee, which acknowledges the three first caliphs as the lawful successors of Mahomet, and admits their interpretation of the law, and their traditions of the prophet's precepts. They are opposed to the Sheeahs, who reject the three first caliphs, as rebels and usurpers of an office which belonged of right to Ali, the nephew of Mahomet, and the fourth of his successors. This last sect is confined to the Persians and their descendants; all the other Mahometans being Soonnees. The difference between them, though I do not believe it is sufficient to affect any serious part of their conduct, is enough to create a bitter enmity between the two sects. The unlearned part of the Afghaun

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nation, certainly consider a Sheeah as more an infidel than a Hindoo, and have a greater aversion to the Persians for their religion, than for all the injuries the country has suffered at their hands. The feelings of the Afghans, towards people of a religion entirely different from their own, is however free from all asperity, as long as they are not at war. They hold, like all other Mussulmans, that no infidel will be saved; that it is lawful and even meritorious to make war on unbelievers; and to convert them to the Mussulman faith, or impose tribute on them.

*Society of the Afghans.*

They are a sociable people: besides the large entertainments which are given on marriages and similar occasions, they have parties of five or six to dine with them, as often as they can afford to kill a sheep. The guests are received with the ceremonies I have described, and when all have arrived, the master of the house, or some of his family, serves every one with water to wash his hands, and then brings in dinner. It generally consists of boiled mutton, and the broth in which the meat is boiled, with no addition but salt, and sometimes pepper. This soup, which they generally eat with bread soaked in it, is said to be very palatable. Their drink is butter-milk or sherbet. In some places, they drink a liquor made from sheep's milk, which has an enlivening if not an intoxicating quality. During dinner, the master recommends his dishes and he presses the guests to eat. They say a grace before and after dinner; and, when all is done, the guests bless the master of the house. After dinner they sit and smoke, or form a circle to tell tales and sing. The old men are the great story-tellers. Their tales are of kings and viziers, of genii and fairies; but, principally, of love and war. They are often mixed with songs and verses, and always end in a moral. All sit in silence while a tale is telling; and when it is done, there is a general cry of "Ai Shawash!" their usual expression of admiration. Their songs are mostly about love; but they have numerous ballads, celebrating the wars of their tribe, and the exploits of individual

chiefs. As soon as a chief of any name dies, songs are made in honour of his memory. Besides these songs, some men recite odes, or other passages from the poets; and others play the flute, the rubaub (a sort of lute or guitar,) the camauncheh and sarindeh, (two kinds of fiddles); or the soornaum, which is a species of hautboy. The singers usually accompany their voice with the rubaub or the fiddle. Their songs are often made by the husbandmen and shepherds; oftener by professed Shauyers, (a sort of minstrel, between a poet and a ballad-singer;) and, sometimes, by authors of reputation of past or present times.

#### *Slaves.*

There are slaves in Afghanistan, as in all Musulman countries; by far the greater part are home born, but some supplies are received from foreign countries. Abyssinians and Negroes are sometimes brought from Arabia; the Beloches sell Persians and other people whom they seize in their forays; and a good many Caufirs are purchased from their own nation, or made prisoners by the Eusofzyes on their border. This, however, is the only instance of the Afghans carrying off slaves, a practice which they hold in detestation. The Caufir captives are generally women, and they are greatly sought after on account of the remarkable beauty of their nation. The other slaves are generally employed in menial offices; but, in the country, and particularly among the Doraanee farmers, they are greatly used in agriculture; they are not, however, required to supply the place of cattle, as in our colonies, but do the same work as the freemen. Their treatment in other respects is suitable to this practice; they eat with their masters, when in the lower walks of life, and are clad in the same manner; they are allowed to have property, and their masters make them presents, buy wives for them, &c.

#### *Candahar.*

The city of Candahar is large and populous. Herat and Candahar are the only cities in the Doraanee country, and, except Furra, probably the only places which

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merit the name of a town. The ancient city is sometimes said to have been founded by Lohrasp, a Persian king who flourished in times of very remote antiquity, and to whom also the founding of Herat is attributed. It is asserted by others, with far greater probability, to have been built by Secunder Zookurnyne, that is, by Alexander the Great. The traditions of the Persians here agree with the conjectures of European geographers who fix on this site for one of the cities called Alexandria.

The form of Candahar is an oblong square, and as it was built at once, on a fixed plan, it has the advantage of great regularity. Four long and broad bazars meet in the middle of the town, and at the place of their junction there is a circular space of about forty or fifty yards in diameter; covered with a dome, into which all the four streets lead.

This place is called the Chaursoo; it is surrounded with shops, and may be considered as the public marketplace; it is there that proclamations are made, and that the bodies of criminals are exposed to the view of the populace. Part of the adjoining bazar is also covered in, as is usual in Persia and in the west of the Afghaan dominions.

The four bazars are each about fifty yards broad; the sides consist of shops of the same size and plan, in front of which runs an uniform veranda for the whole length of the street. These shops are only one story high, and the lofty houses of the town are seen over them. There are gates issuing into the country at the end of all the bazars, except the northern one, where stands the King's palace facing the Chaursoo.

Its external appearance is described as not remarkable, but it contains several courts, many buildings, and a private garden. All the bazars except that leading to the palace, were at one time planted with trees; and a narrow canal is said to have run down the middle of each; but many of the trees have withered, and, if the canals ever existed, they are now no longer visible. The city is, however, very well watered by two large canals drawn from the Urghandaub, which are crossed in different places by little bridges. From these canals, small

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water courses run to almost every street in the town, which are in some streets open, and in some under ground. All the other streets run from the four great bazars. Though narrow, they are all straight, and almost all cross each other at right angles.

The town is divided into many Mohullas, or quarters, each of which belongs to one of the numerous tribes and nations which form the inhabitants of the city. Almost all the great Dooranees have houses in Candahar, and some of them are said to be large and elegant.

On the whole, Candahar, though it is superior to most of the cities in Asia, in its plan, is by no means magnificent. It is built for the most part of brick, often with no other cement than mud. The Hindoos, as usual, have the best houses of the common people, and they adhere to their custom of building them very high. The streets of Candahar are very crowded from noon till evening, and all the various trades that have been described at Peshawer, are also carried on there, except that of water-sellers, which is here unnecessary, as there are reservoirs every where, furnished with leather buckets, fitted to handles of wood or horn, for people to draw water with. Ballad-singers and story-tellers are also numerous in the bazars, and all articles from the west, are in much greater plenty and perfection than at Peshawer.

#### *Shawls of Cashmeer.*

The following is an extract from a report drawn up by Mr. Strachey, for the East India Company, who made many enquiries on this subject, and who had some shawl stuffs made under his own inspection, of wool, procured at Umritsir. The manufacturers were pioneers belonging to the embassy, and they worked in a common tent; yet they appeared to find no difficulty in their employment. "A shop may be occupied with one shawl, provided it be a remarkably fine one, above a year, while other shops make six or eight in the course of that period. Of the best and most worked kinds, not so much as a quarter of an inch is completed in one day, by three people, which is the usual number employed at most of the shops. Shawls containing much work, are made in separate pieces at

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different shops; and it may be observed, that it very rarely happens that the pieces, when completed, correspond in size.

The shops consist of a frame work, at which the persons employed sit on a bench; their number is from two to four. On plain shawls, two people alone are employed, and a long narrow, but heavy shuttle is used; those of which the pattern is variegated, are worked with wooden needles, there being a separate needle for the thread of each colour; for the latter, no shuttle is required. The operation of their manufacture is of course slow, proportionate to the quantity of work which their patterns may require.

The Oostaud, or head workman, superintends while his journeymen are employed near him immediately under his directions. If they have any new pattern in hand, or one with which they are not familiar, he describes to them the figures, colours, and threads which they are to use, while he keeps before him the pattern on which they happen to be employed, drawn upon paper.

During the operation of making, the rough side of the shawl is uppermost on the frame, notwithstanding which, the Oostaud never mistakes the regularity of the most figured patterns.

The wages of the Oostaud (the employer furnishing materials) are from six to eight pice per day; of the common workmen, from one to four pice, (a pice in Cashmeer may be about three-halfpence).

A merchant, entering largely into the shawl trade, frequently engages a number of shops, which he collects in a spot under his eye; or, he supplies the head workmen with thread which has been previously spun by women, and afterwards coloured, and they carry on the manufacture at their own houses, having previously received instructions from the merchant, respecting the quality of the goods he may require, their colours, patterns, &c.

After the goods are completed, the merchant carries them to the custom-office, where each shawl is stamped, and he pays a certain duty, the amount of which is settled according to the quality and value of the piece. The

officer of the government generally fixes the value beyond what the goods are really worth. The duty is at the rate of one-fifth of the price.

Most shawls are exported unwashed, and fresh from the loom. In India, there is no market for unwashed shawls, and at Umritsir they are better washed and packed than in Cashmeer. Of those sent to the westward, many are worn unwashed.

The wool of which the shawls are made, is imported from Tibet and Tartary, in which countries alone, the goat which produces it is said to thrive. That which is brought from Rodauk, is reckoned the best. Its price, in Cashmeer, is from ten to twenty rupees for a turrak, (which is supposed to be about twelve pounds): the whitest sort is the dearest.

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## BELOOCHISTAN.

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BELOOCHISTAN, or the country of the Belooches, comprehends all the space within latitudes  $24^{\circ} 50'$ , and  $30^{\circ} 40'$  north, and longitudes  $58^{\circ} 55'$ , and  $67^{\circ} 30'$  east; in addition to which one or two of its provinces stretch somewhat farther east and west.

The whole of this vast tract constituted at one time the dominions of Nusseer Khan, father of the Khan of Kelat, on whom it was bestowed in the year 1739, by the Persian conqueror Nadir Shah, with the title of Beglerbeg of all Beloochistan.

### *Its Government.*

The general complexion of the government at Kelat, and all over Beloochistan, cannot easily be defined. When Nusseer Khan was in his full power, the whole kingdom might have said to have been governed by a complete despotism, because no one could dispute or abrogate any of his orders and laws; yet, at the same time, that ruler so tempered the supreme authority, by granting the feudal chiefs privileges within their own tribes, that, to a casual observer, it bore the appearance of a military confederation.

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*Its Trade.*

The exports from Kelat itself are very trifling; but it was once the great channel for merchandize from Kandahar, Kabool, and Khorasan to India, the traders being induced to prefer this route on account of the low customs; its imports are iron, tin, lead, steel, copper, indigo, beetel-nut, cochineal, sugar, spices, silks, keemkhab, gold-cloth, chintz, and coarse woollens from India. Fruit, &c. they receive from Kabool and Khorasan, and sometimes steel and copper from Seistan. Dates from Punjgoor and the southern parts of Mukran, and white cloth, chintz, loongees, turbands, and salt they have from Sinde, Mooltan and Shikarpoor.

The exports of this country are grain, in considerable quantities, and a few felts, and coarse carpets; these articles are chiefly sent to Mukran, and the coast of Arabia, whence are received in return, dates, almonds, and Caffre slaves; the latter are very valuable here, and do most of the outdoor labour. Its imports from Bombay, consist of iron, steel, tin, sugar, beetel-nuts and cocoa-nuts; and from Sinde, they are supplied with coarse white cloths, chintzes, loonges, and a little raw cotton, intended to be worked into a stuff called Khargee, which the very poorest classes wear.

*Its Productions.*

Gold, silver, lead, iron, copper, tin, antimony, brimstone, alum, sal-ammoniac, and many kinds of mineral salts, and saltpetre, are found in various parts of Beloochistan. The precious metals have only been discovered, in working for iron and lead, at mines near the town of Nal, about 150 miles south-south-west of Kelat.

The gardens of Kelat are planted with many sorts of fruit trees, of which, all the finest were brought from Kabool during the government of Nusseer Khan, who paid vast attention to their rearing, and excited an emulation among his subjects, by offering rewards for the best productions.

The domestic animals of Beloochistan are horses, mules, asses, camels, dromedaries, buffaloes, black cattle, sheep, goats, dogs, and cats; beside fowls and pigeons:

they have neither geese, turkeys, nor ducks. The wild animals are lions, tigers, leopards, hyenas, wolves, jackals, tiger cats, wild dogs, foxes, hares, moongoose, mountain goats, antelopes, elks, red and moose deer, wild asses, &c. &c. Of the feathered kind there are eagles, kites, vultures, magpies, crows, hawks, wild geese, and ducks, flamingos, herons, bustards, florikens, rock pigeons, lapwings, plovers, snipes, quails, partridges, and almost every class of small bird to be met with either in Europe or India. Vermin and venomous animals are not so common as in Hindoostan, and fresh fish is, it may be said, unknown, except on the sea-coast, where the inhabitants subsist on it the greatest part of the year.

#### *The Inhabitants.*

The Belooches, who form the great bulk of the population throughout Beloochistan, are a people whose origin is so obscure, and whose history, is so blended with romantic fiction, that it is difficult to reduce either the one or the other to any credible form. They are divided into two great classes, known by the appellations of Belooche and Brahooe, and these two are again subdivided into an infinite number of tribes, who take their names from the most trivial circumstances.

#### *Manners.*

The hospitality of a Belooche is proverbial, and I found it equally conspicuous in every part of the country which I visited. Among them pilfering is considered as a despicable act; and when they once offer, or promise to afford protection to a person who may require or solicit it, they will die before they fail in their trust. They obey their chiefs with alacrity and willingness, but this obedience seemed to me rather to result from a confidence placed on the propriety of what they are ordered to perform, and a wish to uphold the respectability of their tribes, which depends much on that of the Sirdars or chiefs, than from any feelings of deference and respect that they entertain towards the latter; for I observed, that in many instances, even under their immediate eye, they acted as if they held themselves scarcely amenable to

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their authority. In their domestic habits, the Belooches are almost all pastoral; they usually reside in "Ghedans," or tents, made of black felt, or coarse blanket, stretched over a frame of wicker-work, formed from the branches of the Guz (Tamarisk) bush: an assemblage of these Ghedans constitute a Toomun, or village, and the inhabitants of it a Kheil, or society, of which, from the nature of their formation, it is clear there may be an unlimited number in one tribe; and I know half a dozen of instances where they exceed twenty or thirty: they are commonly discriminated by a titular prefix, such as Umeerée, Daodée, Surdaree, &c. to the word Kheil, as the Umeerée Kheil, the noble society, Daodée Kheil, David's society, &c. &c.

Their reception of guests is simple, yet impressive. When a visitor arrives at a Toomun, a carpet is spread in front of the door of the Mihman Khanu, or house for guests, of which there is one in every town or village in Beloochistan; the Sirdar, or head of the Kheil, immediately appears, and he and the stranger having embraced, and mutually kissed hands, the followers of the latter successively approach, and the Sirdar gives them his hand, which they press to their foreheads and lips. So far the reception is conducted in profound silence, and the parties now sit down, on which the chief addresses the stranger, and asks him, four several times, how he does, to which the other answers in the usual complimentary terms; he then inquires in the same manner for his family and friends, and even for the health of his followers who are present, to whom the visitor turns, as if to appeal for information; they all nod assent to being in good health; and the ceremony concludes, by the new-comer making an equal number of inquiries for the welfare of the family, Kheil or society, followers, and friends of the Sirdar. By nature the Belooches are extremely indolent, and, unless occupied by some favourite amusement, they will spend whole days in lounging from one Ghedan to another, smoking and gambling; many of them are addicted to the pernicious custom of chewing opium and bhung (*cannabis sativa*), but I neither met with, or heard of a single instance of habitual sobriety, from spirituous liquors or wine; in fact, that

species of the vice of drunkenness seems to be unknown amongst them. Their various foods are wheaten and barley cakes, rice, dates, cheese, sweet and sour milk, which last they infinitely prefer; soup made from dholl, or peas, and seasoned with red pepper, and other heating herbs, and flesh-meat whenever they can procure it, including that of young camels, and every kind of game: of vegetables they prize onions, garlic, and the leaves and stalk of the assafoetida plant, which they roast or stew in butter, raw or clarified. They usually limit themselves to one or two wives, and their chiefs four; but this totally depends on choice. I saw, (says Mr. Pottinger) men of the lowest station, who had seven or eight living, and Mihrab Khan, chief of the Rukhsanees, had just espoused his sixteenth when I was at his capital. They treat their women with attention and respect, and are not so scrupulous about their being seen by strangers as most other Moosultmans, although they by no means allow them to appear in public at all times.

The Belooches keep great numbers of slaves of both sexes, the fruits of their Chupaos, whom they treat with a kindness and liberality that is quite gratifying to see. When first taken, they look upon themselves as the most unfortunate beings in existence, and, to say the truth, the treatment they then experience, is of the harshest and most discouraging description; they are blindfolded and tied on camels, and in that manner transported, to prevent the possibility of their knowing how to return; the women's hair, and men's beards, are also shaved off; and the roots entirely destroyed by a preparation of quicklime, to deter them from any wish to revisit their native soil; but they shortly get reconciled to their fate, and become very faithful servants.

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STATES AND COUNTRIES OF INDIA, ACCORDING TO ITS  
ANCIENT LIMITS.

THE BIRMAN EMPIRE.

*Character, Manners, &c of the Inhabitants of Pegu, Ava,  
Aracan, and Siam.*

THESE states, taken together, are now denominated the Birman empire, from the Birmahs, a warlike nation in the region formerly styled India beyond the Ganges. The alphabet, literature, and religion of these people are derived from the Hindoos.

The sovereignty of these countries has been fluctuating; sometimes they have been united under one prince, while at others the power has been contested, and successively enjoyed by each country. The natives seem to differ but little, either in their persons or customs: we have therefore brought them into one article, in which we shall particularly describe the manners of the inhabitants of Pegu, except in those instances of which we advertise the reader.

The inhabitants differ not in complexion from those of China; excepting that they are a little browner. The natives of Aracan are fond of large flat foreheads; and to render them so, they apply a plate of lead to the foreheads of their children as soon as they are born. The people of this country being persuaded that after death they go to another world, and that those who die sullied by any crime, suffer chiefly by hunger and thirst; they place food by the side of the corpse, that it may feed, if necessary. The king is interred with the idols which he worshipped during his life, also with a live elephant, twelve camels, horses and hounds, from the belief that he will have need of them in another world. The women are loved best, and the principal officers of the royal household, poison themselves, that they may have the glory of being interred with him, and of serving him in the next world.

The general disposition of the Birmans is strikingly contrasted with that of the Hindoos, from whom they are separated only by a narrow range of mountains. They are a lively, inquisitive race, active, irascible, and impatient. The passion of jealousy seems to have scarcely any influence over their minds. They do not conceal their wives and daughters from the sight of men, but, in other respects, the female sex have just reason to complain of their treatment. They are considered as not belonging to the same scale of the nation as men; the evidence of a woman is not received as of equal weight with that of a man, and a woman is not suffered to ascend the steps of a court of justice, but is obliged to deliver her testimony on the outside. The custom of selling their women to strangers is confined to the lowest classes of society, and is often the consequence of pecuniary embarrassment; but the women sold are not considered as dishonoured, and they submit to the custom with apparent resignation. To their new masters they render themselves useful, by keeping their accounts and transacting their business. Men are permitted to emigrate, but they think that the expatriation of women would impoverish the state.

The Birman year comprises twelve months of twenty-nine and thirty days alternately, a month being interposed every third year. Their subdivision of the month is peculiar, as they number the days not only from the new moon, but from the full, which last is called the decreasing moon. They are fond of poetry and music, and, among their instruments, one resembles the ancient pipe of Pan, formed of several reeds neatly joined together, and sounded by a common mouth-piece, so as to produce a plaintive melody.

The titles given to the sovereign of Ava are, the Lord of Water and Earth, and Emperor of Emperors, against whose Imperial Majesty, if any shall be so foolish as to imagine any thing, it shall be happy for them to die, and be consumed; the Lord of great Charity, and Help of all Nations. The great Lord, esteemed for happiness; the Lord of all Riches, of Elephants and Horses, and all good Blessings; the Lord of high-built Palaces of gold, &c. &c.

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The king's palace is a large stone building, with four gates. Ambassadors enter that to the *east*, which is called the golden gate, because they are expected to appear before him with presents. The *south* gate is devoted to justice, at which all enter who bring petitions, complaints, or accusations. The *west* is the gate of grace, through which all pass that have been cleared from suspicion, or that have received favours. The *north* is the gate of state, by which his majesty passes; when he thinks fit to honour the people by shewing himself.

#### *Trade and Commerce.*

When a merchant-ship arrives at any port of the kingdom of Pegu, the governor demands a faithful account of all it contains, of men, arms, and merchandize. They separate what is attached to the vessel from that which is intended for sale. Every article must then be deposited in a magazine appointed for the purpose; and, till this is done, no communication is allowed between the natives and foreigners. Afterwards, the governor goes to the vessel, accompanied with a large retinue, and partakes of an entertainment prepared for him: if, in this visit, he sees any thing that has not been entered in the list delivered in, he confiscates it. He then pays a second visit to the magazine, has the bales of goods opened, and claims the duty charged upon each.

The Peguese have no manufactures of linen or silk; they make a sort of stuff, which is used in their clothing. Their other productions are indigo, ivory, and oils of different kinds. The horses here are large and handsome. Elephants and buffaloes, sheep and oxen, abound in Pegu.

#### *The Inhabitants of Siam.*

The Siamese are esteemed an ingenious people; though indolent, yet they are remarkably chaste and temperate. They are reckoned insolent towards inferiors, and obsequious to those above them. The common form of salutation is the lifting one or both hands to the head, and inclining the body; but to a person of very superior rank it is the custom to fall on the face.

The people dwell on the banks of the rivers, and prefer that situation to any other, because the lands, which are overflowed six months in a year, produce great quantities of rice almost without culture. The houses stand on pillars of the bamboo-cane, and are built of the same materials, the communication between different families during the wet season, being carried on, as in other tropical countries, by means of boats.

The king requires from all his subjects the most unlimited respect. The ministers of state and mandarines continually prostrate themselves before him; they never speak to him but on their knees; they receive his words as oracles, and his orders are instantly executed. When he goes abroad, all are obliged to keep within doors.

*Manners of the Siamese.*

The natives, of both sexes, go bare-headed; their hair is cut within two inches of the skin, and appears, so as to resemble hog's bristles. Their *talapouts*, or priests, are distinguished from the laity by wearing a cinnamon-coloured cloak, and by having their beards and eyebrows kept close shaved. They are forbidden to marry upon pain of being burnt to death. They preach every new and full moon, and, during the inundation, every day from morning to night, sit cross-legged on a raised floor, relieving one another in rotation, at which times they often experience great liberality from the people. They are very hospitable to strangers, and have accommodations for them, whether christians or not, adjoining to their own. At certain seasons, or especially after harvest, they are obliged to watch as well as pray, and their vigils are kept in the fields in the night. They shave their heads. The superior shaves himself, because no other is reckoned worthy to touch his head. Among the rest, the elder always shaves the younger, except in cases of great age. They perform oblations in the morning as soon as they can see, and then proceed to the temple to perform their devotions, frequently prostrating themselves before their idols. Afterwards they go to the towns and villages, where they place themselves at the doors of those from whom they have experienced most liberality, in expectation of receiving alms

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but as they must not defile themselves by touching money, they take care to be accommodated with servants, in whom it is accounted no fault to accept of pecuniary donations.

The moral duties required of the talapoins are, that they do not kill, steal, commit any uncleanness, drink strong liquors, nor tell lies. The first of these injunctions is understood in a latitude so extensive as to prohibit not only the destroying of animals, but vegetables, and all the seed of vegetables. They eat, however, of the best, and contrive means to evade the precepts, in various ways. For though they will not expose themselves to the penalty of murder, by boiling rice themselves, as being a seed, yet, if others boil it, they esteem the eating of it innocent.

The Siamese excel in theatrical amusements. The subjects are often taken from their mythology, and from traditions concerning their ancient heroes. Some of their amusements are on the plan of our pantomimes, with music and dancing; others represent serious dramas; the performance of one of these will sometimes require three days. Besides these, they have races of oxen and boats; the combats of elephants; cock-fighting, tumbling, wrestling, and rope-dancing; religious processions, illuminations, and the beautiful exhibition of fireworks. The men are generally industrious, but fond of games of chance, and the women are often employed in works of industry.

The priests are not allowed to be present at any public diversions; they are prohibited the use of perfumes, the touching of gold or silver, the wearing of shoes, fine clothes, and from being carried in any kind of vehicle. Amidst all their professions of severity, they are haughty, taking place of the laity, on every occasion, and not deigning to salute any but a brother talapoin.

#### *Their Literature.*

In the Siamese language there are thirty-seven letters, all consonants. The vowels and diphthongs constitute a distinct alphabet. There is a considerable chant in the enunciation, as in other ancient languages. There are no inflections of verbs and nouns; and the idioms

being remote from those of Europe, any translation becomes very difficult. The words are mostly monosyllables, like the Chinese. The Siamese are not deficient in literature. Children at seven or eight years old are placed in convents, where they are taught to read, write, &c. They are also instructed in morality. Books of history are to be met with, and there is an excellent code of laws. Poetry, tales; and mythologic fables, constitute the other departments of Siamese literature.

#### *Laws of the Siamese.*

By the laws of Siam, submission to parents and governors is strictly enjoined, and particular reverence shewn to the aged. Lying is held in so great detestation, that it is branded with the same infamy as perjury in the more civilized parts of the globe; any person who has been guilty of theft is abandoned by his nearest relations. No man is suffered to prosecute another either in a civil or criminal cause, without giving security to make the charge good; and every judicial process is managed by the parties themselves, no such profession as that of lawyer being allowed.

In doubtful cases the justice of a cause is determined by the same superstitious methods which were practised by our British ancestors. Both the prosecutor and defendant are sometimes commanded to walk over burning coals, and he who escapes the fiery ordeal unhurt is supposed to have justice on his side. Another method is by diving into deep water, and the verdict is given in favour of the person who continues immersed the longest. A third mode of trial is conducted by medicines. The priest administers to each of the parties a pill, which is supposed to consist of materials of an emetic quality; and the testimony of the person who retains the pill without throwing it off from his stomach, is considered as true. Sometimes both plaintiff and defendant are thrown to a tiger, when the cause is decided by the superior good fortune of one of the contending parties.

The methods of punishing criminals are no less severe in several cases. The convicts are sometimes thrown to an elephant, and trampled to death. A person who has

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robbed the public treasury, has melted metals poured down his throat; and he who has been found guilty of lying is doomed to perish, by having his mouth sewed up. For rebellion and mutiny, the convicts are ripped up alive, their entrails taken out, and their bodies are fastened in a kind of wicker basket, and exposed to birds and beasts of prey. For less atrocious crimes, a board is fastened about the offender's neck. Some are set in the ground up to the shoulders, and every person is at liberty to buffet them.

When a person of rank or fortune dies at Siam, the body is enclosed in a wooden bier, or varnished coffin; and the talapoins sing hymns over it. After a solemn procession, the body is burnt on a funeral pile of precious woods, erected near some temple; and the spectacle is often rendered magnificent by the addition of theatrical exhibitions. The tombs are of a pyramidal form, and those of the kings large and lofty. Mourning is not prescribed by the laws, and the poor are buried without much ceremony.

### COCHIN-CHINA, &c.

In examining the people on the south and west of China, we find the Cochin-Chinese who inhabit a mountainous region that lies south west of China; these are more tawny and ugly than the Chinese. The Tonquinese, whose country is more fertile, and who live under a colder climate than the Cochin-Chinese, are more beautiful. They are of a middle stature, and though their complexion be tawny, or approaching to an olive colour, yet their skin is so smooth and delicate, that the smallest changes from redness to paleness are perceptible in their faces, a circumstance which distinguishes them from the other Indians. Their visage is generally flat and oval, their nose and lips well proportioned, their hair black, long, and very thick, and they use every art to make the teeth black.

#### *Character of the Inhabitants of Cochin-China.*

The Cochin-Chinese are mild, generous, and very active, with great simplicity in their manners. People of

rank receive a very good education, are remarkably kind to foreigners, reserved towards the people at large, and exhibit the strictest integrity in the administration of justice, which is done with promptitude, and without expence. The surest method which an officer in the state can adopt for promotion is fidelity in the performance of his duty. The inhabitants know little of science; but agriculture and manufactures are in a flourishing state among them. Next to that of rice, the cultivation of the sugar cane is the most important branch of their husbandry. They have a peculiar and very excellent method of purifying sugar. Thieves and beggars are not known in Cochin-China: all have ample means of living. It is customary for travellers to go into any house and refresh themselves without invitation, thanks, or enquiry; they are fellow-creatures, and on that account, received as friends or relations of the house into which they go. A foreigner would be admitted on the same terms, and with still greater kindness.

The manners and religion of this people seem to have been originally Chinese; they are attached to commerce, consider their monarch as immensely rich, and that his kingdom possesses all those advantages of trade which are enjoyed by the other parts of India. The kings of Cochin and Tonquin are, however, subject to the emperor of China.

The religion is Pagan, the same as that professed in China. Here are a great number of temples devoted to the national religion, as well as some which are used by Christians for their worship.

#### *Character, &c. of the Tonquinese.*

The Tonquinese are active and ingenious; friends to science; courteous to foreigners, especially to commercial men. Their grandees are proud: their soldiers insolent; and the lower classes much addicted to pilfering, although they are punished very severely when detected. They are excellent mechanics and fair traders, but are greatly oppressed by their king and lords.

The people in the south are a savage race, and go almost naked, with large silver and gold ear-rings,

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and coral, amber, or shell bracelets. In Tonquin and Cochin-China the two sexes are scarcely distinguishable by their dress. People of quality are fond of English broad cloth; red and green are their favourite colours.

The name of Confucius is held in the highest respect in Tonquin; but the natives pay adoration to images, to the horse and the elephant. Their temples and pagodas are often no larger than may be necessary to accommodate the idol. Around those buildings the cells of the priests are situated, that attend to offer up the prayers of the people who resort thither for devotional purposes. The petition being delivered in writing, it is read aloud by the priest before the idol, while the petitioner lies prostrate on the ground, in the attitude of supplication. The rich, however, seldom come to the pagoda, but perform their devotions in a part of their own houses, where one of their domestics officiates instead of the priest. When the petition has been read, it is burnt in a pan of incense, and the poor neighbours and dependents are called in to partake of the entertainment which the master has provided for them; the practice of this hospitality being considered as necessary to the procuring an auspicious regard to the prayers which have been offered.

They never undertake any thing of consequence without consulting an astrologer, and have their lucky and unlucky days. Every hour in the twenty-four is distinguished by the name of some animal; and the beast which marks the hour of a man's birth is ever avoided by him.

A plurality of wives is allowed in Tonquin, and the husband may claim a divorce on the most trifling occasion, but he must restore the effects which the wife possessed at the time of marriage. The same indulgence is not allowed to the women. A woman convicted of adultery is thrown to an elephant, bred for the purpose, who taking her up with his trunk, tosses her in the air, and when she falls, tramples her under his feet, and crushes her to pieces. A man may sell his wives and children; which, in times of scarcity, the poor make no scruple of doing.

The funerals resemble those of the Chinese, in re-

spect to the procession and mourning; but here they burn the corpse and deposit the ashes in an urn. Over the tombs of the rich they erect a wooden tower, four or five and twenty feet high, and the priest ascending to the top of it, makes a funeral oration in praise of the deceased. Thus being concluded, he comes down, and sets the structure on fire, while the people who attend the ceremony are entertained with a feast provided for the occasion.

When a king dies, the royal corpse lies in state sixty-five days, during which time his table continues to be served as when he was alive, the meat being distributed every evening among the priests and poor people. A splendid procession then commences towards the burying-place of his ancestors, which though but two days' journey distant, is seldom performed, on these occasions, in less than seventeen. The great officers are obliged to mourn three years, the gentry six months, and the common people three; and no public diversions are permitted for three years after the funeral.

The government of Tonquin is of a singular kind. The inhabitants had revolted from the Chinese, which was attended with a civil war. At length a compromise took place between the chief of the revolt and the representative of the ancient kings, by which the former was to have all the executive powers of the government, under the name of Chouah; but that the Bua, or real king should retain the royal titles, and be permitted to enjoy some civil prerogatives within his palace, from which neither he nor any of his family can stir without permission of the chouah.

## HINDOSTAN.

### *English Empire in India.*

On looking over the map of modern India, one is astonished at the immense tract of country contained within the lines which mark the British possessions, nor





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is the wonder lessened by the consideration, that the territory nominally under the government of the Nizamul Muluc, or Soubadar of the Decan, and that subject to the Peishwah of Poonah, are guarded and garrisoned by British subsidiary forces, while these princes, not less than the shadow of the great Mogul, are prisoners in their palaces, to troops paid by themselves. Thus, the whole of the immense region from the frontiers of Cabul to Cape Comorin, north and south, and from the Indus to the Ganges, east and west, is virtually under the British dominion; while the very few really independent chiefs and princes preserve that independence merely by sufferance. But, after all, it is chiefly the empire of opinion that supports us in our possessions, for the natives outnumber us in such a proportion as must make us tremble, if ever injuries offered to them, or interference in those points of religion or custom to which they are attached, shall rouse them to the exercise of the physical superiority they possess, and to shake off the timid peacefulness which has hitherto distinguished them.

The British dominions extend over by far the greater part of the above provinces; and accident rather than convenience, seems to have fixed the situation of the three presidencies from which they are governed.

CALCUTTA, the seat of the supreme government in India, stands on that branch of the Ganges called Hoogly, about eighty miles from Saugor island, where that river falls into the sea. The approach to it is defended by a most dangerous coast, owing to the shoals called the sand-heads, which are deposited by the thousand mouths of Ganges, as it rolls into the ocean, and which, during the floods occasioned by the rains, are continually changing their places. The bed of the Hoogly is also encumbered by similar sands, and the bays formed in its low woody shores are in general unhealthy. The aspect improves as you approach the capital, and the clearing of the ground has also improved the salubrity. Calcutta itself is now far from an unhealthy place, which is in great measure owing to draining the streets of the Black town, and constructing good roads in all directions from the presidency, a work which does the Marquis Wellesley more honour than his magnificent palace at the presidency, or his gardens at Barrackpore.

In the rainy season the Hoogly is navigable quite to the Ganges; but in dry weather boats of all descriptions are obliged to pass through the sunderbunds, or channels, that intersect the Delta formed by the Ganges, into the main stream. The country round Calcutta is perfectly flat and very woody. In the immediate neighbourhood are some extensive salt-lakes, and the country in general, like the rest of Bengal, is extremely fertile. Fort William, which defends this presidency, is strong, but perhaps larger than is necessary under the present circumstances, as the army that would be required to garrison it might certainly keep the field; but it was built before the English possessed either the territory or the resources they are now masters of in India, and while the French, Danes, and Germans, possessed settlements on the river above Calcutta.

The English society of Calcutta, as it is more numerous, affords a greater variety of character, and a greater portion of intellectual refinement, than that of either of the other presidencies. I have met says Mrs. Graham, with persons of both sexes in this place, whose society reminded me of that we enjoyed together in Britain, with some of the wisest and best of our countrymen. Among the few here who appreciate these things, the most agreeable speculations are always those that point homeward to that Europe where the mind of man seems to flourish in preference to the other continental divisions. If we look round us, the passive submission, the apathy, and the degrading superstition of the Hindoos; the more active fanaticism of the Mussulmans; the avarice, the prodigality, the ignorance, and the vulgarity, of most of the white people, seem to place them all on a level, infinitely below that of the least refined nations of Europe.

Of the public buildings of Calcutta, the government-house, built by Lord Wellesly, is the most remarkable. The lower story forms a rustic basement, with arcades to the building, which is Ionic. On the north side there is a handsome portico, with a flight of steps, under which carriages drive to the entrance; and on the south there is a circular colonnade, with a dome. The four wings, one at each corner of the body of the building,

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are connected with it by circular passages, so long as to secure their enjoying the air all around, from whichever quarter the wind blows. These wings contain all the private apartments; and in the north-east angle is the council-room, decorated like the family breakfast and dinner-rooms, with portraits. The centre of the house is given up to two splendid rooms. The lowest is paved with dark grey marble, and supported by Doric columns of chunam, which one would take for Parian marble. Above the hall is the ball-room, floored with dark polished wood, and supported by Ionic pillars of white chunam. Both these fine rooms are lighted by a profusion of cut glass lustres suspended from the painted ceilings, where an excellent taste is displayed in the decorations.

Besides the government-house, the public buildings are, a town-house, which promises to be handsome when finished; the court-house, a good-looking building; and two churches, the largest of which has a fine portico, and both have handsome spires. The hospital and jail are to the south of the town, on that part of the esplanade called the Course, where all the equipages of Calcutta assemble every evening, as those of Madras do on the Mount Road. The houses now occupied by the orphan schools being ruinous, there are handsome designs for erecting new ones. The writers' buildings, to the north of the government-house, look like a shabby hospital, or poor's-house; these contain apartments for the writers newly come from Britain, and who are students at the College of Fort-William, which is in the centre of the buildings, and contains nothing but some lecture-rooms.

Calcutta, like London, is a small town of itself, but its suburbs swell it to a prodigious city, peopled by inhabitants from every country in the world. Chinese and Frenchmen, Persians and Germans, Arabs and Spaniards, Americans and Portuguese, Jews and Dutchmen, are seen mixing with the Hindoos and English, the original inhabitants and the actual possessors of the country. This mixture of nations ought to weaken national prejudices; but, among the English the effect seems opposite. Every Briton appears to pride himself on being

outrageously a John Bull; but it is more in the manner than in the matter, for, in all serious affairs and questions of justice, every man is, as he ought to be, on a footing.

MADRAS, the second in rank of our presidencies, is perhaps more central to our dominions than any of the others, but it has not a single natural advantage. Built upon a low sandy shore, against which a tremendous surf continually beats, in the best seasons hardly to be crossed without risk, it has no port, or even headland, to protect the ships that resort to it. The soil around is so arid that it scarcely produces rice, and the most assiduous cultivation is necessary to raise the commonest vegetables. Nevertheless, being the seat of government for the south of India, it is amazingly populous; and it is the depot for all the manufactures carried on in the northern circars, and the countries south of those provinces. The stuffs made there, though imported to Madras, take its name, instead of those of the countries where they are fabricated, and are known in Europe as Madras muslins, long cloths, and chintzes.

The fort of St. George defends this settlement. It is situated so near the sea, that a hurricane, which happened in 1805, so completely changed the face of the shore, that the water-gate, which had before been at some distance from the beach, was washed by the surf. A canal has been cut out from Fort George to Pulicat, about sixteen miles to the northward, whence the inhabitants of Madras are supplied with charcoal and other necessaries.

BOMBAY possesses more natural advantages than any other European settlement in India, but it is that which has been most neglected; however, it is only a few years, since the Mahrattas have been so far subdued, as to render the surrounding districts safe. The island of Bombay is nine miles in length and three in breadth; full of towns and villages, and every foot of the land in cultivation. It is connected by a causeway, with the large and fruitful, though neglected island of Salsette, and forms with it, Caranja, and Elephanta, a most commodious harbour. It has the advantage over every port in India in the rise of the tides, which is seventeen feet.

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whereas the highest springs in Prince of Wales's Island, and the wonderful harbour of Trincomalee only rise to ten feet. It is consequently well adapted for building and docking large ships, the timber for which is furnished by the Malabar coast; and its situation, opposite to the Persian and Arabian shores, makes it peculiarly fit for commerce. No place seems so well situated. Its excellent well-defended harbour, the fertility of the adjoining districts, the agreeableness of the climate, and the extreme beauty of the scenery, all contribute to make it one of the most charming spots in the world, as far as the gifts of nature are concerned.

I was informed, says Mrs. Graham, that Bombay contains upwards of two hundred thousand inhabitants. The Europeans are as nothing in this number, the Parsees from six to eight thousand, the Mussulmans nearly the same number, and the remainder are Portuguese and Hindoos, with the exception of about three or four thousand Jews, who long passed in Bombay for a sect of Mahometans, governed by a magistrate, called the cazy of Israel: they willingly eat and converse with the Mussulmans. A number of them are embodied among the marine sepoy's, but most of them are low traders. The dwellings of the rich natives are surrounded by virandas, equally necessary to guard against the intemperate heat of the sun, and the monsoon rains; they are generally painted in flowers and leaves of a green or red colour; those of the Hindoos have usually some of the fables of their mythology represented on their walls. The houses are necessarily of great extent, because, if a man has twenty sons, they all continue to live under the same roof, even when married; and uncles, brothers, sons, and grandsons, remain together till the increase of numbers actually forces a part of the family to seek a new dwelling. The lower classes content themselves with small huts, mostly of clay, and roofed with *cadjan*, a mat made of the leaves of the palmyra or cocoa-nut tree, plaited together. Some of these huts are so small, that they only admit of a man's sitting upright in them, and barely shelter his feet when he lies down. There is usually a small garden round each house, containing a

few herbs and vegetables, a plantain tree and a coconut or two.

### *Different Nations.*

The Moguls, and other natives of India nearly resemble the Europeans in features, but differ from them in colour. The Moguls are olive; the women, who are extremely handsome, make frequent use of bathing.

The natives of Bengal are yellower than the Moguls: but their manners are totally different. A great slave trade, both of males and females, is carried on in this country.

The natives of the Coromandel coasts are blacker than those of Bengal, less civilized, and go almost naked.

Those of the Malabar coast are still blacker. The women wear gold rings in their nose, and both men and women, young girls and boys, bathe promiscuously, in baths made for the purpose in the middle of the towns.

The customs of the different Indian nations are all very singular. Many of them eat nothing that has been animated; they even dread to kill the smallest insect, and take every means to prevent it. I saw, says M. Stavorinus, several of them who wore a piece of thin linen or gauze before the mouth, in order that they might not deprive any creature of life by their breath. Others have a brush or broom, with which they sweep away the dust from the ground they tread upon, that they may not crush any living thing to death with their feet. If by accident they have the misfortune to kill any insect or animal, they impose a heavy penance upon themselves, which is accompanied with many washings and purifications. When they meet a hunter or fisher, they earnestly beg him to desist; if he be deaf to their intreaties, they offer him money for his gun or net; and if he still refuse to comply, they trouble the waters to frighten the fish, and set up hideous cries to put the birds to flight.

The Naires of Calicut form a band of nobles, whose only profession is that of arms. These men are comely and handsome, full of courage, and dexterous in the management of their weapons.

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The natives of Cambaja are more or less of an ash colour; and those who live near the sea are more swarthy than the others. Those of Guzerat are yellow, and the inhabitants of Goa are olive.

The manners of the Hindûs are proverbially mild and gentle, and among the higher orders especially it is extremely rare to see any one allow himself to be transported by passion into the slightest intemperance of word or gesture. The higher classes of women are now almost as much recluses as those of the Mussulmans, who have introduced their jealousy of the sex into India.

The lower castes of Hindû women are employed in a manner analogous to the professions of their husbands: and it is by no means uncommon to see them carrying burdens, working in mortar and lime, tilling the ground, and other laborious occupations.

The daily life of a Hindû admits of little variety, almost every action being prescribed by law. The Puranas contains rules for diet, and for the manner and time of eating; two meals, one in the forenoon, the other in the evening, being allowed. They also enumerate the places, such as a boat, where a Hindû must not take his repast, and the persons with whom it is permitted to partake of food, among whom are his sons and other inmates, excepting his wife. The posture in which it is enjoined to sit, and the quarter to which the face must be turned while eating, with the precautions requisite to insulate the person, lest it be touched by the impure, are particularly insisted on. After washing his hands and feet, and sipping water, the Hindû must sit down on a stool or cushion before his plate, which is placed on a plain spot of ground, wiped and smoothed, in a quadrangular form if he be a Brahmin, a triangle is required for a Xetrie, a circle for a Vaisya, and a crescent for a Sudra. When the food is brought in, he must bow to it, and, raising both hands to his forehead, say — “May this be always ours.” When he sits down, he must lift the plate of food with his left hand, and bless it. If the food be handed to him, he must say, “May Heaven give thee;” and, on taking it, “Earth accepts thee.” Before he begins to eat,

he must move his hand round his plate, or rather his  
 himself; he then offers five  
 (the Hindd Pluto), sips water,  
 and offers five other lumps to the five senses; when wet-  
 in silence, he ends his repast in silence, with all the  
 right hand. At the end of his meal, he  
 saying, "Ambrosial fluid, thou art the  
 and of food!"

*Of the Mysore and Malabar Districts of Hindostan.*

In describing these districts, we fortunately are pos-  
 sessed of superior and authentic documents in the travels  
 of Dr. Buchanan.

In the afternoon of the 25d April, 1800, says Dr. B.  
 I set out from Madras, in the very hot dry weather, which  
 usually prevails at this season. After leaving the plain  
 occupied by the houses of Europeans, I entered a country  
 then scorched up by a powerful sun, yet containing  
 little waste land; for the soil being fine, produces a very  
 good crop of rice, provided that in the wet season,  
 the usual quantity of rain falls. In some places, the  
 industry of the natives causes a verdure that is highly  
 refreshing, by watering a few fields, that are near  
 tanks, or reservoirs of water. These fields are now  
 covered with rice, approaching to maturity; and in the  
 rainy seasons they will yield another crop. The appear-  
 ance of the country, however, at this time of the year, is  
 dreary. It is almost as level as Bengal; and in general  
 forms a naked, brown, dusty plain, with few villages,  
 or any thing to relieve the eye, except a ridge of abrupt  
 detached hills towards the south. The roads are good;  
 and many of the huts being built of mud, and neatly  
 covered with tiles, have a better appearance than those  
 of Bengal: but the roofs of such as are thatched look  
 ragged; as the thatch is not composed of smooth straw,  
 but of palmira leaves, which never can be put on with  
 neatness.

Near the road, charitable persons have built many  
 resting-places for porters, who here carry all their bur-  
 dens on the head. These resting-places consist of a wall  
 of about four feet high, on which the porters can depo-  
 sit their burdens, and from which, after having rested



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themselves, they can again, without assistance, take up their loads. The inns, or choultries which are common on the road, evince an attention to travellers not to be found in Bengal. At these places, the poorest, without expence, have shelter from the inclemencies of the weather; and the richer traveller can purchase both for himself and for his cattle, at least the necessaries of life.

This part of the country, although at present naked, seems capable of raising trees and hedges; and shows evident appearance of its being in a state of improvement, there being in view many new plantations, especially of fruit trees, and cocoa-nut palms.

Leaving on the right the road to Poonamalee, I went to Condaturu, near which the country assumes a very different, and a very pleasing aspect. Numerous small canals, from the Saymbrumbacum tank, convey a constant supply of water to most of the neighbouring fields, and fertilize them without the trouble of machinery. They consequently yield every year, two crops of rice. The one at present on the ground will be reaped in June, and has a very promising appearance.

The cattle in the neighbourhood of Madras, are of the species which is common to the Decan. They are mostly light brown, or white, and, notwithstanding the apparent want of pasture, are in better condition than the labouring cattle of Bengal, owing probably to the superior care that is taken of the rice straw by the inhabitants of Madras. Milch cows are fed entirely on grass; grain, or pulse, is rarely given to such cattle as are not employed in hard labour.

Near Madras, buffaloes are in general use, and are often yoked in the same cart with bullocks, although the paces of the two animals are very different.

Throughout the Carnatic, the ass is a very common animal. The breed is as small as in Bengal; some are of the usual ash colour, whilst others are almost black, in which case, the cross on their shoulders disappears. Milk-white asses are also to be found, but they are rare. These are not varieties as to species; for black individuals have sometimes ash-coloured colts, and, on the contrary, black colts are sometimes produced by ash-coloured dams. They are kept by five classes of

people, who are all of low cast, for the higher ranks disdain the use of an animal so impure.

The greater part of the Brahmans in the lower Carnatic follow secular professions. They almost entirely fill the different offices in the collection of the revenue, and administration of justice; and they are exclusively employed as Hircaras, that is, guides or messengers, and as the keepers of inns or choultries. Much of the land is reaped by them; but, like the Jews, they seldom put their hand to actual labour, and on no account will they hold the plough. Their farms they chiefly cultivate by slaves of the inferior casts, called Sudra, and Panchum Bundum.

Panchum Bundum are by far the most hardy and laborious people of the country, but the greater part of them are slaves. So sensible of their value was Hyder, that in his incursions it was those chiefly whom he endeavoured to carry away. He settled them in many districts as farmers, and would not suffer them to be called by their proper name, which is considered opprobrious; but ordered that they should be called cultivators.

#### *Of the Hindoos and their Tribes.*

The Hindoos are called so from Indoo or Hindoo, which in the Shanscrit language, signifies the moon, from which and the sun they deduce their fabulous origin. Hindostan, the domestic appellation of India, is derived from Hindoo and *stan*, a region, and the river Indus takes its name from the people.

The Hindoos have, from all antiquity, been divided into **FOUR GREAT TRIBES**, each of which comprehends a variety of inferior casts. These tribes do not intermarry, eat, drink, or associate with one another, except when they worship at the temple of Juggernaut, where it is held a crime to make any distinction.

The *first*, and most noble tribe, are the Brahmins, who are the priesthood. They are not excluded from government, trade, or agriculture, though they are strictly prohibited from all menial offices. They derive their name from Brimha, who they allegorically say, pro-

duced the Bra world.

The *second* to their origin because Brimha, as an heart, as an should possess.

The name of are for the me keepers, and a Brimha, the w risher.

The *fourth* tr servants, incap rank; they are of Brimha.

If any of the his posterity are every person in cast, who are tribes, and are offices: This cir dreadful, that a death rather than

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This religious a antiquity; but th ancient and pleas which bears a gre and may perhaps opinion, that the re called the Institute hundred and eight vicar; that the Ved

duced the Brahmins from his head, when he created the world.

The *second* in order is the Sittri tribe, who, according to their original institution, ought to be all military men, because Brimha is said to have produced them from his heart, as an emblem of that courage which warriors should possess.

The name of Beise is given to the *third* tribe: These are for the most part merchants, bankers, and shopkeepers, and are said to have sprung from the belly of Brimha, the word Beish signifying a provider or nourisher.

The *fourth* tribe is that of Sudder, who are menial servants, incapable of raising themselves to any superior rank; they are supposed to have sprung from the feet of Brimha.

If any of the four tribes be excommunicated, he and his posterity are for ever shut out from the society of every person in the nation, excepting that of the Hari cast, who are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices: This circumstance renders excommunication so dreadful, that any Hindoo will suffer torture and even death rather than deviate from one article of his faith:

#### *The Hindoo Religion.*

The Hindoo religion admits of no proselytes; and is therefore a principal means of preserving the castes pure and distinct; neither have the Mahomedan conquests and oppressions, nor the intercourse of Europeans with the Hindoos, been able to subvert a system of theology and jurisprudence, interdicted from all change by the most rigid laws.

This religious and moral system is no doubt of great antiquity; but those who have deeply investigated the ancient and pleasing fictions in the Hindoo mythology, which bears a great resemblance to that of the Greeks, and may perhaps be traced to the same origin, are of opinion, that the religious and civil laws of the Hindoos, called the Institutes of Menu, were compiled about eight hundred and eighty years before the birth of our Saviour; that the Vedus, or sacred volumes, were written

three hundred years prior to the Institutes; and that preceding this period, every thing being handed down by oral tradition, the account was obscure and fabulous.

Divested of extraneous matter, there appears to be a great degree of purity and sublimity in the genuine principles of the Hindoo religion, though now obscured by superstitious rites, and blended with gross idolatry. In their original simplicity, they teach that there is one supreme ruler of the universe, who is styled Brahma, or the Great One: they inculcate also, that this supreme intelligence consists of a triad, or triple divinity, expressed by the mystic word Om; and distinguished by the names of Vishnu, Brahma, and Sheva; or the creating, preserving, and destructive power of the Almighty. Images of these attributes are placed in their temples; and worship and sacrifices are daily performed before them, and a variety of other statues, representing the different qualities of the Supreme Being: so that it is a complete system of polytheism, and the source of a thousand fables subversive of truth and simplicity.

Yet it ever was, and ever must be difficult, for either Christians or Mahomedans, to convert a Hindoo: for, with them theology is so blended with the whole moral and civil obligations of life, that it enters into every habit, and sanctions almost every action.

On withdrawing the veil from the sacred volumes of the Hindoos, we see Brahma, or the supreme deity, represented as absorbed in the contemplation of his own essence, but from an impulse of divine love, resolving to create other beings to partake of his glory, and to be happy to all eternity. He spake the word, and angels rose into existence! He commanded, and the host of heaven were formed! They were created free; and were made partakers of the divine glory, and beatitude, on the easy condition of praising their Creator, and acknowledging him for their supreme Lord. But not content with this happy state in the celestial regions, some of the principal spirits rebelled, and drew a number after them; who were all doomed to languish in that scene of horror, so finely described by our sublime poets.

In process of time, at the intercession of the faithful angels, the fatal doom of these fallen spirits was revoked;

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and they were released on the conditions of repentance and amendment, in a state of probation. For this purpose a new creation of worlds took place; and mortal bodies were prepared for the apostate angels, which they were to animate for a certain space; there to be subject to natural and moral evils; through which they were doomed to transmigrate under eighty-nine different forms! the last into that of man! when their powers and faculties are enlarged, and a merciful Creator rests his chief expectations of their repentance and restoration to his favour. If they then fail, their punishment is renewed, and they are doomed to begin again their first state of transmigration. In this system we are struck with the intermixture of truth with error, and false traditions, bearing, in many particulars, a resemblance to the sacred truths of divine revelation.

On this hypothesis, it appears, that one principal reason for the Hindoos regarding the cow with such religious veneration, is, that they believe the soul transmigrates into this animal, immediately preceding its assumption of the human form. No Hindoo, even of the lowest caste, will kill a cow, or taste its flesh; they will die with perfect resignation, rather than violate this tenet; as has been frequently experienced on board the vessels in the Indian seas, when all the provision except salt beef has been expended.

The Hindoos estimate the delinquency of these apostate spirits, by the class of mortal forms which they are doomed to inhabit; thus all voracious and unclean animals, whether inhabitants of earth, air, or water, as well as men whose lives and actions are publicly and atrociously wicked, are supposed to contain a malignant spirit: on the contrary, those animals which subsist on vegetables, and do not prey upon each other, are pronounced favoured of the Almighty.

That every animal form is endued with cogitation, memory, and reflection, is one of the established tenets of the Brahmins; indeed, it must necessarily follow from the supposed metempsychosis of the apostate spirits through these mortal forms: they also believe that every distinct species of the animal creation have a comprehensive mode of communicating their ideas, peculiar to

themselves; and that the metempsychosis of the delinquent spirits extends through every organized body, even to the smallest insect and reptile. They highly venerate the bee, and some species of the ant; and conceive the spirits animating these forms to be favoured by God, and that the intellectual faculties are more enlarged under them than in most others.

The devotion of the Hindoos to the Supreme Being, and the inferior deities, consists in a regular attendance at the dowels, or temples, especially at the solemn festivals; in performing particular religious ceremonies in their own houses; in prayers, ablutions, fastings, and penances; but especially in oblations, which consist chiefly of spices, incense, rice, fruits, and flowers; and although they have been in former times accused of offering human sacrifices, it is certain they now very rarely shed even the blood of an animal in their religious services.

#### *Burial Service.*

During the funeral ceremony, which is solemn and affecting, the Brahmins address the respective elements in words to the following purport: although there may be a different mode of performing these religious rites in other parts of Hindostan.

O EARTH! to thee we commend our brother; of thee he was formed; by thee he was sustained; and unto thee he now returns!

O FIRE! thou hadst a claim in our brother; during his life, he subsisted by thy influence in nature; to thee we commit his body; thou emblem of purity, may his spirit be purified on entering a new state of existence!

O AIR! while the breath of life continued, our brother respired by thee; his last breath is now departed; to thee we yield him!

O WATER! thou didst contribute to the life of our brother; thou wert one of his sustaining elements. His remains are now dispersed: receive thy share of him, who has now taken an everlasting flight.

#### *Hindoo Women.*

The Hindoo women, when young, are delicate and beautiful; so far as we can reconcile beauty with the

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olive complexion. They are finely proportioned, their limbs small, their features soft and regular, and their eyes black and languishing; but the bloom of beauty soon decays, and age makes a rapid progress before they have seen thirty years; this may be accounted for from the heat of the climate, and the customs of the country; as they often are mothers at twelve years of age, and grandmothers at five and twenty. Montesquieu justly remarks, that women in hot climates are marriageable at eight, nine, or ten years of age; therefore in these countries infancy and marriage generally go together. They are old at twenty; their reason therefore never accompanies their beauty: when beauty demands the empire, the want of reason forbids the claim; when reason is obtained, beauty is no more! And he further observes, that those women ought to be in a state of dependence, for reason cannot procure in old age that empire which even youth and beauty could not give.

No women can be more attentive to cleanliness than the Hindoos; they take every method to render their persons delicate, soft, and attractive; their dress is peculiarly becoming, consisting of a long piece of silk, or cotton, tied round the waist, and hanging in a graceful manner to the feet; it is afterwards brought over the body in negligent folds, under which they cover the bosom with a short waistcoat of satin, but they wear no linen. Their long black hair is adorned with jewels, and wreaths of flowers; their ears are bored in many places, and loaded with pearls: a variety of gold chains, strings of pearl, and precious stones, fall from the neck over the bosom. The arms are covered with bracelets, from the wrist to the elbow; they have also gold and silver chains round the ancles, and abundance of rings on their fingers and toes; among the former is frequently a small mirror. The richer the dress the less becoming it appears, and a Hindoo woman of distinction always seems to be overloaded with finery; while the village nymphs, with fewer ornaments, but in the same elegant drapery, are more captivating. There are, however, very few women, even of the lowest families, who have not some jewels at their marriage.

*Fakeers.*

The fakeers, or yogees, of the Senassee tribe, are a set of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other castes. They are generally entirely naked, most of them robust, handsome men: they admit proselytes from the other tribes, especially youth of bright parts, and take great pains to instruct them in their mysteries. These gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples; but they are more like an army marching through a province, than an assembly of saints in procession to a temple, and often lay the countries through which they pass under contribution.

Many yogees, and similar professors, are devotees of the strictest order, carrying their superstition and enthusiasm far beyond any thing we are acquainted with in Europe: even the austerities of La Trappe are light in comparison with the voluntary penances of these philosophers; who reside in holes and caves, or remain under the banian trees near the temples. They imagine the expiation of their own sins, and sometimes those of others, consists in the most rigorous penances and mortifications. Some of them enter into a solemn vow to continue for life in one unvaried posture; others undertake to carry a cumbrous load, or drag a heavy chain; some crawl on their hands and knees for years, around an extensive empire; and others roll their bodies on the earth, from the shores of the Indus to the banks of the Ganges, and in that humiliating posture, collect money to enable them either to build a temple, to dig a well, or to atone for some particular sin. Some swing during their whole life, in this torrid clime, before a slow fire; others suspend themselves, with their heads downwards, for a certain time, over the fiercest flames.

I have seen, says Mr. Forbes, a man who had made a vow to hold up his arms in a perpendicular manner above his head, and never to suspend them; at length he totally lost the power of moving them at all. He was one of the gymnosophists, who wear no kind of covering, and seemed more like a wild beast than a man: his arms, from having been so long in one posture, were become

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withered, and dried up; while his outstretched fingers, with long nails of twenty years growth, gave them the appearance of extraordinary horns; his hair, full of dust, and never combed, hung over him in a savage manner; and, except in his erect posture, there appeared nothing human about him. This man was travelling throughout Hindostan, and being unable to help himself with food, women of distinction among the Hindoos contended for the honour of feeding this holy person wherever he appeared.

*Other Fanatics.*

A set of very extraordinary Hindoo fanatics are to be met with in different parts of the country: particular villages are appropriated for this ceremony, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pulley at the extremity; to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude. The longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit; from the flesh giving way, the performer sometimes falls from his towering height, and breaks a limb, but if he escape that accident, from the usual temperance of the Hindoos, the wound soon heals. This penance is generally voluntary, in performance of a religious vow, or inflicted for the expiation of sins committed, either by himself, or some of his family.

*The Pooleahs and Pariars.*

The degraded Pooleahs are an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state; while the monkeys are adored as sylvan deities, and in some parts of Malabar, have temples and daily sacrifices. The treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered Brahmins, afford a terrible contrast. Banished from society, they have neither houses nor lands, but retire to solitary places, hide them-

selves in ditches, and climb into umbrageous trees for shelter, they are not permitted to breathe the same air with the other castes, nor to travel on a public road. If by accident they should be there, and perceive a Brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching, until they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal; even the lowest of other castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villages, to exchange baskets, fruit, or such commodities as they may have for a little grain: having called aloud to the peasants, they tell their wants, leave the barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter, which the Pooleahs afterwards take away. Constant poverty and accumulated misery have entirely debased the human form, and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India, a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars, nor do they eat together, although the only difference in their banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself, while the Pariars not only feast upon dead carcasses, but eat beef and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with the Pariars.

#### *Hindoos and Mahrattas.*

Having already described the Hindoos in their national and individual character, it is only necessary in this place, to recapitulate a few circumstances, in which the Mahrattas are generally included. Their religious tenets are mild and benevolent; and although mixed with many

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errors, and bewildered in the mazes of polytheism, their definition of the Supreme Being is truly sublime; their rites and ceremonies, with a few exceptions, are pious, inoffensive, and suited to the climate. The high caste of Brahmins are their priests and philosophers, the physicians of their bodies, and the guardians of their souls. We here allude to the recluse sects of this order, who minister in the temples, and preside in the colleges and religious ceremonies; or abstemiously retire from the world, to spend their days in pious exercises, and superstitious penance.

The Brahmins, Banians, and superior castes of the Hindoos, are generally innocent and peaceable; they never taste any thing that either has or can have life, abstaining even from eggs, because they contain the vital principle; nor will they put to death the most noxious reptile. Many of these enthusiasts carry a small broom to sweep the ground before they sit down, lest they should crush some insect, and wear a cloth before their mouth from the fear of inhaling them with their breath. The diet of the higher tribes of Hindoos consists of grain, pulse, fruit, milk, and vegetables, except onions and garlic: made into curries, seasoned with spices and butter, to be eaten with rice; these constitute their principal meal. The Rajepoots, Mahrattas, and many of the inferior castes, eat mutton, pork, goat, venison, and fish; but no one, on any consideration, will taste the flesh of the ox or cow, an animal held in the highest degree of veneration by every Hindoo.

*Banian Hospital.*

The Banian hospital at Surat is a most remarkable institution; it consists of a large plot of ground, enclosed with high walls, divided into several courts, or wards, for the accommodation of animals: in sickness they are attended with the tenderest care, and find a peaceful asylum for the infirmities of age. When an animal breaks a limb, or is otherwise disabled from serving his master, he carries him to the hospital; and, indifferent to what nation or cast the owner may belong, the patient is never refused admittance. If he recovers, he cannot be reclaimed, but must remain in the hospital

for life, subject to the duty of drawing water for those pensioners debilitated, by age or disease, from procuring it for themselves.

At my visit, says Mr. Forbes, the hospital contained horses, mules, oxen, sheep, goats, monkeys, poultry, pigeons, and a variety of birds; with an aged tortoise known to have been there for seventy-five years. The most extraordinary ward was that appropriated to rats, mice, bugs, and other noxious vermin: the overseers of the hospital frequently hire beggars from the streets, for a stipulated sum, to pass a night among the fleas, lice, and bugs, on the express condition of suffering them to enjoy their feast without molestation.

The Banian hospital in Surat has several dependent endowments without the walls, for those invalids and convalescents to whom pasturage and country air may be recommended; and especially for the maintenance of the goats purchased from slaughter on the anniversary of the Mahomedan festival, when so many of those animals are devoted to destruction. The doctrine of the metempsychosis is commonly supposed to be the cause of founding this singular hospital; *I, however, conversed with several sensible brahmins on the subject, who rather ascribed it to a MOTIVE OF BENEVOLENCE FOR THE ANIMAL CREATION: nor can we do otherwise than approve of that part of the institution appropriated for the comfort of those valuable creatures who have exhausted their strength in the service of man.*

#### *Burning of a Widow.*

The following account of the burning of a Gentoo woman, on the funeral-pile of her deceased husband, is taken from the voyages of Stavorinus, who was an eye-witness to the ceremony. "We found," says M. Stavorinus, "the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman, who was to be the victim, sat upon the couch with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no

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signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw, or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of *Ram*, or their highest god, and above all, that she would salute their deceased friends, whom she might meet in the celestial mansions, in their names.

In the mean time the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priests put some parched rice.

She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the bystanders, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp at each of the four corners of the pile; then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burn-

ing torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard."

#### *Burying alive.*

The cremation of Hindoo widows with the bodies of their deceased husbands, is now no longer doubted; but it is more difficult to believe, that men in the prime of life, and surrounded by every blessing, should voluntarily desire to immolate themselves to their deities, and be buried alive; a sacrifice, however, not uncommon among the tribe of Gosannees, and other Hindoo devotees. A short time, says our author, before I took charge of Dhuboy, a young man insisted on being interred alive near the temple at the Gate of Diamonds; and soon afterwards another performed the same sacrifice about half a mile without the English district; because I refused him permission to do it in his native village; for neither is this self-immolation, the cremation of women, nor any other act of suicide, allowed of within the Company's territories. These solemn sacrifices are always performed in the presence of many witnesses, and during the celebration of various religious ceremonies by the brahmins.

On such a sacrifice being announced, a large crowd assemble; a round pit is dug, of a depth sufficient for a man to stand upright, into which the self-devoted victim descends, and the earth is gradually thrown on, until it entirely covers him. A tomb of solid masonry is immediately erected over his head, and solemn rites and flowery offerings are performed at stated periods, in memory of a saint, who is supposed to have rendered an acceptable sacrifice to the destructive power, or some other deity in the Hindoo mythology.

#### *Indian Seasons.*

During the rainy season, and for a few weeks afterwards, the country in Hindostan is delightful; nothing can exceed its verdure, and general beauty; but the fervour of a tropical sun soon clothes the earth with a russet

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hue, which continues until the annual fall of rain. In that long interval of eight months, not a single shower falls, and the nightly dews, though copious, are insufficient to preserve the grass: yet most of the trees, as in other tropical climates, are ever-greens.

In the temperate climes of Europe, it is difficult to conceive the force and beauty of the eastern language respecting fertilizing streams and refreshing showers: it is not so with the inhabitants of the torrid zone, who look forward with eager expectation to the setting in of the rainy season; when cultivation commences, the seed is sown, and a joyful harvest anticipated. Should these periodical rains be withheld, when the heavens are "as brass, and the earth as iron," the consequences would be fatal. Famine and pestilence, with all their dire attendants, would talk through the land, and spread destruction and despair on every side: as those can testify who beheld the dreadful scenes at Bengal in the year 1770. Others have witnessed the sad effects of a failure of the crops in different parts of Hindostan, where thousands are carried off by famine; and, from being deprived of sepulture or cremation, the atmosphere is rendered pestilential.

What renders the privation of rain, at the expected season, more dreadful on the continent, is the effect of the hot winds which then generally prevail, at a distance from the sea. They are very little known at Bombay: in the northern provinces of Hindostan, and in the Carnatic, they are felt more or less in the best constructed houses; but are most distressing to travellers from milder climates, when passing through a country where no caravansera, tent, or friendly banian-tree, affords a shelter; the greatest alleviation is a house with thick walls, to resist the heat, and every door and window shut to exclude the air; or, if open, to have screens of matted grass hanging before them, kept constantly watered. When these winds prevail, furniture of wood, glass, porcelain, and metal, exposed to their blasts, although perfectly shaded from the sun, are as hot as if they had been placed before a fierce fire; at the same time, water in gurglets from Persia, and jars of porous earth, hung up in the current of wind, is refreshingly

cold; and wine, beer, and other liquors, in a cotton wrapper, constantly wetted, exposed in the same manner, a short time before they are brought to table, are like iced wines in Europe.

As a contrast to the violence of the monsoon, and the unpleasant effects of the hot winds, there is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which soothes the mind, and gives it up to the most delightful sensations, independent of the effects of opium, champoing, and other luxuries, so much indulged in by the oriental sensualist!

#### *Cocoa-Nut Tree.*

Of all the gifts which Providence, says Mr. Forbes, has bestowed on the oriental world, the cocoa-nut tree most deserves our notice: in this single production of nature, what blessings are conveyed to man! It grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capital of waving branches, covered with long spiral leaves; under this foliage, bunches of blossoms, clusters of green fruit, and others arrived at maturity, appear in mingled beauty. The trunk, though porous, furnishes beams and rafters for our habitations; and the leaves, when platted together, make an excellent thatch, and common umbrellas, coarse mats for the floor, and brooms; while their finest fibres are woven into very beautiful mats for the rich. The recovering of the young fruit is extremely curious, resembling a piece of thick cloth, in a conical form, close and firm as if it came from the loom; it expands after the fruit has burst through its inclosure, and then appears of a coarser texture. The nuts contain a delicious milk, and a kernel sweet as the almond: this, when dried, affords abundance of oil; and when that is expressed, the remains feed cattle and poultry, and make a good manure. The shell of the nut furnishes cups, ladles, and other domestic utensils, while the husk which encloses it is of the utmost importance; it is manufactured into ropes and cordage of every kind, from the smallest twine to the largest cable, which are far more durable than those of hemp. In the Nicobar islands, the natives build their vessels, make the sails and cordage, supply them with provisions and necessaries, and provide a cargo of arrack, vinegar, oil, jaggree or

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coarse sugar, cocoa-nuts, coir, cordage, black paint, and several inferior articles, for foreign markets, entirely from this tree.

Many of the trees are not permitted to bear fruit; but the embryo bud, from which the blossoms and nuts would spring, is tied up to prevent its expansion; and a small incision being then made at the end, there oozes, in gentle drops, a cool pleasant liquor, called Tarce, or Toddy; the palm-wine of the poets. This, when first drawn, is cooling and salutary; but when fermented and distilled, produces an intoxicating spirit. Thus a plantation of cocoa-nut trees yields the proprietor a considerable profit, and generally forms part of the government revenue.

The cocoa-nut tree delights in a flat sandy soil, near the sea, and must be frequently watered; while the palmyrae, or brab trees, grow on hills, and rocky mountains. These also abound on our small islands, as well as the date-tree; but the fruit of the latter seldom attains perfection. These trees are of the same genus, though differing according to their respective classes; they all produce the palm-wine, and are generally included under the name of Palms, or Palmetos.

#### *The Banian Tree.*

The Banian, or Burr tree (*Ficus Indica*, Lin.) says Mr. Forbes, is equally deserving our attention; from being one of the most curious and beautiful of nature's productions in that genial climate, where she sports with the greatest profusion and variety. Each tree is in itself a grove, and some of them are of an amazing size; as they are continually increasing, and, contrary to most other animal and vegetable productions, seem to be exempted from decay: for every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground, which continually grow thicker; until, by a gradual descent, they reach its surface; where striking in, they increase to a large trunk, and become a parent tree, throwing out new branches from the top. These in time suspend their roots, and receiving nourishment from the earth, swell into trunks, and shoot forth other branches; thus continuing in a state of pro-

gression so long as the first parent of them all supplies her sustenance.

A banian tree, with many trunks, forms the most beautiful walks, vistas, and cool recesses, that can be imagined. The leaves are large, soft, and of a lively green; the fruit is a small fig, when ripe, of a bright scarlet; affording sustenance to monkeys, squirrels, peacocks, and birds of various kinds, which dwell among the branches.

The Hindoos are peculiarly fond of this tree; they consider its long duration, its out-stretching arms, and over-shadowing beneficence, as emblems of the Deity, and almost pay it divine honours. The Brahmins, who thus "find a fane in every sacred grove," spend much of their time in religious solitude under the shade of the banian-tree; they plant it near the dewals, or Hindoo temples, improperly called Pagodas; and in those villages where there is no structure for public worship, they place an image under one of these trees, and there perform a morning and evening sacrifice.

These are the trees under which a sect of naked philosophers, called Gymnosophists, assembled in Arrian's days; and this historian of ancient Greece gives us a true picture of the modern Hindoos; "In winter the Gymnosophists enjoy the benefit of the sun's rays in the open air; and in summer, when the heat becomes excessive, they pass their time in cool and moist places, under large trees; which, according to the accounts of Nearchus, cover a circumference of five acres, and extend their branches so far, that ten thousand men may easily find shelter under them."

There are none of this magnitude at Bombay; but on the banks of the Nerbudda, says Mr. F., I have spent many delightful days with large parties, on rural excursions, under a tree, supposed by some persons to be that described by Nearchus, and certainly not at all inferior to it. High floods have, at various times, swept away a considerable part of this extraordinary tree; but what still remains is near two thousand feet in circumference, measured round the principal stems; the over-hanging branches, not yet struck down, cover a much larger space; and under it grow a number of custard apples,

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and other fruit trees. The large trunks of this single tree amount to three hundred and fifty, and the smaller ones exceed three thousand: each of these is constantly sending forth branches and hanging roots, to form other trunks, and become the parents of a future progeny.

This magnificent pavilion affords a shelter to all travellers, particularly the religious tribes of Hindoos; and is generally filled with a variety of birds, snakes, and monkeys. The latter have often diverted me with their antic tricks, especially in their parental affection to their young offspring; by teaching them to select their food, to exert themselves, in jumping from bough to bough, and then in taking more extensive leaps from tree to tree; encouraging them by caresses when timorous, and menacing, and even beating them, when refractory.

*Dancing Serpents.*

The dancing-snakes, which are carried in baskets throughout Hindostan, procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head; erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well-attested fact, that when a house is infested with these snakes, and some others of the coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for; who, by playing on a flageolet, find out their hiding places, and charm them to destruction: for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken. I imagine these musical snakes were known in Palestine, from the mention made in the psalms of the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.

When the music ceases, the snakes appear motionless; but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced

for an hour on the table while I painted it; during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning, my upper servant, who was a zealous Mussulman, came to me in great haste, and desired I would instantly retire, and praise the Almighty for my good fortune: not understanding his meaning, I told him that I had already performed my devotions, and had not so many stated prayers as the followers of his prophet. Mahomed then informed me, that while purchasing some fruit in the bazar, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes. They, according to their usual custom, sat on the ground around him; when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about half an hour. Mahomed once more repeated his advice for praise and thanksgiving to Alla, and recorded me in his calendar as a lucky man.

#### *The Bottle-nested Sparrow.*

The baya, or bottle-nested sparrow, is remarkable for its pendant nest, brilliant plumage, and uncommon sagacity. These birds are found in most parts of Hindostan; in shape they resemble the sparrow, as also in the brown feathers of the back and wings; the head and breast are of a bright yellow, and in the rays of a tropical sun have a splendid appearance, when flying by thousands in the same grove. They make a chirping noise, but have no song: they associate in large communities: and cover extensive clumps of palmyras, acacias, and date trees, with their nests. These are formed in a very ingenious manner, by long grass woven together in the shape of a bottle, with the neck hanging downwards, and suspended by the other end to the extremity of a flexible branch, the more effectually to secure the eggs and young brood from serpents, monkeys, squirrels, and birds of prey. These nests contain seve-

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ral apartments, appropriated to different purposes; in one the hen performs the office of incubation; another, consisting of a little thatched roof, and covering a perch, without a bottom, is occupied by the male, who, with his chirping note, cheers the female during her maternal duties. The Hindoos are very fond of these birds, for their docility and sagacity; when young, they teach them to fetch and carry; and at the time the young women resort to the public fountains, their lovers instruct the baya to pluck the tica, or golden ornament, from the forehead of their favourite, and bring it to their expect- ing master.

*The Termites.*

The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes. We dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend: this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

These destructive animals advance by myriads to their work, under an arched incrustation of fine sand, tempered with a moisture from their body, which renders the covert-way as hard as burnt clay, and effectually conceals them at their insidious employment.

I could mention, says Mr. Forbes, many curious instances of depredation by the termites. One happened to myself: I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation. On my departure, I lock'd up a room, containing books, drawings, and a few valuables; as I took the key with me, the servant could not enter to clean the furniture, the walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses: returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it, but on a nearer inspection the next

morning, I observed a number of advanced works, in various directions, towards my pictures: the glasses appeared to be uncommonly dull, and the frames covered with dust. On attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white ants, who had actually eat up the deal frames and back-boards, and the greater part of the paper, and left the glasses upheld by the incrustation, or covered-way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects.

#### *Locusts.*

Many of these insects, when separately viewed, are extremely curious, and very pleasing; but, considered collectively, as destroyers of a country, they appear in an awful light. Desolation and famine mark their progress; all the expectations of the husbandman vanish; his fields, which the rising sun beheld covered with luxuriance, are, before evening, a desert; the produce of his garden and orchards is equally destroyed; for, where these destructive swarms alight, not a leaf is left upon the trees, a blade of grass in the pasture, nor an ear of corn in the field: all wear the marks of dreadful devastation; to be renewed no more until the next rainy season. The locusts not only cause a famine, by destroying the produce of the country, but in districts near the sea, where they had been drowned, they have occasioned a pestilence, from the putrid effluvia of immense numbers blown upon the coast, or thrown up by the tides.

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the country is covered with them for many miles; yet in India they are not near so pernicious as in Arabia, and many parts of Africa, where they prove a scourge of the severest kind. Soon after my arrival at Baroche, says Mr. Forbes, I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance; as they approached from the east, the density of the host obscured the solar rays, cast an awful gloom like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory; I need not say with what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a western direction, and without settling in the country, most probably perished in the gulf of Cambay. A few months afterwards a much larger army alighted on the opposite side of the Nerbudda, destroyed every vegetable production throughout the Occlaseer pergunna, and gave the whole country the appearance of having been burnt.

#### Monkeys.

The intrusion of the monkeys, says Mr. Forbes, I could have dispensed with; their numbers were often formidable, and their depredations serious. I believe there were as many monkeys as human inhabitants in Dhuboy; the roofs and upper part of the houses seemed entirely appropriated to their accommodation. While the durbar was repairing, on my first arrival, I resided a short time in one of the public streets; the back of the house was separated by a narrow court from that of a principal Hindoo. It being the shady side, I generally retired during the heat of the afternoon to a veranda, and reposed on a sofa, with my book; small pieces of mortar and tiles frequently fell about me, to which, supposing them to be occasioned by an eddy of wind, I paid no attention; until one day, when I was so much annoyed by their repetition, accompanied by an uncommon noise, and a blow from a larger piece of tile than usual, that I arose to discover the cause. To

my astonishment, I saw the opposite roof covered with monkeys, employed in assaulting the white stranger, who had unwittingly offended by intruding so near their domain. Though my new situation made me the first man in the city, yet as I knew I could neither make reprisals nor expect quarter from the enemy, I judged it prudent to abandon my lodging, and secure a retreat.

I do not imagine the inhabitants of Dhuboy protect the monkeys from any other motive than humanity to the brute creation, and their general belief in the metempsychosis; but in Malabar, and several other parts of India, Dr. Fryer's assertion is very true, that "to kill one of these apes, the natives hold peculiar; calling them half men; and saying they once were men; but for their laziness had tails given them, and hair to cover them. Towards Ceylon they are deified; and at the straits of Balagat they pay them tribute."

One of my friends killed a female monkey, and carried it to his tent; which was soon surrounded by forty or fifty of the tribe, who made a great noise, and in a menacing posture advanced towards it. On presenting his fowling-piece, they retreated, and appeared irresolute, but one, which, from his age and station in the van, seemed the head of the troop, stood his ground, chattering and menacing in a furious manner; nor could any efforts less cruel than firing drive him off; he at length approached the tent door, and when finding his threatenings were of no avail, he began a lamentable moaning, and by every token of grief and supplication, seemed to beg the body of the deceased; on this it was given to him: with tender sorrow he took it up in his arms, embraced it with conjugal affection, and carried it off with a sort of triumph to his expecting comrades. The artless behaviour of this poor animal wrought so powerfully on the sportsmen, that they resolved never more to level a gun at one of the monkey race.

### Delhi.

The ruins of serais, mosques, mausoleums, and other magnificent structures, commenced about three or four miles before the entrance of the present city. Amidst the melancholy heaps, the tomb of the emperor

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Munmaoon, still in perfect preservation, stands conspicuous; the obelisk of Cutbal Deen is equally so, at a distance on the left. About a mile and a half from the gate of the new city of Shad Jehansbad is the old fort, standing in the midst of the ruins of the old city of Delhi; it is a most ponderous structure, and of great antiquity, but the excellence of its masonry, notwithstanding it was totally neglected, has in general withstood the ravages of time.

The old city of Delhi is an entire scene of desolation; not a human being to be seen in the ancient metropolis of this vast empire.

We entered, says Mr. Forbes, the new city at the Delhi gate, leading to a long street of a miserable appearance, containing one very handsome masjid, with gilded domes; from thence we were conducted along one face of the fort, to the house, or rather palace, allotted for our accommodation. It was a spacious edifice, or rather a multiplication of courts and edifices, built by Suffer Jung; still belonging to his descendant Asuphul-Dowlah, and lately occupied by his vackeel, the eunuch Lutafut, a man of great consequence. Here we found convenient quarters for all our party, totally distinct from each other; also for our cattle and attendants.

In the evening, on taking a more complete view of this Mogul mansion, we were surprised to find the apartments just mentioned formed only a very small part of this immense pile, which occupied six squares, corresponding with that in which we immediately reside. Each of them comprised an elegant mansion, capable of accommodating, in a magnificent style, half a dozen numerous families, while the various ranges of inferior rooms, lodges, and out-offices of every description, were amply sufficient to cover, at the least, five thousand troops; there were also stables for five hundred horses.

The morning after our arrival we visited the jumma masjid, a noble building which does honour to the magnificent taste of its founder, the emperor Shah Jehan, who erected this superb edifice five years after the completion of the Taje Mahal at Agra. The entrances are all extremely grand, the lofty minars elegantly fluted,

and the whole in good preservation. Besides the jumma masjid, are many smaller mosques; some with gilded domes make a dazzling appearance, the majority are of plainer materials, and many falling to decay.

Our limited stay at Delhi prevented us from seeing more of the city than came within the compass of this morning's ride. On leaving the jumma masjid, we proceeded through several streets, despicably poor, and thinly inhabited. Two or three of a larger size seemed more populous, were of considerable breadth, and occupied by the aqueduct in the centre, now in a state of dilapidation.

### Mogul Tomb.

The grand mausoleum of the Taje Mahal, which stands due north and south, on the southern bank of the river Jumna, was built by command of the Emperor Shah Jehan for the interment of the favourite sultana *Momtaz Mehl*, or *Montazal Zumani*, the "*Pre-eminent in the seraglio, or Paragon of the age;*" and at his death his remains were also here deposited by order of his son Aurungzebe.

This building, in point of design and execution, is one of the most extensive, elegant, commodious, and perfect works that was ever undertaken and finished by one man. To this celebrated architect the Emperor Shah Jehan gave the title of *Zerreer dust*, or *Jewel-handed*, to distinguish him from all other artists.

It is built entirely of pure white marble on an immense square platform of the same material, having a lofty minaret of equal beauty at every corner. On each side, and behind the imperial mausoleum, is a suit of elegant apartments, also of white marble, highly decorated with coloured stones. The tombs and other principal parts of this vast fabric are inlaid with wreaths of flowers and foliage in their natural colours, entirely composed of cornelians, onyxes, verdantique, lapis-lazuli, and every variety of agates, so admirably finished as to have rather the appearance of an ivory model set with jewels.

It cost ninety-eight lacks, or nine millions eight hundred and fifteen thousand rupees, equal to one million two hundred and twenty-five thousand pounds sterling.

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*General Aspect of Indiu.*

Nature seems to have taken pleasure in embellishing and enriching the favoured country of Hindostan with every choicest gift. Under a pure sky and brilliant sun, the soil produces the most exquisite fruits, and the most abundant harvests; the rocks are rich in gems, the mountains teem with gold, and the fleecy pod of the cotton furnishes in profusion the light garment fitted to the climate. In travelling in the interior, your eyes will often be enchanted with the most delicious landscapes. Amidst stupendous forests you will not unfrequently be charmed with a cultivated spot, where, if ever, you might realize the dreams of the poet, and indulge in that impassioned indolence which is the parent of poetry and of the fine arts.

But, alas! it is not the natural riches of the country, nor the exquisite beauty of its sylvan scenery, that will most attract your attention. Vast cities, now too large for their diminished inhabitants, towns embellished with temples and with tombs falling to decay, and absolutely unpeopled, and stupendous monuments of art, which have not served to transmit even the names of their founders down to our times, will frequently arrest your steps; but while these are hastening to decay, the customs and habits of the natives seem immortal, and present us now with the same traits under which they are painted by the Greeks, who visited them two thousand years ago.

*Languages.*

The Hindostanee is the most widely diffused, though, should you be stationed in Bengal, the Bengalee, or ancient language of Gaur, will be most useful, as it is spoken over a pretty extensive district. However, if you wish to travel much, learn Persian, which may be called the French of the East; for you will not find a village where at least one person cannot speak it.

Were all other monuments swept away from the face of Hindoostan, were its inhabitants destroyed, and its name forgotten, the existence of the Sanscrit language would prove that it once contained a race who had

reached a high degree of refinement, and who must have been blest with many rare advantages before such a language could have been formed and polished. Amidst the wreck of the nations where it flourished, and superior to the havock of war and of conquest, it remains a venerable monument of the splendour of other times, as the solid pyramid in the deserts of Egypt attests, that where now the whirlwind drives the overwhelming sand-wave, and ploughs up the loose and barren dust, a numerous population once enlivened the plain, and the voice of industry once gladdened the woods.

The languages of India are usually reckoned to be four.

The Sanscrit, or language of the gods.

The Pracrit, or spoken language.

The Paisachi, or language of the demons.

The Magad'hi.

Some writers however substitute for the two latter the Apabhransa or Jargon, and the Misra or mixed language.

Although the Sanscrit is now a dead language, it was probably at one period the spoken language of most parts of India, and the objections which might be made to this opinion, such as the inordinate length of the compound words, and the strict rules for the permutation of letters in these compounds, are obviated by the fluency with which those persons deliver themselves who still speak the language.

The *Pracrit* language formerly included all the written dialects used in the common intercourse of life, and cultivated by men of letters: but the term *Pracrit* is now commonly restricted to the language spoken on the banks of the Seraswattee.

The *Goura*, or *Bengali*, is spoken in the provinces of which the ancient city of Gaur was once the capital, and of which nothing remains but widely-spread ruins. The language contains some original poems, besides many translations from the Sanscrit; it appears to be a soft agreeable language, though less pleasing to the ear than the Hindostancee.

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## ASIATIC ISLANDS,

IN THE

## EASTERN OCEAN.

*Character, &c. of the Inhabitants of Japan, Malacca, Sumatra, Nicobar, Sombrero, Java, Borneo, Ternate, Celebes, Banda, Timor, Manilla, Mindanao, Formosa, the Ladrone Islands, the Pelew Islands, and Neu Holland.*

*Japan.*

JAPAN, "that celebrated and imperial island," bears "a pre-eminence among eastern kingdoms, analogous to that of Britain among the nations of the West." The Japanese are represented to be a nervous, vigorous people, whose bodily and mental powers assimilate much nearer to those of Europe than what is attributed to Asiatics in general. Their features are masculine and perfectly European, with the exception of the small lengthened Tartar eye, which almost universally prevails, and is the only feature of resemblance between them and the Chinese. Their complexion is perfectly fair, and indeed blooming; the women of the higher classes being equally fair with Europeans, and having the bloom of health more generally prevalent among them than are usually found in Europe.

For a people who have had very few, if any external aids, the Japanese cannot but rank high in the scale of civilization. The traits of a vigorous mind are displayed in their proficiency in the sciences, and particularly in metaphysics and judicial astrology. The arts they practise speak for themselves, and are deservedly acknowledged to be in a much higher degree of perfection than among the Chinese, with whom they are by Europeans so frequently confounded: the latter have been sta-

tionary at least as long as we have known them, while the slightest impulse seems sufficient to give a determination to the Japanese character, which would progressively improve until it attained the same height of civilization with the European. Nothing indeed is so offensive to the feelings of a Japanese as to be compared in any one respect with the Chinese. Unlike the Chinese, the women here are by no means secluded — they associate among themselves, like the ladies of Europe. The usual dress of a Japanese woman of middle rank costs perhaps as much as would supply the wardrobe of an European lady of the same rank for twenty years.

The mistaken idea of the illiberality of the Japanese in religious matters seems to have been fully proved; and a late English mission experienced the reverse in a degree hardly credible, and little expected by themselves from the representations previously made to them. The story of the annual test of trampling on the crucifix, at Nanggasaki and the other important cities, is a story derided by the Japanese priesthood. On visiting the great temple on the hills of Nanggasaki, the English commissioner was received with marked regard and respect by the venerable patriarch of the northern provinces, eighty years of age, who entertained him most sumptuously. On showing him round the courts of the temple, one of the English officers present heedlessly exclaimed in surprise, *Jasus Christus!* The patriarch, turning half round, with a placid smile, bowed significantly expressive of “We know you are *Jasus Christus*; well, don't obtrude him upon us in our temples and we remain friends.

#### *Malacca and Sumatra.*

The inhabitants of *Malacca* and the Island of *Sumatra* are black, small, active, and well proportioned, though naked from the middle upwards, excepting a small scarf which they carry sometimes on one shoulder, and sometimes on the other; they are naturally brave, and become formidable after taking their opium, which affects them with a furious kind of intoxication.

The inhabitants of *Sumatra* and *Malacca* appear to be of the same race; they speak the same language; have all a fierce, haughty temper: they have a long visage,

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black eyes, thin lips, and teeth dyed black by the habitual use of betel root. In some of the islands west of Sumatra, the natives are tall, and of a yellowish colour, like the Brazilians; they wear long hair, and go naked.

Those of the *Nicobar* islands, to the north of Sumatra, have a yellow tawny complexion, and likewise go naked. The inhabitants of the *Nicobar* islands are tall and handsome; the women, to beautify themselves, tear out the hairs from their eye-brows. In *Sombrero*, to the north of *Nicobar*, they are very black, and they paint their faces with different colours, green, yellow, &c.

The people of *Malacca*, *Sumatra*, and the small adjacent islands, though they differ among themselves, differ still more from the Chinese and Tartars, and seem to have originated from a different stock; yet the natives of *Java* have no resemblance to them, but are similar to the Chinese, excepting in colour, which, like that of the Malays, is red mingled with black: they are robust and handsome, active and resolute, mild and courteous: and the heat of their climate obliges them to go naked. The women, who are not so much exposed to the rays of the sun, are less tawny than the men: their countenance is comely: their complexion, though brown, is uniform and beautiful; they have a delicate hand, a soft air, brilliant eyes; and many of them dance with spirit and elegance.

It is not difficult to account for the difference which is to be found among the inhabitants of these parts; since the peninsula of *Malacca*, the islands of *Sumatra* and *Java*, as well as all the islands in the *Indian Archipelago*, must have been peopled by the neighbouring nations on the continent, and even by the Europeans themselves, who have had possession of them nearly three centuries. This circumstance must have produced a great variety among the inhabitants, both in feature and colour, and in form and proportions of their bodies. In the island of *Java* there are people called *Chacrelas*, who are totally different, not only from the natives of this island, but from all other Indians. These *Chacrelas* are white and fair, and their eyes are so weak that they cannot support the rays of the sun. They go about in the day with their

eyes half shut, and directed to the ground ; but they see best during the night.

The inhabitants of the *Molucca* islands are similar to those of Sumatra and Java, in manners, mode of living, arms, customs, language, and colour: they are strong, and expert in the use of weapons; they live long, though their hair soon becomes hoary. Those of *Borneo* and *Bally*, north of the straits of Java, are brown and tawny. Those of *Ternate* are of the same colour with the Malays: their countenances are comely; the men are handsomer than the women, and both sexes bestow much attention on the beauty of their hair. The natives of *Banda* are remarkable for longevity, notwithstanding they lead a very indolent life; the men saunter abroad, while the women perform all the laborious duties. The original natives of *Timor*, which is one of the islands adjacent to *New Holland*, are of a middle stature, with a black skin, and black bristly hair. They are dexterous and agile, but indolent.

Turning northward, we come to *Manilla*, and the other *Philippine Islands*, the inhabitants of which, by their alliances formed with the Spaniards, Indians, Chinese, Malabars, and Negroes, are, perhaps, more mixed than in any other part of the universe. The negroes who live in the woods of *Manilla*, are entirely different from the other inhabitants; some of them have crisped hair, like the negroes of *Angola*, and others have long hair; their colour consists of various shades of black.

The *Mariana* or *Ladron* islands, which are most remote from the eastern coast, are inhabited by a rude and unpolished people. In colour, they resemble the natives of the *Philippines*; they are stronger and more robust than the Europeans: though they feed wholly on roots, fruit, and fish, yet they are very fat; but their corpulency does not prevent them from being nimble and active. It is said, in general, that the age of a hundred years is not extraordinary among them, without experiencing disease or sickness. They are so strong, that they can with ease carry on their shoulders a weight of five hundred pounds. The inhabitants of *Guam*, one of these islands, are not only very robust, but their stature extends to nearly seven feet in height.

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To the south of the Ladrone islands, and eastward of the Moluccas, we find the land of Papous and New Guinea. The Papous are as black as Caffres, have crisped hair, and a meagre disagreeable visage; among these people, however, there are some who are as white and fair as the Germans, but their eyes are weak and delicate. The natives of this country are very black, savage, and brutal; they wear rings in their ears and noses, and sometimes in the partition of the nose. They have likewise bracelets of mother-of-pearl above their elbows and on their wrists, and they cover their heads with caps made of the bark of trees, painted with different colours. They are strong and well proportioned; swift in the chace; and as the use of iron is unknown to them, their weapons consist of clubs, lances, and spears made of hard wood. They likewise use their teeth as offensive weapons, and bite like dogs; they eat betes and pimenta mixed with chalk, which also serves them for powder to their beards and hair.

The natives of the coast of *New Holland* are, perhaps, the most miserable of the human species, and approach nearest to the brutes. They are tall and thin; their limbs are long and slender; they have large heads, and thick eye-brows; their eye-lids are always half-shut, a habit which they contract in infancy to protect their eyes from the gnats: they have no beards; their visage is long, without a single feature that is agreeable; their hair is short, black, and crisped; and their skin is as black as that of the Guinea negroes. They have no clothing, but a piece of the bark of a tree tied round the waist, with a handful of long herbs in the middle; they have no houses, and they sleep on the ground without a covering; they associate, men, women, and children, promiscuously, to the number of twenty or thirty: their only nourishment is a small fish, which they catch in reservoirs made with stones, in small arms of the sea; and they are totally unacquainted with bread, and every species of grain.

From the foregoing descriptions it is apparent that the islands and coasts of the Indian ocean are peopled with men of very different races.

The natives of Malacca, Sumatra, and the Nicobar

islands, seem to derive their origin from the inhabitants of the peninsula of Indus; and those of Java from the Chinese, excepting the white Chacrelas, who must have sprung from an European stock.

The natives of the Molucca islands have probably proceeded from the Indian peninsula. But the inhabitants of the island of Timor are very similar to the people of New Holland: those of Formosa and the Ladrone islands, though separated by a great distance, resemble each other in stature, strength, and features, and appear to form a race distinct from every other people in their neighbourhood.

The Papous, and other nations adjacent to New Guinea are certainly real negroes, and resemble those of Africa, though they are at a distance of more than six thousand miles from that continent. The natives of New Holland bear a strong analogy to the Hottentots.

Having thus given a general view of a great number of different nations, we shall now enter more minutely into some of the peculiar customs and different manners of the most distinguished of these islands.

#### *Of Malacca.*

The peninsula of MALACCA was once considered as one of the greatest Asiatic powers. The sea was covered with their ships; they carried on an extensive commerce; and it is thought that, from time to time, they have sent out numerous colonies, and peopled a great many of those islands which are east of Asia. At present, but little is known of their manners; they are governed by feudal laws; a chief, who has the title of sultan or king, issues his commands to his great vassals, who obey when they think proper. These have inferior vassals, who act in the same manner with regard to their masters. A small part of the nation live independent, and sell their services to those who pay them best, whilst the body of the nation is composed of slaves in perpetual servitude.

The natives of Malacca, usually called *Malays*, are of a dark complexion, brisk, active, and much addicted to thieving. Some of them are idolaters, but the majority are Mahometans. The inland inhabitants, called *Mon-*

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caboes are a barbarous savage people, delighting in mischief; on which account no grain is sown about Malacca, but what is enclosed in gardens with thick-set hedges or deep ditches; for when the grain is ripe in the open plains, the Monacaboes never fail to set fire to it. These people are whiter than the neighbouring Malays, but so untractable that no method has been found to civilize them.

The Malays, who are not slaves, go always armed, and would think themselves disgraced if they went abroad without their poniards, which they manufacture themselves. As their lives are a perpetual round of agitation and tumult, the long-flowing habits of the Asiatics would ill accord with their manners: their garments are adapted to their shapes, and loaded with a multitude of buttons, which fasten them close to their bodies in every part.

#### *Of Sumatra.*

Sumatra is the most western of the Sunda islands, constitutes, on that side, the boundary of the eastern Archipelago, and is nearly bisected by the equator. This being one of the largest islands in the world, we must, in our description of it, enter into particulars, only observing, that much which relates to these people is characteristic also of the natives of Borneo, another of the Sunda islands.

The natives of Sumatra are rather below the middle stature, they are well shaped, but particularly small at the wrists and ankles. The women have the custom of flattening the noses, compressing the heads, and pulling out the ears (so as to make them stand erect from the head) of infants as soon as they are born. Their eyes are uniformly dark and clear; their hair is strong and black, the appearance of which is disregarded by men, who wear it short; but the women take great pride in theirs, and wear it sometimes even to the ground. The men are careful to extirpate their beards and all superfluous hairs. The greater part of the females are ugly, yet there are among them some whose appearance is strikingly beautiful. The original clothing of these people is the same with that found by navigators

amongst the inhabitants of the South-sea islands, and now known by the name of Otaheite cloth. Unmarried young women are distinguished by a fillet which goes across the front of the hair, and fastens behind: and their dancing girls wear head-dresses very artificially wrought, and as high as any that have ever been worn in this country.

Many of the women have their teeth filed down to the gums; other have been formed in points, and some have no more filed off than the outer coat and extremities, the better to receive a black colour, with which they ornament them. Some of their great men set theirs in gold, by casing with a plate of that metal the under row, and this contrasted with the black dye, has, by lamp or candle light, a very splendid effect.

Their houses are constructed with great simplicity, the frequency of earthquakes preventing the natives from making buildings of solidity or elegance. The furniture of their houses consists of but few articles. Their bed is a mat, usually of a fine texture, manufactured for the purpose, with a number of pillows worked at the ends, and adorned with a shining substance that resembles foil; a sort of canopy hangs over their head of various-coloured cloths. They sit on the ground, and consequently have no occasion for chairs or stools. Instead of tables, they have what resembles large wooden salvers, with feet; round each of which three or four persons dispose themselves, and on these are laid their brass waiters, which hold cups containing their curry and vessels of rice. Neither knives, spoons, nor any substitute for them are employed: they take up their rice and other victuals between their thumb and fingers, and dexterously put it into the mouth by the action of the thumb, frequently dipping their hands in water as they eat. Their flesh meat they dress as soon as the beast is killed, or else dry it in the sun till it is so hard as to resist putrefaction without the aid of salt.

There appear to be no written laws in Sumatra, except those of the Alcoran, which are received by the Mahometan part of the inhabitants; the decision in other cases being governed by precedents. For murder and adultery, the usual punishment is death, which is

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not inflicted by a professed executioner, but jointly by every person who happens to be within reach of the criminal. Women, for capital offences, are strangled with the bow string. Theft is for the most part punished with the amputation of fingers, toes, or limbs, according to the aggravation of the crime, but for the third transgression, the delinquent is put to death.

The Sumatrans prohibit all gaming, except cock-fighting, at stated periods. The plaintiff and defendant plead their own cause; but if circumstances render them unequal to it, they are allowed (in the language of their country) *to borrow a mouth*. Their manner of delivering an oath is awful. It is given on the burying place of their ancestor the form nearly this, "If what I now declare is truly and really so, may I be freed and cleared from my oath. If what I assert be wittingly false, may my oath be the cause of my destruction." The inland people keep laid up in their houses certain old reliques which they produce when an oath is to be taken, and it often happens that it requires two or three days to get the swearing apparatus ready. These they generally dip in water, which the person, who swears, drinks off, after he has pronounced the form of words before mentioned. They sometimes swear by the earth, wishing it may never produce aught for their nourishment if they speak falsely.

The original Sumatran is mild, peacable and forbearing, unless roused by provocation, when he is implacable in his resentments. He is temperate and sober, equally abstemious in meat and drink. The diet of the natives is mostly vegetable; water is their only beverage; and though they will kill a fowl or a goat for a stranger, they are rarely guilty of that extravagance for themselves. The hospitality of the Sumatrans is extreme, and bounded by their ability alone. The women are remarkably affable, modest, guarded in their expressions, courteous in their behaviour, grave in their deportment; seldom excited to laughter, and patient to a great degree. On the other hand, they are litigious, indolent addicted to gaming, dishonest in their dealings with strangers, regardless of the truth, servile in their persons, dirty in their apparel, which they never wash.

The ancient religion of the Sumatrans, is scarcely now to be traced; and, of the present race of inhabitants, those who have not been initiated in the principles of Mahometanism, regard those who have, as persons advanced a step in knowledge beyond themselves. If by religion, says Mr. Marsden, in his excellent history of this country, is meant a public, or private worship of any kind; if prayers, processions, meetings, or priests, be necessary to constitute it, these people cannot even be termed Pagans, if by that term a mistaken kind of worship be conveyed. They neither worship God, devil, nor idol. They have, however, some confused notion, of a species of superior beings, who have the power of rendering themselves visible or invisible at pleasure, whose wrath they deprecate, in the persuasion that they possess the faculty of doing them good or evil.

They have no word in their language to express the person of God, except the Allah of the Malays, yet when questioned on the subject, they assert that their ancestors had a knowledge of a deity, though they have never employed their thoughts about him.

The knowledge of the Sumatrans is very limited. Some of them can carry their arithmetical operations as far as division. The general method of counting, any large number of articles is to put aside each tenth, and afterwards each hundredth piece. They make use of knots tied in a string, to assist their memory at any distance of time. They have no knowledge of geography. They do not know that their country is an island, nor have they a name for it. Habit makes them expert in travelling through the woods; and they estimate the distance of places from each other by the time the journey takes in travelling it. They divide the year into three hundred and fifty-four days, but they correct the error which this mode of computation would occasion, by counting the number of their years from the number of their crops of grain.

#### *Nicobar Islands.*

The inhabitants of the *Nicobar* and *Andaman* islands are in their persons much like the Sumatrans; they

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have been accused of cannibalism, which is without foundation; so far from eating their own species, they scarcely eat any flesh at all. They live chiefly on fish and fruits. Their houses are built in clusters, each consisting of five or six erected on bamboo pillars, eight or nine feet above the ground, and covered with palm branches. The inhabitants of these islands are said to worship the moon.

*Island of Java.*

The length of Java, in a straight line drawn between its extreme points, is five hundred and seventy-five geographical miles: its breadth varies from one hundred and seventeen, to forty eight miles.

Numerous small islands are scattered in its immediate vicinity, particularly along the northern coast, and contribute, with the projecting points and headlands inclosing the different bays, to form harbours of various capacities. The most important of these islands is that of Madura, which is separated from the main land of Java by a strait in one part not more than a mile broad, and serves to form the important harbour of Surabaya.

Passing from the coast to the interior of the country, the stranger cannot fail to be struck with the bold outline and prominent features of its scenery. An uninterrupted series or range of large mountains, varying in their elevation above the sea from five to eleven, and even twelve thousand feet, and exhibiting, by their round base or pointed tops, their volcanic origin, extend through the whole length of the island.

The several large mountains comprised in this series, and which are in number thirty-eight, though different from each other in external figure, agree in the general attribute of volcanos, having a broad base gradually verging towards the summit in the form of a cone.

The general aspect of Java, says the enlightened Governor Raffles, in his valuable history of this Island, on the northern coast is low; in many places swampy and overgrown with mangrove trees and bushes, particularly towards the west. The southern coast, on the contrary, consists almost entirely of a series of rocks and cliffs, which rise perpendicularly to a considerable height. In

the interior, stupendous mountains stretch longitudinally throughout the island; while others of an inferior elevation, and innumerable ranges of hills running in various directions, serve to form and confine plains and valleys of various elevations and extent. On the northern side, the ascent is in general very gradual, from the sea coast to the immediate base of the mountains; particularly in the western parts of the island, where it has the greatest breadth, and where the mountains are situated far inland. In approaching the mountains, which lie at the back of Batavia, there is a gradual but almost imperceptible acclivity for about forty miles. In other parts, where the mountains and hills approach nearer to the coast, the ascent is of course more abrupt, as may be observed in the vicinity of Semarang.

Although the northern coast is in many parts flat and uninteresting, the interior and southern provinces, from the mountainous character of the country, may be reckoned amongst the most romantic and highly diversified in the world; uniting all the rich and magnificent scenery, which waving forests, never-failing streams, and constant verdure, can present, heightened by a pure atmosphere, and the glowing tints of a tropical sun.

Quitting the low coast of the north, in many parts unhealthy, the traveller can hardly advance five miles inland without feeling a sensible improvement in the atmosphere and climate. As he proceeds, at every step he breathes a purer air and surveys a brighter scene. At length he reaches the high lands. Here the boldest forms of nature are tempered by the rural arts of man: stupendous mountains clothed with abundant harvest, impetuous cataracts tamed to the peasant's will. Here is perpetual verdure; here are tints of the brightest hue. In the hottest season, the air retains its freshness; in the driest, the innumerable rills and rivulets preserve much of their water. This the mountain farmer directs in endless conduits and canals to irrigate the land, which he has laid out in terraces for its reception; it then descends to the plains, and spreads fertility wherever it flows, till at last, by numerous outlets, it discharges itself into the sea.

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The seasons, in all the countries situated within about ten degrees of the equator, agree in this, that an *eternal summer* prevails; they are not distinguished as hot and cold, but as wet and dry. On Java, the seasons depend upon the periodical winds. The period of the setting in of these winds is not determined within a few weeks; but generally the westerly winds, which are always attended with rain, are felt in October, become more steady in November and December, and gradually subside, till in March or April they are succeeded by the easterly winds and fair weather, which continue for the remaining half year. The heaviest rains are in the months of December and January, and the driest weather is in July and August; at which latter period, also, the nights are coldest and the days hottest. The weather is most unsettled when the season is changing, particularly at the first setting in of the westerly winds; but those violent storms and hurricanes, which are so often felt in the West Indies and in higher latitudes, are here unknown. With the exception of a few days at these periods, or when the westerly winds are at their height, vessels of any description may ride in safety, in most of the bays along the northern coast of the island; and on shore the wind is never so violent as to do damage. Thunder storms are, however, frequent, and the lightning is extremely vivid in the vicinity of the hills; and elsewhere, during the dry season, seldom a day passes without thunder and lightning; and, although these grand exhibitions of nature cause less consternation in general within the tropics than beyond them, it cannot be denied that they are destructive of many lives. Earthquakes are to be expected in a volcanic country, and are frequent in the vicinity of the volcanoes; but the European towns have never sustained any serious injury from them.

With the exception of the town of Batavia, and some parts of the northern coast, the island of Java stands on a level; in point of salubrity, with the healthiest parts of India, or of any tropical country in the world. At the same time, however, that Java has to boast this general character of high salubrity, comparatively with other tropical climates, it is not to be denied

that there are some spots upon it which are decidedly unhealthy. These are to be found along the low swampy marshes of the northern coast, which are mostly recent encroachments upon the sea; the principal of these is Batavia, the long established capital of the Dutch eastern empire.

The climate of this city has ever been considered as one of the most baneful in the world. It has even been designated the storehouse of disease; with how much justice, is too woefully demonstrated by the writings of those visitors who have survived its perils, and the records of the Dutch East-India Company itself. If we may credit Raynal, there perished between the years 1714 and 1776, in the hospitals of Batavia, above eighty-seven thousand sailors and soldiers.

Between the tops of the mountains and the sea-shore, Java may be considered as possessing at least six distinct climates, each furnishing a copious indigenous botany; while the productions of every region in the world may find a congenial spot somewhere in the island.—Vegetable productions, which contribute to the food and sustenance of man, are found in great variety. Of these the most important is rice, which forms the staple grain of the country, and of which there are upwards of a hundred varieties. Maize, or Indian corn, ranks next, and is principally cultivated in the higher regions, or in those tracts where the soil is unfavourable to the rice cultivation.

Besides the cocoa-nut, and other productions more generally known, there are many trees growing spontaneously, of which the seeds and kernels are used as food. The bread-fruit tree grows on Java, and is of the same species (although inferior in quality) with that of the South-Sea Islands: but the fruit is comparatively very little esteemed or employed as an article of food.

A gross imposition has been practised on the people of Europe, by a romance on the subject of the *upas*, or celebrated poison-tree of Java, a regular series of experiments has now been instituted, both in

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France, and in England, to ascertain the nature, and potency of the poison.

Although the account published so far as relates to the situation of the poison-tree, to its effects on the surrounding country, and to the application said to have been made of the sap on criminals in different parts of the island; as well as the description of the poisonous substance itself, and its mode of collection, are demonstrated to be an extravagant forgery;—the existence of a tree on Java, from the sap of which a poison is prepared, equal in fatality, when thrown into circulation, to the strongest animal poisons hitherto known, is a fact.—The tree which produces this poison is the anchar. One of the largest trees in the forests of Java. The stem is cylindrical, perpendicular, and rises completely naked to the height of sixty, seventy, or eighty feet. Near the surface of the ground it spreads obliquely, dividing into numerous broad appendages or wings, much like the canarium commune (the canary tree), and several other of our large forest trees. It is covered with a whitish bark, slightly bursting in longitudinal furrows. Near the ground this bark is, in old trees, more than half an inch thick, and, upon being wounded, yields plentifully the milky juice from which the celebrated poison is prepared. A puncture or incision being made into the tree, the juice or sap appears coming out of a yellowish colour (somewhat frothy) from old, paler or nearly white from young ones; exposed to the air, its surface becomes brown. The consistence very much resembles milk; it is more thick and viscid. This sap is contained in the true bark (or cortex), which when punctured, yields a considerable quantity, so that in a short time a cup-full may be collected from a large tree. The inner bark (or liber) is of a close fibrous texture, like that of the morus papyrifera, and, when separated from the other bark, and cleansed from the adhering particles, resembles a coarse piece of linen. It has been worked into ropes, which are very strong; and the poorer class of people employ the inner bark of the youngest trees, which is more easily prepared, for the purpose of making a coarse stuff which they wear in working the fields.

Whatever opinion may be formed on the identity of the tribes inhabiting these islands and the neighbouring peninsula, the striking resemblance in person, feature, language, and customs, which prevails throughout the whole Archipelago, justifies the conclusion that its original population issued from the same source, and that the peculiarities which distinguish the different nations and communities into which it is at present distributed, are the result of a long separation, local circumstances and the intercourse of foreign traders, emigrants, or settlers. The Javans on the contrary, are an agricultural race, attached to the soil, of quiet habits and contented dispositions, almost entirely unacquainted with navigation and foreign trade, and little inclined to engage in either.

The inhabitants of Java and Madura are in stature rather below the middle size, though not so short as the Bugis, and many of the other islanders. They are, upon the whole, well shaped, though less remarkably so than the Malays, and erect in their figures. Their limbs are slender, and the wrists and ankles particularly small. In general, they allow the body to retain its natural shape. The only exceptions to this observation are, an attempt to prevent the growth, or to reduce the size of the waist, by compressing it into the narrowest limits; and the practice, still more injurious to female elegance, of drawing too tightly that part of the dress which covers the bosom. Deformity is very rare among them. The forehead is high, the eye-brows well marked and distant from the eyes, which are somewhat Chinese, or rather Tartar, in the formation of the inner angle. The colour of the eye is dark; the nose small and somewhat flat, but less so than that of the islanders in general. The mouth is well formed, but the lips are large, features are seldom found, except among the priests, and some few families of the highest rank.

#### *Of the Spice Islands.*

It is not certain by what means the MOLUCCA islands were peopled; but they evidently derive their laws from the Malays. Their language, manners and customs are very similar to those of the Malays. The natives are, in general, cowardly slothful, cruel, and ferocious.

The savages that wander through the woods, for their religion.

The inhabitants of the Moluccas, worshipping their gods, are permitted to build temples, the altars, statues, the temple, solemn silence upon which your God, useful to you.

All the inhabitants of the women who wear a hat painted and covered with a pattern of flowers, are of a feet in diameter of a retreat and have a long ribbon they would wear a bonnet, which Both sexes wear or a species of

The inhabitants are an ingenious and more refined people, are usually married to a considerable number, are courageous and chaste.

Young men carry the scymitar, a tube of about a foot in length, which they saw with materials which employed in raising the Christian

The savageness of their manners is a consequence of that wandering and solitary life, which they lead in the woods, for the purpose of escaping from the Dutch. Their religion is a corrupted kind of Mahometanism.

The inhabitants of TERNATE, which is the principal of the Molucca islands, have a very simple method of worshipping the Deity. No one, not even the priests, are permitted to speak of religion. They have only one temple, the law prohibits more. There are neither altars, statues, nor images. A hundred priests serve in the temple, but they neither sing nor speak, but in solemn silence point with the finger towards a pyramid, upon which are written these words: "Mortals, adore your God, love your brethren, and make yourselves useful to your country."

All the inhabitants of the Molucca islands, excepting the women and priests, go almost naked. They wear a hat painted of different colours. The women are covered with a long robe without folds, close before: their hats are of an enormous size, as much as seven or eight feet in diameter: they never go out, but live in a kind of a retreat at the bottom of their houses. The priests have a long robe, like to that of the women, from whom they would scarcely be known but for a sharp-pointed bonnet, which is the characteristic mark of their dignity. Both sexes wear bracelets on their arms, made of shells or a species of china.

The inhabitants of the CELEBES or Macassar island are an ingenious people, and seem to be actuated by more refined sentiments of honour and friendship, than are usually met with among those who have attained to a considerable degree of civilization. The men are courageous and warlike, the women remarkably chaste.

Young men of condition are taught to ride, handle the scymitar, and to blow little poisoned darts through a tube of about six feet long. The natives formerly acknowledged no other gods but the sun and moon, to which they sacrificed in the public squares, having no materials which they thought valuable enough to be employed in raising temples. On hearing the opinions of the Christians and Mahometans, these people were

terrified, since both parties threatened them with eternal punishment, if they did not yield to their doctrines. Concluding that one of these religions was true, the principal king of the country convened a general assembly, and intreated that the divine power might be manifested in support of the true apostles, making use of the following prayer: "The winds and the waves are the ministers of thy power, let them be the signal of thy will.—I shall acknowledge, as the depositaries of the oracles, the ministers of either religion, whom thou shalt cause the first to arrive in our harbours."

The missionaries of the Alcoran were the most active; and the sovereign and his people were circumcised: the other parts of the island followed their example.

The chiefs of the Banda islands, though styled kings, possess only a limited authority, dependent on the will of the people, who are temperate, independent, and averse to labour. They live on the pulp and milk of the cocoa nut, and the meal of sago; their only employment is hunting and fishing. They eat the sago diluted with water, and, from a principle of humanity, reserve the finest part for the aged and infirm.

#### *Of the Philippine Islands.*

THE PHILIPPINE islands are said to be about eleven hundred in number, some of them of considerable magnitude; the principal are Manilla or Luconia to the north, and Mindanao to the south; of these we shall give some account.

The greater part of the people of MANILLA are of Chinese extraction, intermixed with a number of blacks. The latter are probably the original inhabitants of the country. Besides these are the Pintadoes, so called from the custom which prevails among them of painting their bodies. Such of the inhabitants as live on the sea coast, feed chiefly on rice and fish, while the mountaineers subsist on the flesh they take in hunting, and the fruits which grow spontaneously in great variety and plenty; their drink is water, which they commonly use warm. They practise cold bathing twice a day, either for health or recreation; and their diversions consist of rude plays, or of rustic dances and mock fights, in which they ex-

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They purchase their wives, and the marriage is performed by a priestess, who sacrifices some animal on the occasion, after which the bride is conducted home, and the ceremony concludes with an entertainment. They generally marry with their own tribe, and with near relations. Some of the tribes are restricted to one wife, while others admit of plurality of wives, and divorces for reasonable causes. Their funeral ceremonies are like those of the Chinese.

MINDANAO is inhabited by people of different nations, but the Mahometans who occupy the sea coast are the most numerous, whose sovereign is styled the Sultan of Mindanao, and is despotic, but poor, though he has the power of commanding every subject's purse at his pleasure. When he goes abroad, it is on a litter carried upon four men's shoulders, attended by a guard of eight or ten men. Sometimes he takes his pleasure upon the water in a vessel divided into three apartments: in one he reposes himself on a carpet and pillows ; his women attend in the second ; and in the third, servants wait with tobacco and betel. Every Friday the sultan goes twice to the mosque, in which there is a great drum, with only one head, which is struck with a large stick, knobbed at the end with cotton, at twelve, three, six, and nine of the clock, by day and night, and this serves instead of a time piece. The children are not circumcised till they are eleven or twelve years of age, when it is done with great solemnity by a Mahometan priest. In August, they keep a festival beginning at one new moon and continuing till they see the next : during this period they fast every day, employ an hour in the evening at prayer, and then go to supper.

The majority of the inhabitants both in the Philippines and Ladron islands worship one supreme God and their ancestors ; paying their adorations likewise to the sun and moon, and almost every object whether animate or inanimate. One kind of tree they reckon it sacrilege to cut down, believing that the souls of some of their friends may reside in it, to wound which would be the height of impiety. Instead of temples, they place their idols

in caves, in which they offer their sacrifices. Some beautiful virgin first wounds the victim with a spear, afterwards the priests dispatch the animal, and having dressed the meat, all join in the festival. They are remarkably observant of lucky and 'unlucky days, and so extremely superstitious, that if certain animals cross the way when they are going upon any business, they immediately return home and go out no more that day.

#### *Of Formosa.*

Of the island of FORMOSA, which has received its name from its extraordinary beauty and fertility, we have little to observe. The inhabitants appear, from their manners and customs, to be descended from the Tartars in the northern regions of Asia. They live by fishing and hunting, wear but little clothing, are an inoffensive, disinterested, and benevolent people; and possess great purity of manners.

The manners and habits of the inhabitants of these islands very much resemble the Japanese; they are revengeful, and fickle in their dispositions; extremely fond of dancing, racing, and wrestling. They are in general long-lived, and very fat, although they subsist only upon a vegetable diet.

#### *The Ladrões.*

The natives of the Ladrões have shewn their ingenuity in the construction of their flying *proas*, which are the only vessels they employ, and are said to be capable of running twenty miles an hour before the wind. The construction of these vessels is very singular: the head and stern are exactly alike, but their sides are different the one being adapted to the lee side, and the other to the windward side. They are capable of carrying six or seven Indians, one of whom steers, the rest are employed in managing the sails, and heaving out the water that is accidentally taken in.

#### *The Pelew Islands.*

The Pelew Islands are situated several degrees south of the Ladrões, the inhabitants of which are in general above the middle stature, have long hair, are stout, and of a deep copper colour; the men go entirely naked, and

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the women wear only aprons about their waist, eight or nine inches deep. Both sexes are tattooed at an early period of their lives. Their manners are delicate and obliging; though rude and uncivilized, they pay the strictest regard to the rules of decorum and chastity. The men have their left ear bored, and the women both. They wear a particular leaf, and at times an ornament of shell in the perforated ear. Their noses are also ornamented with a flower or sweet shrub, struck through the cartilage between the nostrils.

Their government is monarchical; the king has the right of creating nobles, called-rupacks or chiefs, and of conferring a distinction upon those who have merited honour; this distinction is the privilege of wearing a bone on the arm, with which our countryman, Captain Wilson, was invested, when the king told him, "the bone should be rubbed bright every day and preserved as a testimony of the rank he held among them; that this mark of dignity must on every occasion be valiantly defended, nor suffered to be torn from his arm, but with the loss of life."

The method of building in the Pelew islands does not differ much from those modes which have been already described. Their canoes are extremely neat, made out of the trunks of trees, ornamented with shells, and coloured over with a red substance resembling paint. Their domestic implements are few and simple; their knives are made from the shells of fishes; their drinking cups from cocoa shells polished with great art. They are, in general, an active, laborious set of people, possessing the greatest resolution in cases of danger, patience under misfortunes, and resignation in death. Fencing their plantations, cultivating their land, building houses and canoes, making and repairing their fishing tackle, forming domestic utensils and warlike weapons, may be said to comprise the routine of their avocations. Idleness is tolerated in none; the women and nobles are as laborious as the common subjects. The king was the most skilful maker of hatchets in the island.

That sort of attention paid by the men of Pelew to their wives, is very uncommon among the uncivilized parts of the globe. Their marriages consist in a solemn

contract, without any ceremony, but they are strictly faithful to one another, and decency is uniformly supported. A plurality of wives is allowed; men in general may have two, a rupack three, and the king five. They name their children without any ceremony, as soon as they are born.

Fish is their principal food: they rise very early in the morning, and their first business is to bathe, for which particular places are appointed, and a man dares not approach the women's bathing-places, without previously giving a particular halloo, of which, if no notice be taken, he may proceed, but if they halloo in return, he must immediately retire.

The method of singing in these islands is, that when any number of people are assembled, a chief gives out a line, which is taken up and repeated, and others complete the verse, and so they continue singing for a considerable length of time. A festival is thus described: they ornamented themselves with plantain leaves, nicely pared into strips, like ribbons, then forming themselves into circles, one within another, an elderly person began a song, or long sentence, and on his coming to the end of it, all the dancers joined in concert, dancing along at the same time; then a new sentence was pronounced and danced to, which continued till every one had sung, and his verse had been danced. Their manner of dancing does not consist so much in capering and leaping, or other feats of agility, as a certain method of reclining their bodies, and yet preserving their balance. During the dance, sweet drink was handed about, and when it was finished, an elegant supper was brought in.

From the most diligent observation, it appears that the inhabitants of Pelew believe in a Supreme Being, and a future state of rewards and punishments, but they have few religious rites and ceremonies. They think wicked men at death are confined to the earth, but good people grow beautiful, and ascend into the sky. They have methods of divination, by which they judge of the success of any future project.

The funeral of a young man, slain in battle, was witnessed by some of Captain Wilson's men. A great number of natives, with the king at their head, walked

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in procession to a large pavement, where the king seated himself, and the crowd surrounded him. Those who bore the corpse moved slowly on before the king, who addressed them in a speech, recapitulating the qualifications of the deceased.

This eulogium he delivered with great solemnity, and the respectful silence of all around him, added a degree of affecting grandeur to the scene. The body was then carried to the grave, attended by women only; and one woman, upon the approach of the corpse, got out of the grave, who had, probably, been examining if every thing was right.

The last offices they always commit to the women; as the men, who are nearly interested, or relations, might be led to discover some exterior marks of grief, which would be considered as derogatory to the dignity of the male sex. As soon as the body was laid in the grave, the women set up loud lamentations.

#### *The Island of Loochoo.*

The island of Loochoo is about sixty miles long and twenty broad; lying in lat.  $26^{\circ}$  N., long.  $128^{\circ}$  E. It is the principal island of a group of thirty-six, subject to the same monarch, and the seat of the government. The natives trace their history back to a period long anterior to the Christian era; but their first communication with the rest of the world, when their accounts became fully corroborated and undisputed, was about the year 605, when they were invaded by China, who found them at that time—a time when England and the greater part of Europe were immersed in barbarism—the same kind of people they are at the present day.

The dress of these people is as remarkable for its simplicity as it is for its elegance. The hair, which is of a glossy black, (being anointed with an oleaginous substance, obtained from the leaf of a tree,) is turned up from before, from behind, and on both sides, to the crown of the head, and there tied close down; great care being taken that all should be perfectly smooth; and the part of the hair beyond the fastening, or string, being now twisted into a neat little top-knot, is there retained

by two fasteners, called *comesashee* and *usisashee*, made either of gold, silver, or brass, according to the circumstances of the wearer; the former of these having a little star on the end of it, which points forward. This mode of hair-dressing is practised with the greatest uniformity, from the highest to the lowest of the males, and has a very pleasing effect, whether viewed singly, or when they are gathered together. At the age of ten years the boys are entitled to the *usisashee*, and at fifteen they wear both. Except those in office, who wear only a cap on duty, they appear to have no covering for the head, at least in fine weather. Interiorly they wear a kind of shirt, and a pair of drawers, but over all a loose robe, with wide sleeves, and a broad sash round their middle. They have sandals on their feet, neatly formed of straw; and the higher orders have also white gaiters, coming above the ankle. The quality of their robes depends on that of the individual. — The superior classes wear silk of various hues, with a sash of contrasting colour, sometimes interwoven with gold. — The lower orders make use of a sort of cotton stuff, generally of a chesnut colour, and sometimes striped, or spotted, blue and white.

There are nine ranks of *grandees*, or public officers, distinguished by their caps; of which we observed four. — The highest noticed was worn by a member of the royal family, which was of a pink colour, with bright yellow flowers. The next in dignity was the purple; then plain yellow; and the red seemed to be the lowest.

The island of Loochoo itself is situate in the happiest climate of the globe. — Refreshed by the sea-breezes, which, from its geographical position, blow over it at every period of the year, it is free from the extremes of heat and cold, which oppress many other countries; whilst from the general configuration of the land, being more adapted to the production of rivers and streams than of bogs and marshes, one great source of disease in the warmer latitudes has no existence: and the people seemed to enjoy robust health; for we observed no diseased objects, nor beggars of any description, among them.

Nature has been bountiful in all her gifts to Loochoo: It is not merely, as might be expected, the country of the orange and the lime; but the banyan of India and the Norwegian fir, the tea-plant, and the sugar-cane, all

flourish together; not often found in rivers and seas worthy, a friend. These islands are remarkable for their chiefs informing their stealing great temptations carelessly about were numberless of our sojourn feeling of nation the coramon class subdued by the inhabitants. A together, not a during the whole added to friends

The vast island S. lat. and 153° extent to the whole covered by Don presented several he represented it Seven years after seen by the captain which has given Other navigators regions, but it was covered the eastern whole of New Holland British Government coast, at about 34 had been fitted out ports, store-ships. Phillips, proceeded entering into a det it may be observed New South Wales, China and India, &c

fourish together. In addition to many good qualities, not often found combined, this island can also boast its rivers and secure harbours; and last, though not least, a worthy, a friendly, and a happy race of people.

These islanders are represented by Mr. M'Leod as remarkable for their honesty, and adherence to truth. The chiefs informed us, that there was little probability of their stealing any thing; but, as iron implements were a great temptation they begged that none might be left carelessly about. Although, however, the opportunities were numberless, not one theft occurred during the whole of our sojourn among them. That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, was here completely subdued by the gentle manners and kind behaviour of the inhabitants. Although intermixed, and often working together, not a single quarrel took place on either side during the whole of our stay; but each succeeding day added to friendship and cordiality.

*New Holland.*

The vast island of New Holland lies between  $10^{\circ} 37'$  S. lat. and  $153^{\circ} 30'$  east long. It is nearly equal in extent to the whole of Europe. Its coast was first discovered by Don Pedro de Quiros, who in the year 1609, presented several memorials to the Spanish court, in which he represented it as part of a great southern continent. Seven years afterwards, part of the western coast was seen by the captain of a Dutch ship, the *Endracht*, and which has given name to a portion of the territory. Other navigators have successively explored different regions, but it was not till 1770, that Captain Cook discovered the eastern coast, and thereby ascertained the whole of New Holland to be an Island. In 1786, the British Government took possession of a part of that coast, at about 34 degrees of south lat. An expedition had been fitted out, and a number of men of war, transports, store-ships, &c. under the conduct of Captain Phillips, proceeded to found a colony there. Without entering into a detail of its progressive improvements; it may be observed, that the geographic situation of New South Wales, the eastern territory with respect to China and India, offers advantages in prospect above all

calculation, and, as it appears, from the latest accounts, that the colony is rising rapidly into a more prosperous and thriving state, both as to its cultivation and political importance.

The three principal towns are Sydney, Paramatta, and Hawksbury, where churches or edifices have been built or appropriated, and where clergymen reside with suitable appointments. In 1810, Sydney district contained 6158 inhabitants; Paramatta 1807: Hawksbury 2389, and another district, named Newcastle, contained about 100. The number of animals that have strayed from the settlements, herds of black cattle, colts, fillies, mares in foal, besides goats and deer, are multiplying in the woods, to a boundless extent. The climate is highly salubrious.

There are out-settlements, such as Port Dalrymple, and Hobart's Town, in Van Diemen's Land, at the southernmost point of New Holland, which are represented as enjoying a purer climate, and more productive soil than New South Wales. The colony on Norfolk island has been withdrawn.

The aboriginal inhabitants are more diminutive and slighter made than the Europeans. Instances of natural deformity are very rare. Their muscular force is not great; but the pliancy of their limbs renders them active. A high forehead, with prominent over-hanging eye-brows, is their leading characteristic, which gives an air of resolute dignity to their aspect, that recommends them, in spite of a true negro nose, thick lips, and wide mouth; their hands and feet are small; their eyes are full, black, and piercing; the tone of their voice is loud, but not harsh.

The women are proportionably smaller than the men: these like the people of all other countries, strive to heighten their attractions by adventitious embellishments. Hence, the naked savage of New South Wales pierces the septum of his nose, through which he runs a stick or bone; and scarifies his body, the charms of which increase in proportion to the number and magnitude of the seams by which it is distinguished. The operation is performed by making two longitudinal incisions with a sharpened shell, and afterwards pinching up with the

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nails the intermediate space of skin and flesh, which thereby becomes considerably elevated, and forms a prominence as thick as a man's finger. It is not certain that these scarifications are intended solely to increase personal beauty; they may be performed for reasons similar to those which lead to an excision of the part of the little finger of the left hand in the women, and of the front-tooth in the men, both of which may be superstitious ceremonies, performed in the hope of averting evil, or obtaining some good, of which they may stand in need. Both sexes besmear their bodies with different colours; but red and white are most in use.

It is generally supposed, that the Indians of New Holland acknowledge the existence of a superintending Deity: and their dread of spirits has led Europeans to conclude that they believe in a future state. They call a spirit *mann*, and are unwilling to approach a corpse, saying, the *mann* will seize it, and that it fastens upon it in the night when asleep. If they are asked where their deceased friends are, they always point to the skies.

These people believe, that particular aspects and appearances of the heavenly bodies predict good or evil consequences to themselves or friends. A female is described by Mr. Tench as running into a room, where a company was assembled, and uttering frightful exclamations of impending mischiefs about to light on her and her countrymen. When questioned on the cause of such agitation, she went to the door, and pointed to the skies, saying, that whenever the stars wore that appearance, misfortunes to the natives always followed. When they hear the thunder roll, and view the livid glare, they do not flee, but rush out, and deprecate destruction: they have a dance and a song appropriated to this awful occasion, which consists of the wildest and most uncouth noises and gestures: they never address prayers to bodies that they know to be inanimate, either to implore their protection or avert their wrath. When the gum-tree in a tempest nods over them, or the rock, overhanging the cavern in which they sleep, threatens, by its fall, to crush them, they calculate the nearness and magnitude of the danger, and flee from it accordingly.

The New Hollanders possess a considerable portion of

that sharpness of intellect which denotes genius. All savages hate labour, and place happiness in inaction; but neither the arts of civilized life can be practized, nor the advantages felt, without application. Hence, they resist knowledge, and the adoption of manners and customs differing from their own.

When they first entered the houses built by Europeans, they appeared to be astonished and awed by the superiority of their attainments. They passed by without rapture or emotion their artifices and contrivances; but when they saw a collection of weapons of war, or of skins of animals and birds, they never failed to exclaim, and to confer with each other on the subject. The master of that house became the object of their regard, as they concluded he must be either a renowned warrior or an expert hunter.

Their leading good and bad qualities have been thus described; of their intrepidity no doubt can exist; their levity, fickleness, and passionate extravagance of character, cannot be defended. They are sudden in quarrel, but their desire of revenge is not implacable. Their honesty, when tempted by novelty, is not unimpeachable; but among themselves, there is good reason to believe that few breaches of this virtue occur. They have no regard to truth; and when they think it their interest to deceive, they scruple not to utter the most deliberate lies.

The aboriginal inhabitants of this distant region are, beyond comparison, the most barbarous on the surface of the globe. The residence of Europeans has here been wholly ineffectual, the natives are still in the same state as at our first settlement. Every day are men and women to be seen in the streets of Sydney and Paramatta, naked as in the moment of their birth. In vain have the more humane officers of the colony endeavoured to improve their condition; they still persist in the enjoyment of ease and liberty, in their own way, and turn a deaf ear to any advice upon this subject.

If accurate observation, and a quick perception of the ridiculous, be admitted as a proof of natural talents, the natives of New South Wales are by no means deficient. Their mimicking the oddities, dress, walk, gait, and

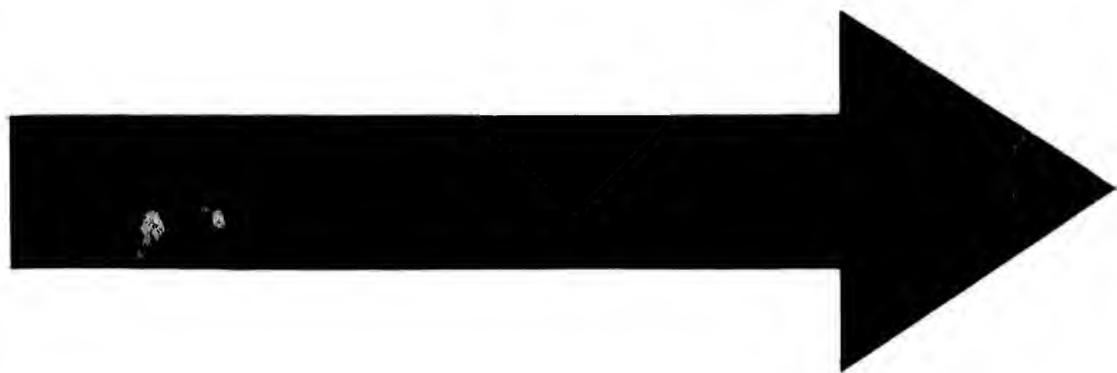
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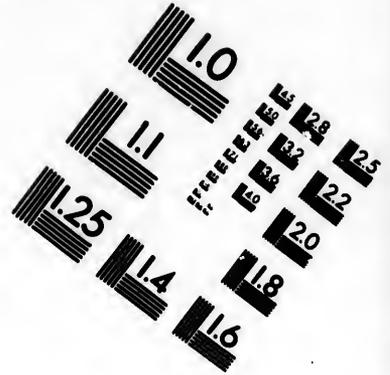
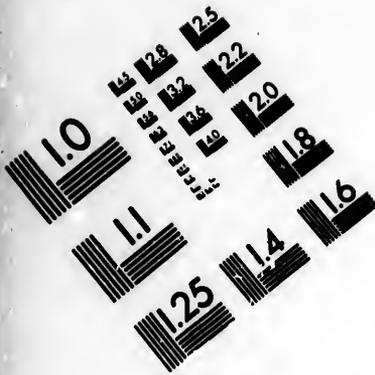
looks of all the Europeans whom they have seen, from the time of governor Philips downwards, is so exact, as to be a kind of historic register of their several actions and characters. They are, moreover, great proficient in the Newgate slang of the convicts, and in case of any quarrel, are by no means unequal to them in the exchange of abuse.

But this is the sum total of their acquirements from European intercourse. In every other respect they appear incapable of any improvement. They are still as unprotected as ever against the inclemencies of weather, and the vicissitudes of plenty and absolute famine, - the natural attendants on a savage life. In their persons they are meagre to a proverb, their skins are scarified in every part, and their faces besmeared with shell-lime and red-gum; their hair is matted like a moss, and ornamented, as they call it, with sharks' teeth; a piece of wood, like a skewer, is fixed in the cartilages of the nose. In a word, they compose altogether the most disgusting tribe on the surface of the globe.

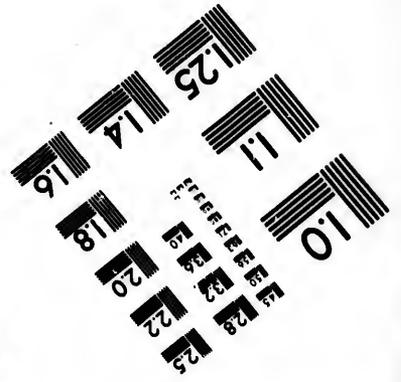
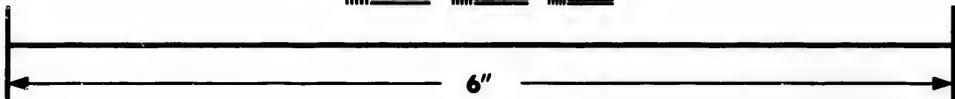
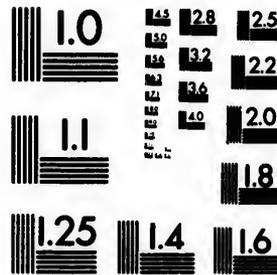
Some of their manufacturers display ingenuity, when the rude tools with which they work, and their celerity of execution are considered. Dexterity in throwing and parrying the spear is considered as the highest acquirement; children of both sexes practise it from the time they are able to throw a rush. If a spear drop from them, when engaged in contest, they do not stoop to pick it up, but hook it between their toes, and so lift it till it meet the hand; thus the eye is never diverted from the foe. If they wish to break a spear, or any wooden substance, they lay it across the head and bend down the ends until it snap.

In the domestic detail there cannot be much variety: one day must be like another in the life of a savage. Summoned by the calls of hunger, and the returning light, he starts from indolence, and, snatching up his implements, hastens with his wife to the strand, to commence their daily task. In general the canoe is assigned to her, which she pushes off into deep water, to fish with hook and line. If she have a child at the breast, she takes it with her, and while she is paddling to the fishing bank, and employed there, the infant is placed on her





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shoulders, entwining its little legs round her neck, and grasping her hair with its hands. The favourite bait for fish is cockle.

The husband, in the mean time, warily moves to some rock, over which he can peep to look for fish. Silent and watchful, he chews a cockle, and spits it into the water: allured by the bait, the fish appear from beneath the rock; and, at a proper moment, he plunges with his fishing instrument into the water after his prey. When they have obtained their booty, they throw the fish on a fire, lighted for the purpose, and as soon as they are a little warmed, rub off the scales, and peel off the surface, which, being dressed, they eat, and thus they continue till their meal and cookery are finished.

A man, in general, has but one wife, and the women, though condemned to the most servile labour, in return for their submission, receive every mark of brutality. When an Indian is angry with his wife, he either spears her, or knocks her down on the spot; on this occasion he always strikes on the head, using, indiscriminately, a hatchet, club, or any other weapon which may chance to be in his hand.

The language of New Holland is grateful to the ear, expressive, and sonorous, having no analogy with any other known language, but the dialects of various regions seem entirely different.

From its situation on the southern side of the equator, the seasons are like those of the southern parts of Africa and America, the reverse of those of Europe; the summer corresponding with our winter, and the spring with our autumn. The soil about *Botany Bay* is black, fat, and very fertile in plants, whence the name arose. In the parts of New Holland already explored, there have been found large and extensive swamps, but of rivers, lakes, and mountains on a large scale, little is known.

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# NORTH AMERICA.

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# AMERICA

## *The United States*

THE great variation of climate affects very sensibly the constitution of the inhabitants of the United States. People become old in America sooner than in Europe. Upon females the influence of the climate is still more sensible. When young the women are generally beautiful, and particularly at Philadelphia; but after twenty, they begin to lose their fresh colour and teeth, and at twenty-five many of them would pass for Europeans of forty!

The number of children which die in infancy is proportionably greater than in Europe, colic, hooping-coughs, and disorders of the throat, taking off great multitudes.

The character of the inhabitants of the different states may be expected to be as dissimilar as the climates of the countries which they inhabit are various. The climate itself, the original formation of the colonies, their ancient governments, and the diversity of European nations, of which the population of the United States is composed, has in reality impressed this difference between them. The possession and usage of slaves in some states, a traffic now almost wholly abolished, must have introduced a considerable difference in their manners.

The traits of character common to all, are an ardour for enterprize, greediness of gain, and an extravagant opinion of themselves. Habituated to riches from their infancy, having for the most part made their fortune by labour, it is not become repugnant even to those in the most easy circumstances. While they wish to enjoy the sweets of life, they do not regard them as absolutely necessary; they know how to quit them, and travel in the woods whenever their interest requires it; they can forget them whenever a reverse of fortune takes them away; and they know how to run after fortune when she escapes them.

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It has been asserted that America would not produce genius and talents like the old world; this has been effectually controverted by a multitude of examples of men, who, without education, have invented and constructed works, particularly in machinery, worthy of the best workmen in Europe. It is, however, certain, that the number of men distinguished for science and literature is proportionally less than in the nations of Europe; the means of instruction are less complete; and the desire of commercial gain being more general, this will account for their inferiority hitherto to the Europeans.

#### Education

The education of youth is modelled after the system adopted in England. In the schools they read a little Latin; in their colleges, classical learning is carried further, but mathematical and philosophical pursuits are more encouraged. The Elements of Euclid, and a short treatise on conic sections comprehend, we believe, the whole of pure mathematics, taught in American colleges.

#### Vice.

The ruling vice of the inferior class of Americans is drunkenness. The use which they make of spirituous liquors, in preference to beer, cider, and wine, greatly adds to this disposition. In other respects there are fewer vices in America than among an equal number of people in Europe; and the causes of it may be traced to the easy circumstances of the people, the first source of morality in nations. Assassinations are very rare; and thefts, especially in the country, are not frequent. Forgery, on account of the mischievous quantity of the paper-money, is the most common offence.

#### Government.

The political constitution of the United States is the freest and most incorrupt of any. It is a pure system of representation, which includes the voice and will of the whole population. The Legislature consists of a House of Representatives and a Senate, corresponding to our Commons and Lords, with a President, elected

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every four years, instead of an hereditary Monarch, for the executive power.

If the spirit of a monarchy, according to Montesquieu, be glory, the spirit of a commonwealth, according to the same authority, is *virtue*; yet the latter word having become of dubious acceptation, it might be argued, from some modern examples, not to mention the republics of antiquity, that the spirit of a commonwealth is money; and the exchange is not for the better, since the love of glory is a principle capable of the most expansive virtues. Sometimes, as in war, it merits repro- bation; it is, however, the source of every memorable exertion of human genius. On the contrary, by the love of money, now the ruling passion in England and America, the character becomes degraded, the generous feelings obliterated, and the mind paralysed.

Such reflections have frequently been made by travellers, who, notwithstanding, have possessed a high veneration for the American commonwealth. It may be hoped that this character will not, like that of the Jews, become indelible; but that, after the fathers have laid up a sufficient stock of wealth, their posterity will direct their attention to more respectable pursuits. The climate and soil of America cannot have that malignant influence over the human mind which has been ascribed to them by some writers, with a shew of reason. The example of Spanish America, which has not, in more than three centuries, produced one man eminent in any department of peace or war, science or art, is not to the point, the new republic being already distinguished by names that rival any on the ancient continent.

Every private individual in the United States has perfect liberty of conscience. There are, however, some states in which the constitution requires every citizen, entering upon the legislative or executive function, to swear, "that he believes in one God, in a future state of rewards and punishment, in the scriptures of the Old and New Testament, and that he professes the protestant religion."

Dr. Moore, anticipating a future era of improvement, says, "Here the sciences and the arts of civilized life, are to receive their highest improvement: here civil

and religious liberty are to flourish, unchecked by the cruel hand of civil or ecclesiastical tyranny: here genius, aided by all the improvements of former ages, is to be exerted in humanizing mankind, in expanding and enriching their minds with religious and philosophical knowledge, and in planning and executing a form of government, which shall involve all the excellencies of former governments, with as few of their defects as is consistent with the imperfections of human affairs, and which shall be calculated to protect and unite, in a manner consistent with the natural rights of mankind, the largest empire that ever existed."

#### Manners.

The inferior classes of workmen, down to those who labour in the ports, do not appear to be so rustic in America as they generally are in the old world: they are much better paid than workmen of the same class in Europe, by which they are enabled to live well. There is not a family which does not eat meat twice a day, and drink tea or coffee. The shop-keeper and the artizan live much better than in Europe; and the table of a family, in easy circumstances, living upon their income, is not better served in England and France than is that of the mechanic in the large towns of America.

Though there are no distinctions acknowledged by the law in the United States, fortune, and the nature of professions form different classes. Merchants, lawyers, land-owners, physicians, and clergy, form the *first* class; shop-keepers, farmers, and artisans are included in the *second*; and the *third* class is composed of workmen, who let themselves by the day, month, &c.

#### Amusements.

In public amusements these classes do not mix, but are like the casts of the Brahmans, who give themselves various ridiculous airs; and yet, except the labourer in the ports, and the common sailors, every one is styled a gentleman. The white American is ashamed of the situation of a domestic, so that there are scarcely in the country twenty native Americans in the state of domestic servants. The class of servants is composed of poor

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priests, Germans, negroes, and mulattoes; and as soon as they have acquired a little money, they quit their station, and establish themselves upon a farm or in a small trade. Nothing is more common than to see young women of good families in the situation of servants during their youth.

#### *Dress.*

In dress the English fashions are faithfully copied. Their houses, furniture, carriages, are all English: the cookery is also English. There are great dinners, numerous tea parties, but no societies. Tea assemblies are a fund of amusement for the ladies. Balls and plays are much frequented.

#### *Women.*

The women every where possess, in the highest degree, the domestic virtues; they have more sweetness, more goodness, perhaps as much courage, and more sensibility and liberality than the men. As good wives, and good mothers, their husbands and children engage their whole attention, and their household affairs occupy all their time; destined by the manners of their country to this domestic life, their education, in other respects, is neglected.

#### *Of the Climate, &c.*

The climate of the United States is chiefly remarkable for its sudden transitions from heat to cold, and the contrary. The wind from the north-west is exceedingly cold, as it passes a wide expanse of frozen continent. In the plains on the east of the Apalachian Mountains, the summer heats are immoderate; and in some places even ice will not preserve poultry or fish from putrefaction. Towards the mountains the climate is salutary, even in the southern states. In the northern states the winter is longer and more severe than in England, but the summer heat is more intense. In Georgia the winter is very mild, snow being seldom seen, and the east wind is there the warmest, as blowing from the ocean.

The excessive heat of the plains is supposed to be one cause of the yellow fever, which first appeared in Philadelphia in 1793, and has since too frequently repeated

its ravages in various cities of the commonwealth, killing thousands and tens of thousands every summer.

The seasons in the United States generally correspond with those in Europe, but not with the equality to be expected on a continent: as, even during the greatest summer heats, single days occur which require the warmth of a fire. The latitude of Labrador, corresponds with that of Stockholm, and that of Canada, with the latitude of France; but what an immense difference in the temperature! Even the rivers of the Delaware, in the latitude of Spain, are frozen for six weeks every winter. Nor does the western coast of North America seem warmer than the eastern. The numerous forests, and wide expanse of fresh water, contribute to this comparative coldness of the climate, which may hereafter yield to the progress of population and agriculture.

#### The Towns.

There is a great dissimilarity in the appearance of several of the large towns. In Charlestown the streets are wide but not paved, and the feet of the passenger sink into the sand every time he is obliged to quit the brick foot-path attached to the houses. The rapid course of the coaches and cabriolets, the number of which is proportionably larger in this than in any town in America, continually reduces this moving sand, and attenuates it to such a degree, that the slightest wind fills the shops with its dust, and renders the situation of pedestrians peculiarly disagreeable. At certain distances the inhabitants are supplied by pumps with water, which is so brackish, that it is astonishing how they can drink it. The greater part of the town consists of wooden buildings; the rest are of brick. In 1803, there were about eleven thousand white inhabitants in Charlestown, and more than nine thousand slaves.

In the towns of the United States there are no furnished houses or apartments to let for the accommodation of travellers, no ordinaries at Inns; but only boarding-houses, where every want may be supplied at an extravagant price.

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## BRITISH POSSESSIONS IN CANADA.

### *Canada.*

THE manners and customs of the settlers in Canada are tingured with the French gaiety and urbanity, blended with the usual portion of vanity; this is, however, a more laudable quality than avarice, which is destructive of every noble exertion. The French women in Canada can generally read and write, and are thus far superior to the men; but both are sunk in ignorance and superstition, and blindly devoted to their priests. They use the French language, English being restricted to the British settlers.

At Quebec a large garrison is maintained: of the inhabitants two-thirds are French. The houses are commonly of stone, small, ugly, and inconvenient. There are three nunneries here, but the monasteries are nearly extinct. The market is well supplied, and the little carts made use of are drawn by dogs. The neighbourhood of this town presents most sublime and beautiful scenery, and the falls of the river Montmorenci are particularly celebrated.

The extremes of heat and cold are amazing; the thermometer in summer rising to ninety-six degrees, while in winter the mercury freezes. The snow begins in November, and in January the cold is so intense, that the limbs of people, who are obliged to be out of doors, are often in danger of what is called a frost-bite. But winter here, as at Petersburg, is the season of amusement; and the sledges, drawn by horses, afford a pleasing conveyance. In May the thaw generally comes suddenly, the ice on the river bursting with the noise of a cannon, and its passage to the sea is terrific, especially when a pile of ice crashes against a rock. Spring is summer, and vegetation is almost instantaneous.

The face of the country is generally mountainous and woody; but there are savannas and plains of great beauty, chiefly towards Upper Canada. Here are warm springs, and mineral waters; but the chief natural curiosities seem to be the grand lakes, rivers and cataracts. Among the latter, the celebrated falls of Niagara are chiefly

on the side of Upper Canada, the river being there six hundred yards wide, and the fall one hundred and forty-two feet. A small island lies between the falls; and that on the side of the States is three hundred and fifty yards, while the height is one hundred and sixty feet. From the great fall a constant cloud ascends, which may be seen at an incredible distance, and the whole scene is truly tremendous.

### NATIVE TRIBES.

#### *The Five Indian Nations of Canada.*

THE Five Nations consist of as many tribes, united by a sort of confederacy, and without any superiority of the one over the other. The names by which they are known to our countrymen are, Mohawks, Oneydos, Onondagas, Cayogas, and Sennekas.

Each of these nations is a republic by itself; every part in each nation makes an independent state, and is governed in public affairs by its own Sachems. The authority of the rulers consists wholly in the opinion that the rest of the natives have of their wisdom and integrity. Force is never resorted to for the purpose of executing their resolutions. Honour and esteem are their principal rewards; and shame the only punishment.

The natives of these tribes think themselves by nature superior to the rest of mankind, and assume a title which, in their language, denotes that pre-eminence. This opinion they carefully infuse into the minds of their children, which inspires them with a courage, which has been terrible to the tribes, and which renders them objects of fear among the neighbouring Indian nations, from whom they receive yearly tribute.

Two of the sachems go about to receive this tribute, which is paid in *wampum*, the current money among the Indians. *Wampum* is of two kinds, white and purple: the white is worked out of the inside of the great shells into the form of a bead, and perforated, to string on leather: the purple is taken out of the inside of the muscle shell; they are woven as broad as one's hand, and about two feet long: these they call belts, which they give and receive, at their treaties, as the seals of friendship: for lesser matters a single string is given. Every bead is of known value, and a belt of a less number is made to

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*Making War, &c. among the Canada Indians.*

equal one of a greater, by fastening so many as is wanting to the belt by a string. It is seldom for the sake of tribute that the Indians make war, but from notions of glory, strongly imprinted on their minds. The Five Nations, in their love of liberty, and their country; in their bravery in battle, and their constancy in enduring torments, equal the fortitude of the most celebrated Romans.

Affairs of importance which concern all the Five Nations are transacted in a general meeting of the Sachems, which is held near the centre of their country: but when they treat with the British, the meeting has been commonly held at Albany. They strictly follow the maxim formerly used by the Romans to increase their strength, that is, they encourage the people of other nations to incorporate with them; and when they have subdued any people, after having satiated their revenge by a few examples, they adopt the rest of their captives as subjects and friends, treating them in every respect as themselves.

When any of the young men have a mind to signalize themselves, and to gain a reputation among their countrymen, by some enterprize against an enemy, they at first communicate their design to two or three of their most intimate friends; and if these fall in with the plan, an invitation is made to all the young men of the caste, to feast on dog's flesh. As soon as the guests are assembled the promoters of the enterprize set forth the undertaking in the best colours they can: they boast of what they intend to do, and incite others to join, from the glory that is to be obtained; and all who partake of the entertainment are considered as having enlisted in the cause.

The night before they set out, they make a grand feast, to which all the most celebrated warriors are invited; at this entertainment they have the war-dance, to the sound of a sort of kettle-drum. The warriors are seated in two rows in the house, when each rises up in his turn, and sings of the great actions which he has himself performed, and the deeds of his ancestors; this is accompanied with a dance, and the persons present join in a chorus. They exaggerate the injuries they have received

from their enemies, extol their own glory, and work up the spirits of the whole party to a high pitch of warlike enthusiasm.

They come to these dances with their faces painted in a frightful manner, which is the case when they go to war, in order to appear terrible. On the next day they march out with much formality, dressed in their finest apparel, and observing a profound silence. The women follow with their old clothes, and by them they send back their finery in which they march from their fort or castle. Before they leave the place where the clothes are exchanged, they always peel a large piece of the bark of some great tree; upon the smooth side they draw figures of their canoes, and emblems of the nations against which the expedition is designed.

When the expedition is over, they stop at the same place in their return, and on the same, or an adjoining tree, they figure, in their rude style of painting, the result of the warfare, the number of the enemy slain, and prisoners taken. These trees are the annals or rather the trophies of the Five nations; and by them and their war songs, they preserve the history of their great achievements.

After their prisoners are secured, they never offer them ill treatment; but, on the contrary, will rather starve themselves than suffer them to want. They are presented, when they arrive at their journey's end, to those who have lost any relation in that or any former enterprise. If the captives are accepted, there is an end to all their trouble; they are dressed as fine as possible, are made free, except to return to their own country, and enjoy all the privileges the person had in whose place they are accepted. Those who have not the good fortune to insure the affections of the victors, are given up to satiate their revenge.

The hospitality of the Indians is no less remarkable than their other virtues; as soon as any stranger comes, they are sure to offer him victuals. If there be several in company, and they come from a considerable distance, one of their best houses is fitted up for their entertainment. Their civility extends to the furnishing

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It has been a matter of doubt what religion these tribes profess: they have no public worship, but do not seem deficient in the belief of a Supreme Being, whom they consider as the preserver, sustainer, and master of the universe. Some of their funeral rites seem to be formed upon the notion of a future state of existence. They make a large round hole, in which the body can be placed upright; it is then covered with timber, to support the earth which they lay over it. They dress the corpse in all its finery, put wampum and other things in the grave with it, and the relations do not suffer grass to grow on the tomb, but visit it with lamentations.

They are superstitious in observing omens and dreams: they stand in awe of the owl, and are highly displeased if any person imitate the hooting of that bird in the night. We are informed by an officer, who was witness of the scene, that a boy of one of the westward nations, having died, the parents made a regular pile of split wood, laid the body upon it, and burnt it; while the pile was burning, they stood gravely looking on, without any emotions of grief, but when it was consumed, they gathered up the bones with many tears, put them into a box, and carried them away.

*Of the Northern Indians.*

The dispositions of the Northern Indians are in general morose and covetous, and they seem to be unacquainted with gratitude. In their visits to the British Factory, they are for ever pleading poverty; and, to excite the compassion of the governor, are seldom at a loss for a plausible story, which they relate as the occasion of their distress, and never fail to interlard their history with sighs, groans, and tears, sometimes affecting to be lame, and even blind.

In their trade they never fail to deceive Europeans when it is in their power, and take every method to overreach them. They will disguise their persons, and change their names, in order to defraud them of their lawful debts, which they are sometimes permitted to

contract at the Hudson's Bay Factory. And notwithstanding they are so covetous, and pay no regard to private property, but take every advantage of bodily strength to rob their neighbours, not only of their goods but of their wives, yet, let their losses or affronts be ever so great, they never seek any other revenge than that of wrestling. Murder is seldom heard of among them. A murderer is detested by all the tribe and is obliged, like another Cain, to wander up and down, forlorn and forsaken, even by his own relations and former friends.

The Northern Indians, living in such a desolate part of the globe, are, for want of firing, obliged to eat their victuals raw, particularly in the summer season: custom, however, renders this practice rather pleasant than otherwise, for when they make a pretence of dressing it, they seldom warm it through. Their extreme poverty will admit but few of them to purchase brass kettles from the Company, so that they are under the necessity of continuing their original mode of boiling their victuals in large upright vessels, made of birch-rind. As these will not admit of being exposed to the fire, the Indians, to supply the defect, heat stones red-hot, and put them into the water, which soon occasions it to boil; and, by a succession of hot stones, they continue the process as long as it is necessary to complete the operation.

The Northern Indian canoe bears some resemblance to a weaver's shuttle, being flat bottomed, with straight upright sides, and sharp at each end, but the stern is by far the widest part, as it contains the baggage, and occasionally a second person, who lies down at full length in the bottom of the canoe. These vessels are about twelve or thirteen feet in length, two feet broad in the widest part, and are managed with a single paddle.

The real wants of the Northern Indians are few, and easily supplied: a hatchet, an ice chissel, a file, and a knife enable them, with a little industry, to procure a livelihood.

Their first employment is that of *angling*, which requires no other process than cutting round holes in the ice, about a foot or two in diameter, and letting down a

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laid hook; this is always kept in motion, not only to prevent the water from freezing, but because it is the best means of alluring the fish to the hole.

In this, as in most uncivilized countries, the principal part of the labour falls upon the women, who, by being inured to carry and haul heavy loads from their childhood, and to do all manner of drudgery, are well fitted to the most laborious employments. On this account those men who are capable of maintaining several women, generally find them humble and faithful servants, affectionate wives, fond and indulgent mothers. Custom seems to render this mode of life easy to the generality of women, whose wants are comprised in food and clothing only. These women are the mildest and most virtuous of the females among the tribes of North America. Here, the principal motive among the men to marriage is, that they may have a partner in the laborious employments, while the endearments of a conjugal life are considered only as secondary objects.

The humiliating state in which the Northern Indian women are kept, cannot be exhibited in any way stronger than by observing the method of treating them at meals. When the men kill any beast, the women are sent to bring it to the tent, by whom every operation of splitting, drying, pounding, &c. is performed. The women cook the victuals, but, though of the highest rank, they are never permitted to partake of it till all the males, even the servants have eaten what they think proper; and in time of scarcity, it is frequently their lot to be left without a single morsel. Should they be detected in helping themselves during the business of cookery, they would be subject to a severe beating, and be considered afterwards, through life, as having forfeited their character.

*Of the Slave, Dog-ribbed, and Beaver Indians.*

These people are ugly, meagre, and an ill-formed race, particularly about the legs, which, by their habitually seating themselves by the fire, are generally covered with scabs. Many of them appear to be in an unhealthy state, owing probably to their natural filthiness. They are of moderate stature, and of a fairer

complexion than the generality of Indians who are natives of warmer climates.

The men have two double lines, either black or blue, tattooed upon each cheek, from the ear to the nose. The gristle of the latter is perforated to admit a goose-quill, or a small piece of wood to be passed through the orifice. Their clothing is made of the dressed skins of rein-deer.

Their lodges are of a very simple structure: a few poles supported by a fork, and forming a semi-circle at the bottom, with branches or bark for a covering, constitute the whole of their architecture. They build two of these huts facing one another, and make a fire between them. They make their own nets, and weapons for hunting, such as bows, arrows, spears, daggers, &c. Their canoes are small, pointed at both ends, flat-bottomed, and covered in the fore part: they are made so light, that the man whom one of these vessels bears on the water, can, in return, carry it over land without difficulty.

When the father of a family takes a journey, he cuts off a lock of hair, and having divided it into several parts, he fastens one of them to the hair on the upper part of his wife's head, blowing on it three times with all the violence in his power, and uttering certain words; the others he fastens, with the same formalities, on the heads of his children.

Several tribes conclude every business, however serious and important, by dancing, in which the old and young join till their strength is exhausted; this exercise they accompany with loud imitations of the various noises produced by the rein-deer, the bear, and the wolf.

If they are unwilling to perform any task demanded of them, they will all pretend to be sick. Sir A. Mackenzie, speaking of these people, observes, that he was under the necessity of shooting one of their dogs. When they heard the report of the pistol, they were seized with a general alarm, and the women took their children on their backs, and ran into the woods. The woman to whom the dog had belonged was very much affected, and declared that the loss of five children, during the

preceding death of her sorrow

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preceding winter, had not affected her so much as the death of this animal; but a few beads soon assuaged her sorrow.

They are afflicted with but few diseases, and their only remedies consist in binding the temples, procuring perspiration, singing, and blowing on the sick person. When death overtakes them, their property is sacrificed and destroyed; nor is there any want of lamentation on such occasions; the near relations blacken their faces, and sometimes cut off the hair, and pierce their arms with knives and arrows. The grief of the females is carried to still greater excess: they not only cut their hair and cry and howl, but will sometimes, with the utmost deliberation, employ sharp instruments to separate the nail from the finger, and then force back the flesh beyond the first joint, which they immediately amputate. But this extraordinary mark of affliction is only displayed on the death of a favourite son, an husband, or a father. Many of the old women have so often repeated this ceremony, that they have not a complete finger left on either hand. The women renew their grief at the graves of their departed relations, for a long succession of years.

Sir A. Mackenzie gives a pleasing picture of the hospitality of some of the American Indians. "My men," says he, "were anxious to stop for the night; indeed, the fatigue they had suffered justified the proposal; but the anxiety of my mind impelled me forward; they continued to follow me, till I found myself at the edge of the woods; and notwithstanding the remonstrances that were made, I proceeded, feeling rather than seeing my way, till I arrived at a house, and soon discovered several fires in small huts, with people busily employed in cooking their fish. I walked into one of them without the least ceremony, threw down my burden, and after shaking hands with some of the people, sat down upon it. They received me with no appearance of surprise, but soon made signs for me to go up to the large house, which was erected upon upright posts, at some distance from the ground.

"A broad piece of timber, with steps cut in it, led to the scaffolding even with the floor, and by this kind of

ladder I entered the house at one end; and having passed three fires, at equal distances, in the middle of the building, I was received by several people sitting upon a very wide board. I shook hands with them, and seated myself beside a man, the dignity of whose countenance induced me to give him that preference. I soon discovered one of my guides seated a little above me, with a neat mat spread before him, which I supposed to be the place of honour and appropriated to strangers. In a short time my people arrived, and placed themselves near me, when the man by whom I sat, immediately arose, and fetched, from behind a plank of about four feet wide, a quantity of roasted salmon. The same plank served also as a screen for the beds, to which the women and children were already retired.

“The signs of our protector seemed to denote that we might sleep in the house; but as we did not perfectly understand him, I thought it prudent, from the fear of giving offence, to order the men to make a fire without, that we might sleep by it. When he observed our design, he placed boards for us, that we might not take our repose on the bare ground, and ordered a fire to be prepared for us. We had not been long seated round it, when we received a large dish of salmon roes, pounded fine, and beat up with water, so as to have the appearance of cream. Another dish soon followed, the principal article of which was also salmon roes, with a large proportion of gooseberries, and an herb that appeared like sorrel.

“Having been regaled with these delicacies, for such they were considered by that hospitable spirit which provided them, we laid ourselves down to rest, with no other canopy than the sky; but I never enjoyed a more sound and refreshing rest, though I had a board for my bed, and a billet for my pillow.

“At an early hour this morning,” says Sir A. Mackenzie, “I was visited by the chief, in company with his son. The former complained of a pain in his breast; to relieve his suffering, I gave him a few drops of Turlington’s balsam, on a piece of sugar. When he had taken my medicine, he requested me to follow him, and conducted me to a shed, where several people were assembled

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round a sick man; who was another of his sons. They immediately uncovered him, and shewed me a violent ulcer in the small of his back, in the foulest state that can be imagined. One of his knees was afflicted in the same manner. This unhappy man was reduced to a skeleton, and from his appearance was drawing near to an end of his pains. They requested that I would touch him, and his father was very urgent with me to administer medicine; but he was in so dangerous a state that I thought it prudent to yield no farther to the importunities, than to give the sick person a few drops of Turlington's balsam in some water. I therefore left them, but was soon called back by the loud lamentations of the women, and was rather apprehensive that some inconvenience might result from my compliance with the chief's request.

"On my return I found the native physicians busy in practising their art on the patient. They blew on him; and then whistled; at times they pressed their extended fingers with all their strength on his stomach; they also put their fore-fingers doubled into his mouth, and spouted water from their own with great violence into his face. To support these operations, the wretched sufferer was held up in a sitting posture; and when they were concluded, he was laid down and covered with a new robe made of the skin of lynx. I had observed that his belly and breast were covered with scars, and I understood that they were caused by a custom, prevalent among them, of applying pieces of lighted touch-wood to their flesh, in order to relieve pain, or demonstrate their courage. He was now placed on a broad plank, and carried by six men into the woods, where I was invited to accompany them.

"I could not conjecture what would be the end of this ceremony, particularly as I saw one man carry fire, another an axe, and a third dry wood. I was, indeed, disposed to suspect that, as it was their custom to burn the dead, they intended to relieve the poor man from his pain, and perform the last sad duty of surviving affection. When they had advanced a short distance into the wood, they laid him upon a clear spot, and kindled a fire against his back; the physician then began

to scarify the ulcer with a very blunt instrument, the cruel pain of which operation the patient bore with incredible resolution; but he survived it a very short time only."

### *Of the Knisteneaux Indians.*

These people are spread over a vast extent of country. Their language is the same as that of those who inhabit the coast of British America on the Atlantic, with the exception of the Esquimaux, and it continues along the coast of Labrador, and the gulf and banks of St. Laurence to Montreal.

They are of moderate stature, well proportioned, and of great activity. Both sexes manifest a disposition to pluck the hair from every part of the body. Their eyes are black and penetrating; their countenances open and agreeable; and it is a principal object of their vanity to give every possible decoration to their persons. A material article in their toilettes is vermilion, which is contrasted with their native blue, white, and brown earths, to which charcoal is frequently added.

Their dress is simple and commodious; their head-dresses are composed of the feathers of the swan, the eagle, and other birds. The teeth, horns, and claws of different animals, are also the occasional ornaments of the head and neck. The making of every article of dress belongs to the females, who, though by no means inattentive to the decoration of their own persons, have a still greater degree of pride in attending to the appearance of the men, whose faces are painted with more care than those of the women.

When a young man marries, he immediately goes to live with the father and mother of the wife, who treat him as a perfect stranger till after the birth of his first child; he then attaches himself more to them than his own parents, and his wife no longer gives him any other denomination than that of the father of her child.

The funeral rites begin, like all other solemn ceremonies, with smoking, and are concluded with a feast. The body is dressed in the best habiliments possessed by the deceased, or his relations, and is then deposited in a grave lined with branches; some domestic utensils are

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placed on it, and a kind of canopy erected over it. During this ceremony, great lamentations are made, and if the departed person is very much regretted, the near relations cut off their hair, pierce the fleshy part of their thighs and arms with arrows, knives, &c. and blacken their faces with charcoal. The whole of the property belonging to the departed person is destroyed, and the relations take in exchange for the wearing apparel, any rags that will cover their nakedness. The feast given on the occasion, which is repeated annually, is accompanied with eulogia on the deceased, and without any acts of ferocity. On the tomb are carved and painted the symbols of his tribe, which are taken from the different animals of the country.

If the tribe feel themselves called upon to go to war, the elders convene the people in order to know the general opinion. If this be for war, the chief publishes his intention, at a certain period; to which solemnity, meditation, and fasting are required as preparatory ceremonies. When the people are thus assembled, the chief enlarges on the necessity of the measures proposed, invites those who are willing to follow him to smoke out of the sacred stem, which is considered as a token of enrolment. Every individual who attends these meetings brings something with him as a proof of his warlike intention, or as an object of sacrifice, which, when the assembly dissolves, is suspended from poles near the place of council.

They have frequent feasts, and particular circumstances never fail to produce them; such as tedious illness, long fasting, &c. On these occasions, it is usual for the person who means to give the entertainment, to announce his design, on a certain day, of opening his medicine bag, and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. In spring and autumn, they engage in long and solemn ceremonies, when dogs are offered as sacrifices; those which are fat and milk white are preferred. The scene of these ceremonies is in the most conspicuous situation, in order that travellers may be induced to make their offerings at the same time. If on any of these occasions, a person pass by, and be in real

went of any thing that is displayed as an offering, he has a right to take it, provided he replaces it with some article he can spare, though it be of far inferior value; but to take any thing wantonly is considered as a sacrilegious act, and "highly insulting to the great Master of Life," to use their own expression, who is the sacred object of their devotion.

The scene of private sacrifice is the lodge of the person who performs it, prepared for that purpose, by removing every thing away, and spreading green branches on the floor. A new hearth is made, and a fire lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a new piece of cloth, on which he opens his medicine bag, and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a carved image about eight inches long, the object of the most pious regard. Besides this, there is his war-cap, decorated with feathers, and a quill for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are a piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These articles being all exposed, and the stem resting upon two forks, the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled and fixed to the stem. The company assemble, and the most religious awe and solemnity pervade the whole. The assistant takes the pipe, which he lights, and presents to the officiating person, who receives it standing, and holds between both hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes to the other three quarters, with his eyes directed upwards; he then makes a speech to explain the design of their being called together, and concludes with thanksgivings and praises to the Master of Life. He then sits down, and the whole company declare their approbation by uttering the word *ho*, with an emphatic prolongation of the last letter. In this manner the pipe is smoked, and replaced in its original situation.

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chiefs anxious to know the disposition of his people, he announces his intention of opening his medicine bag, and smoking the sacred stem, and no man who entertains a grudge against any of the party thus assembled, can smoke with the sacred stem, as that ceremony dissipates all difference and is never violated. If a contract be entered into, and solemnized by the ceremony of smoking, it never fails of being faithfully fulfilled. If a person, previously to a journey, leaves the sacred stem as a pledge of his return, no consideration whatever will prevent him from executing his engagement.

The chief, when he proposes to make a feast, sends quills, or small pieces of wood, as tokens of invitation to such as he wishes to partake of it. At the appointed time the guests arrive, each bringing a dish or platter, and a knife, and take their seats on the side of the chief, who receives them sitting, according to their respective ages. The pipe is then lighted, and he makes an equal division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tambourine, or shishiquoi, or rattle. The guest who has first eaten his portion is considered as the most distinguished person. If there should be any who cannot finish the whole of their mess, they endeavour to prevail on some of their friends to eat it for them, who are rewarded for their assistance with ammunition and tobacco. At these feasts, a small quantity of meat or drink is sacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

*Of the Chepewyn Indians.*

The notion which these people entertain of the creation, is very singular. They believe, that at first the globe was one vast ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and touching it, the earth instantly rose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were pro-

duced from a dog: which is the occasion of their aversion to the flesh of that animal, as well as the people who eat it.

The tradition proceeds to relate, that the great bird having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding, as to carry it away, from which time the bird has never since appeared.

They believe that immediately after death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that in view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is no end to their happiness; but if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chin in water, to behold and regret the rewards enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island from which they are excluded for ever.

#### *Of the Oonalashka and Nootka Sound Indians.*

The native inhabitants of Oonalashka, an island of the most westerly part of North America, are, to all appearance, a very peaceable, inoffensive race of people; and, it is said, that in regard to honesty, they might serve as a pattern to the most civilized nations. They have their own chiefs, and seem to enjoy liberty and property without molestation from the Russians, with whom they live in great harmony, though it is evident that they have been subjected to them, and are now probably their tributaries.

A warlike breed. They the glebe  
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With limbs inured to every manly toil. GLOVER.

These people, in building their houses, dig in the ground an oblong pit, from thirty to fifty feet long, and

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fifteen or twenty feet broad; over this they form a roof of wood, which they cover with turf and earth. Near each end is left a square opening, one of which is intended to admit the light, and the other is used to go in and out of the house, with the assistance of a ladder, or rather upright posts cut into steps.

Round the sides and ends of the habitation, the families, several of which dwell together, have their separate apartments, where they sleep and sit to work, not on benches, but on a sort of concave trench, covered with mats, so that this part of the house is kept clean and decent, but the same cannot be said of the middle of the house, which is common to all the families. Behind and over the trench, they place the few effects which they possess, such as their mats, skins, and apparel. Like those of the Greenlanders, their houses are heated and lighted by lamps.

These people produce fire both by collision and attrition. In the former case they strike two stones against each other, on one of which a quantity of brimstone has been previously rubbed. The latter method is performed by means of two pieces of wood, one of which is flat and the other is a stick of about a foot and a half in length. They press the pointed end of the stick upon the other piece of wood, whirling it nimbly round as a drill, and thus fire is quickly produced.

What their opinions are respecting a superintending first cause, and a future state, have not been ascertained. They inter their dead on the tops of hills, and place over the grave a little hillock; but if the grave be by the side of the road, a heap of stones is raised over it and every one who passes by it adds a stone to the heap. This will account for the appearance of several stone moulds that have been artificially raised, and have the appearance of antiquity.

The inhabitants of Nootka, or Queen Charlotte's Sound, are quiet and peaceable, rather reserved than loquacious.

From their exhibiting human skulls and bones to sale, there can be little doubt but that they treat their enemies with cruelty; nevertheless, to Europeans, they ap-

pear docile, courteous, and good tempered; quick in resenting injuries, and as quickly forgetting them.

The only inhabited parts of the Sound are two villages, which are supposed to contain about two thousand souls. The houses consist of three rows, placed at nearly equal distances behind each other, the front row being the largest; besides these there are a few straggling houses at each end. These buildings, if such they may be called, are made of very long and broad planks, resting upon the edges of each other, tied in different parts with the writhes of the pine bark. On the outside there are slender posts, placed at considerable distances from each other, to which the planks are fastened, and there are some larger poles within, placed aslant. These habitations have no regular doors, and can be only entered by a hole made by the unequal length of the planks. In the same way holes are left in the sides of the house, which serve as windows, but they are very irregularly disposed, without attending, in the least, to the shape or size of them.

The young men are indolent, and are generally found sitting about in scattered companies, basking themselves in the sun, or wallowing on the sand upon the beach, without any covering. This disregard to decency is confined to the men, the women being always clothed, and behaving with a propriety becoming their sex.

Among the inhabitants are persons esteemed as chiefs, distinguished by the title of *acweeh*, to whom the others are, in some degree, subordinate; but the authority of each seems to extend no farther than to his own family, who acknowledge him as their head.

#### *The Osage Nation.*

The Osage river gives, or owes, its name to a nation inhabiting its banks, at a considerable distance from this place. Their present name seems to have originated from the French traders, for both among themselves and their neighbours, they are called the Wasbashes. Their number is between twelve and thirteen hundred warriors, and consists of three tribes; the Great Osages, of about five hundred warriors, living in a village on

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the south bank of the river—the Little Osages, of nearly half that number, residing at the distance of six miles from them,—and the Arkansaw band, a colony of Osages, of six hundred warriors, who left them some years ago, under the command of a chief, called the Bigfoot, and settled on the Vermillion river, a branch of the Arkansaw.

In person the Osages, are among the largest and best formed Indians, and are said to possess fine military capacities; but residing as they do in villages, and having made considerable advance in agriculture, they seem less addicted to war than their northern neighbours, to whom the use of rifles give a great superiority.

*The Teton Indians.*

The Teton men shave the hair off their heads, except a small tuft on the top, which they suffer to grow and wear in plaits over their shoulders; to this they seem much attached, as the loss of it is the usual sacrifice at the death of near relations. In full-dress, the men of consideration wear a hawk's feather, or calumet feather worked with porcupine quills, and fastened to the top of the head, from which it falls back. The face and body are generally painted with a mixture of grease and coal. Over the shoulders is a loose robe, or mantle of buffalo-skin, dressed white, adorned with porcupine-quills, loosely fixed, so as to make a jingling noise when in motion, and painted with various uncouth figures, unintelligible to us, but to them emblematic of military exploits, or any other incident; the hair of the robe is worn next the skin in fair weather; but when it rains the hair is put outside, and the robe is either thrown over the arm, or wrapped round the body, all of which it may cover. Under this, in the winter season, they wear a kind of shirt, resembling ours, and made either of skin or cloth, and covering the arms and body. Round the middle is fixed a girdle of cloth, or procured dressed elk skin, about an inch in width, and closely tied to the body.

The hair of the women is suffered to grow long, and parted from the forehead across the head, at the back of which it is either collected into a kind of bag, or

hangs down over the shoulders. Their mocasins (dress) are like those of the men, as are also the leggings, which do not, however, reach beyond the knee, where it is met by a long loose shirt of skin, which reaches nearly to the ankles.

The women are chiefly employed in dressing buffalo-skins; they seem perfectly well-disposed; but are addicted to stealing any thing which they can take without being observed. This nation, although it makes so many ravages among its neighbours, is badly supplied with guns. The water which they carry with them is contained chiefly in the paunches of deer and other animals, and they make use of wooden bowls.

#### *The Sioux Indians.*

Almost the whole of that vast tract of country comprised between the Mississippi, the Red River of Lake Winnepeg, the Saskaskawan, and the Missouri, is loosely occupied by a great nation, whose primitive name is Darcota; but who are called Sioux by the French, Sues by the English. Their original seats were on the Mississippi; but they have gradually spread themselves abroad, and become sub-divided into numerous tribes. Of these, what may be considered as the Darcotas, are the Mindawarcanton, or Minowakanton, known to the French by the name of the Gens du Lac, or People of the Lake. Their residence is on both sides of the Mississippi, near the falls of St. Anthony, and the probable number of their warriors about three hundred. Above them, on the river St. Peter's, is the Wabpotone, a smaller band, of nearly two hundred men; and still further up the same river, below Yellow-wood river, are the Wahpatootas, or Gens de Feuilles, an inferior band, of not more than one hundred men; while the sources of the St. Peter's are occupied by the Sisatoones, a band consisting of about two hundred warriors.

These bands rarely, if ever, approach the Missouri, which is occupied by their kinsmen, the Yanktons and the Tetons. The Yanktons are of two tribes, those of the north, a wandering race of about five hundred men, who roam over the plains at the heads of the Jaques,

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the Sioux, and the Red River; and those of the south, who possess the country between the Jaques and Sioux rivers, and the Desmoines. But the bands of Sioux most known on the Missouri, are the Teton.

*The Shoshonces Indians.*

A plurality of wives is very common; in their domestic economy, the man is sole proprietor of his wives and daughters, and can barter them away, or dispose of them in any manner he may think proper. The children are seldom corrected; the boys, particularly, soon become their own masters.

The mass of the females are condemned to the lowest and most laborious drudgery. When the tribe is stationary, they collect roots, and cook; they build the huts, dress the skins, make clothing, collect the wood, assist in taking care of the horses on the route, load the horses, and have the charge of all the baggage.

The only business of the man is to fight; he therefore takes on himself the care of his horse, the companion of his warfare; but he will descend to no other labour than to hunt and to fish. He would consider himself degraded by being compelled to walk any distance; and were he so poor as to possess only two horses, he would ride the best of them, and leave the other for his wives and children and their baggage; and if he has too many wives or too much baggage for the horse, the wives have no alternative but to follow him on foot; they are not however often reduced to those extremities, for their stock of horses is very ample.

The Shoshonees are of a diminutive stature, with thick flat feet and ankles, crooked legs, and are, generally speaking, worse formed than any nation of Indians we have seen.

*The Chopunnish Indians.*

The Chopunnish or pierced-nose nation, who reside on the Kooskooshee and Lewis's rivers, are in persons stout, portly, well-looking men: the women are small, with good features, and generally handsome, though the complexion of both sexes is darker than those of the Tushpaws. In dress they resemble that nation, being

fond of displaying their ornaments. The buffalo or elk-skin robe decorated with beads, sea-shells, chiefly mother-of-pearl, attached to an otter-skin collar, and hung in the hair, feathers, paints of different kinds, principally white, green, and light blue, all of which they find in their own country: these are the chief ornaments they use.

The dress of the women is more simple, consisting of a long shirt of argalia or ibex skin, reaching down to the ankles without a girdle; to this are tied little pieces of brass and shells, and other small articles; but the head is not ornamented.

The Chopunnish have few amusements, for their life is painful and laborious; and all their exertions are necessary to earn even their precarious subsistence. During the summer and autumn they are busily occupied in fishing for salmon, and collecting their winter store of roots. In the winter they hunt the deer on snow-shoes over the plains, and towards spring cross the mountains of the Missouri for the purpose of trafficking for buffalo robes.

They are generally healthy—the only disorders which we have had occasion to remark being of a scrophulous kind; and for these, as well as for the amusement of those who are in good health, hot and cold bathing is very commonly used.

The Chopunnish are, in general, stout, well-formed, and active; they have high, and many of them aquiline, noses, and the general appearance of the face is cheerful and agreeable, though without any indication of gaiety and mirth.

The Chopunnish are among the most amiable men we have seen. Their character is placid and gentle, rarely moved into passion, yet not often enlivened by gaiety. Their amusements consist in running races, shooting with arrows at a target, and they partake of the great and prevailing vice of gambling. They are, however, by no means so much attached to baubles as the generality of Indians, but are anxious to obtain articles of utility, such as knives, tomahawks, kettles, blankets, and awls for moccasins.

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*The Sokulk Indians.*

The nation among which we now are, call themselves Sokulks; and with them are united a few of another nation, who reside on a western branch, emptying itself into the Columbia, a few miles above the mouth of the latter river, and whose name is Chimnapum. The language of these nations, of each of which we obtained a vocabulary, differ but little from each other, or from that of the Chopunnish, who inhabit the Cooskookee and Lewis's river. In their dress and general appearance also they resemble much those nations; the men wearing a robe of deer or antelope skin, under which a few of them have a short leathern shirt.

The Sokulks seem to be of a mild and peaceable disposition, and live in a state of comparative happiness. What may be considered as an unequivocal proof of their good disposition is the great respect which was shown to old age. Among other marks of it we observed in one of the houses an old woman perfectly blind, and who we were informed had lived more than a hundred winters. In this state of decrepitude she occupied the best position in the house, seemed to be treated with great kindness, and whatever she said was listened to with much attention.

Among the Sokulks, too, and indeed among all the tribes whose chief subsistence is fish, we have observed that bad teeth are very general; some have the teeth, particularly those of the upper jaw, worn down to the gums, and many of both sexes, and even of middle age, have lost them almost entirely. This decay of the teeth is a circumstance very unusual among the Indians, either of the mountains or the plains, and seems peculiar to the inhabitants of the Columbia.

*The Chinooks on the Pacific.*

The men are low in stature, rather ugly, and ill made; their legs being small and crooked, their feet large, and their heads, like those of the women, flattened in a most disgusting manner. These deformities are in part concealed by robes made of sea-otter, deer, elk, beaver, or fox skins. They also employ in their dress robes the skin of a cat peculiar to this country, and of another animal of the same size, which is light

and durable, and sold at a high price by the Indians, who bring it from above. In addition to these are worn blankets, wrappers of red, blue, or spotted cloth, and some sailors' old clothes, which were very highly prized. The greater part of the men have guns, powder, and ball.

The women have in general handsome faces, but are low and disproportioned, with small feet and large legs and thighs.

#### *Nations of the Coast.*

The Killisnucks, Clatsops, Chinooks, and Cathlamets, the four neighbouring nations with whom, says Captains Lewis and Clarke, we have had most intercourse, preserve a general resemblance in person, dress, and manners. They are commonly of a diminutive stature, badly shaped, and their appearance by no means prepossessing. They have broad thick flat feet, thick ancles, and crooked legs; the last of which deformities is to be ascribed, in part, to the practice of squatting, or sitting on the calves of their legs and heels, and also to the tight bandages of beads and strings worn round the ancles, by the women, which prevent the circulation of the blood, and render the legs ill-shaped and swollen. The complexion is the usual copper-coloured brown of the North American tribes.

The most distinguishing part of their physiognomy is the peculiar flatness and width of their forehead, a peculiarity which they owe to one of those customs in which nature is sacrificed to fantastic ideas of beauty. The custom of flattening the head by artificial pressure, during infancy, prevails among all the nations we have seen west of the Rocky mountains.

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## SPANISH DOMINIONS

### OF SOUTH AMERICA.

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#### *Original Population and Spanish Inhabitants.*

THE original population of these extensive regions was various, consisting of Mexicans, and other tribes; con-

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considerably civilized in the centre, while to the north and south were savage races. The origin of the Mexicans remains in obscurity, after many fruitless researches of many learned men. Their language appears to be totally different from that of the Peruvians. There seems not, however, to be any resemblance between either of these languages, and that of the Malays, who peopled the numerous islands in the Pacific Ocean; nor are the Tatorian, or Mandshur features to be traced in any account of the Mexicans or Peruvians, though singularly distinct from those of other races.

It is deeply to be regretted that these American empires were destroyed; as they would have afforded curious objects for philosophic observers of human nature. The general opinion seems to be, that the Mexicans and Peruvians were a distinct race from the other Americans. The manners and customs of the Spaniards in the new world differ but little from those of the parent country, unless it be in an increase of religious fanaticism. They are commonly clothed in silk; their hats are adorned with belts of gold and roses of diamonds: even the slaves have bracelets and necklaces of gold, silver, pearls, and gems. The ladies are distinguished for beauty and gallantry.

*Spanish Colonists.*

The American dominions of Spain contain a population of about twelve million of souls; of these, two thirds are the aborigines, whose ancestors, after the conquest, became subjects of Spain, converts to its religion, and obedient to its laws. The present race is so familiarized to the manners and language of the conquerors, as only to be distinguished by their complexion and features; there are, indeed, some parts where the Indian race is more insulated, and in others totally unmixed with Spaniards; these, however, are only exceptions to the general description. The negro slaves are a small body, in many parts not one tenth, in others, as in the kingdoms of New Granada and in Chili, not a twentieth part of the inhabitants; but in the islands, and in Venezuela, the proportion is much greater. The sexual intercourse betwixt the Spaniards and the Indian and

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Negro race, has been always more considerable than in the colonies founded by England: and hence has arisen a much greater proportion of those mixed races denominated Mustees and Mulattoes, who, after mixing with the descendents of Europeans for three generations, acquire the name, and become entitled to the privileges of Spaniards. Hence, though in the tables of Spanish American population, the Spaniards are estimated as one sixth of the whole people, in the estimation are included those of the mixed race who enjoy the rights of Europeans.

The Spaniards are divided into the Creoles and the natives of Europe; the latter amount to about one twentieth of the former, or to the one hundred and twentieth part of the whole population. Yet to this small body was entrusted the sole power of the government. The most lucrative offices in the state, and the best benefices in the church were filled by them, whilst the Creoles, natives of the soil, and possessed of the largest property, were kept in a state of comparative degradation. The policy of the court of Spain had prevented the intercourse of all foreigners with their colonies, a prohibition which, having been adopted by the other European nations, was not a subject of complaint, till the independence of British America excited the eager desire for privileges similar to those which their neighbours enjoyed. This desire was increased by the situation in which they were placed by the long-protracted war with England, during the continuance of which, the difficulty of maintaining an intercourse with the mother country, was so great as to separate them from all but casual connection.

#### *Of the Mexicans.*

The Mexicans are of a good stature, generally exceeding rather than falling short of the middle size, and well proportioned, they have good complexions, narrow foreheads, black eyes, clean, firm, regular white teeth; thick, black, and glossy hair. Their skin is of an olive colour. There is scarcely a nation upon earth in which there are fewer persons deformed, and it would be more difficult to find a single humpbacked, lame, or squinting man amongst a thousand Mexicans, than among a hundred of any other nation. Their appearance neither engages nor disgusts;

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but among the young women, there are many very fair and beautiful.

The Mexicans employ much of their time in eating: in the morning they take chocolate, breakfast at nine, take an *once*, or another breakfast at eleven, and soon after twelve they dine. After having taken some sleep, they return to their chocolate, which is succeeded by an afternoon's luncheon, more chocolate, and a considerable supper.

The passion for strong liquors is carried to a great excess. Formerly they were kept within bounds by the severity of the laws, but now drunkenness is left unpunished, and to this may be ascribed the havoc that is made among them by epidemical disorders. Their understandings are fitted for every kind of science, as facts have shewn. Among the Mexicans who have had an opportunity of engaging in the pursuits of learning, good mathematicians and architects have been known.

All the Mexican ladies smoke tobacco in little cigars of paper, which they take from a case of gold or silver, hanging by a chain or ribbon, while, on the side, they wear little pincers of the same metal. Continually occupied in this amusement, as soon as one cigar is exhausted, another is lighted; they only cease to smoke when they eat or sleep, and even light a cigar when they bid you a good night.

Processions are very common: on the eve and day of All-Saints there are great crowds at the doors of the shop-keepers, styled of Christ, both on foot and in carriages, to buy for children, toys and sweetmeats, in both which the Mexicans excel.

The Indian cultivator, says Humboldt, is poor, but he is free. His state is preferable to that of the peasantry in a great part of Europe. There are neither corvées nor villanage in New Spain; and the number of slaves is next to nothing. Sugar is chiefly the produce of free hands. There the principal objects of agriculture are not the production to which European luxury has assigned a variable and arbitrary value, but cereal gramins, nutritive roots, and the agave, the vine of the Indian. The appearance of the country proclaims to the

traveller that the soil nourishes him who cultivates it, and that the true prosperity of the Mexican neither depends on the accidents of foreign commerce, nor the unruly politics of Europe.

#### *Customs of the Mexicans.*

As soon as a person dies, certain masters of the funeral ceremonies are called in, who are generally men advanced in years. They cut a number of pieces of paper, with which they dress the dead body, and sprinkle the dead with a glass of water, saying "This was the water used in the time of life." They then dress the corpse in a habit suitable to the rank, wealth, and circumstances attending the death of the party. If the deceased has been a warrior, they clothe him in one sort of habit; if a merchant, in another; if an artist, in that of the protecting god of his art; if a drunkard, in the habit of the god of wine.

With the habit they give the dead a jug of water, and different pieces of paper, with directions for the use of each. With the first they say, "By means of this you will pass, without danger, between the two mountains which fight against each other." With the second he is told, "that he will walk, without obstruction, along the road which is defended by the great serpent:" and so of the rest.

They kill a domestic quadruped, resembling a little dog, to accompany the deceased on his journey to the other world. They fix a string about its neck, believing it necessary to enable it to pass the deep river of new waters. They burn it with, or bury the body of its master, according to the kind of death of which he died.

#### *Of the Mexican Language.*

The Mexican language differs very widely from the Peruvian. The words frequently end in *tl*, and are of a surprising length, resembling, in this respect, the language of the savages in North America, and some of the African dialects; but strongly contrasted with those of Asia, in which the most polished, as the Chinese, are monosyllabic. The Peruvian is, however, a superior

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and more pleasing language, though some of the modifications of the verbs be of extreme length. Their poetry consists of hymns, and of heroic and amatory ballads; they have also a species of drama, though it does not seem superior to those of Otaheite.

*Face of the Country.*

In Mexico the best cultivated fields, those which recall to the mind of the traveller the beautiful plains of France, are those which extend from Salamanca towards Siloe, Guanaxuato, and the Villa de Leon, and which surround the richest mines of the known world. Wherever metallic seams have been discovered in the most uncultivated parts of the Cordilleras, on the insulated and desert table-lands, the working of mines, far from impeding the cultivation of the soil, has been singularly favourable to it.

The difference of the level between Vera Cruz and Mexico, gives occasion to several striking particularities. In the space of a day the inhabitants descend from the regions of eternal snow to the plains in the vicinity of the sea, where the most suffocating heat prevails. The admirable order with which different tribes of vegetables rise above one another by strata, as it were, is no where more perceptible than in ascending from the port of Vera Cruz to the table-land of Perote. We see there the physiognomy of the country, the aspect of the sky, the form of plants, the figures of animals, the manners of the inhabitants, and the kind of cultivation followed by them, all which assume a different appearance at every step of our progress.

As we ascend, nature appears gradually less animated, the beauty of the vegetable forms diminishes, the shoots become less succulent, and the flowers less coloured. The aspect of the Mexican oak quiets the alarms of travellers newly landed at Vera Cruz. Its presence demonstrates that he has left behind him the zone so justly dreaded by the people of the north, under which the yellow fever exercises its ravages in New Spain. This inferior limit of oaks warns the colonist who inhabits the central table-land, how far he may de-

scend towards the coast, without dread of the mortal disease of the *vomito*. Forests of liquid amber, near Zapala, announce, by the freshness of their verdure, that this is the elevation at which the clouds suspended over the ocean, come in contact with the basaltic summits of the Cordillera.

A little higher, near la Banderilla, the nutritive fruit of the banana tree comes no longer to maturity. In this foggy and cold region want spurs on the Indian to labour, and excites his industry. At the height of San Miguel pines begin to mingle with the oaks, which are as high as the elevated plains of Perote, where we behold the delightful aspect of fields sown with wheat. Eight hundred metres higher, the coldness of the climate will no longer admit of the vegetation of oaks; and pines alone cover the rocks, whose summits enter the zone of eternal snow. Thus, in a few hours, the naturalist, will here ascend the whole scale of vegetation, from the heliconia and the banana plant, whose glossy leaves swell out into extraordinary dimensions, to the stunted parenchyma of the resinous trees!

#### *Climate.*

The air of Mexico is very rare, and dangerous when confined in narrow passages; hence the lake does not produce such humidity as might be conceived, and the bodies of dead animals remain long unconsumed. As the lake has already retired a Spanish league from the city, some think that this circumstance renders the air less healthy. There are, however, many water courses, covered and open, but they are cleansed only once in two years. The winter frost is gentle, and is thought severe when the ice exceeds the thickness of paper. The summer heats are tempered by the regular showers which fall in the evenings. Betwixt twelve and one o'clock, during the rainy season, the clouds begin to rise from the lakes; and betwixt two and three descend in violent showers, of which an European can hardly form an idea, except by comparing the noise and rapidity to a storm of large hail. The rain continues two hours, more or less; and is sometimes accompanied with lightning. Sometimes there are water-

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spouts, which, however, have never been known to fall on the city, but always on the lake. They, however, sometimes ruin mining stations; and our author says that they have been known even to level hills. Though just within the tropic of cancer, the early cold at Mexico appears to exceed the heat. The rainy season extends from the middle of May to the middle of September; during which it rains every evening: if it failed, the harvest would be lost, and there would be many diseases, which have sometimes degenerated into the contagious forms.

#### *Animals.*

The animals of America are mostly distinct from those of the old continent; and could scarcely have been descended from them.

#### *Of the City of Mexico.*

The chief city of all Spanish America, is Mexico, celebrated for the singularity of its situation. In a beautiful vale, surrounded by mountains, the lake of Texcuco is joined on the south to that of Chalco by a strait, on the west side of a tongue of land, the whole circuit these lakes being about ninety miles. In a small Isle to the north of this junction, and upon the west side of the lake of Texcuco, rose the old city of Mexico, accessible by several causeways raised in the shallow waters, but on the east side there was no communication except by canoes. It is said by Robertson, from recent Spanish documents, to contain 150,000 inhabitants; of which probably a third part is Spanish. A modern account of this remarkable city is given by Chappe D'Auteroche, who visited it in 1769, and informs us that it is built upon a fen, near the banks of a lake and crossed by numerous canals, the houses being all founded on piles. Hence it would seem that the waters of the lake have diminished, so as to leave a fenny access on the west. The ground still yields in many places, and some buildings, as the cathedral, have sunk six feet. The streets are wide and straight, but very dirty; and the houses resembling those in Spain, are tolerably built. The chief edifice is the viceroy's palace, which stands near the cathedral in a central square, but is rather solid

than elegant. Behind the palace is the mint, in which more than 100 workmen are employed, as the owners of the mines here exchange their bullion for coin. The other chief buildings are the churches, chapels, and convents, which are very numerous, and richly ornamented. The outside of the cathedral is unfinished, as they doubt the foundations; but the rail round the high altar is of solid silver, and there is a silver lamp so capacious that three men get in to clean it; while it is also enriched with lions' heads, and other ornaments, in pure gold. The images of the virgin, and other saints, are either solid silver, or covered with gold and precious stones.

Beside the great central square there are two others, each with a fountain in the middle. To the north of the town, near the suburbs, is the public walk, or *Alameda*. A rivulet runs all round it, and forms a pretty large square, with a basin and *jet d'eau* in the middle. Eight walks, with each two rows of trees, terminate at this basin, like a star, but as the soil of Mexico is unfit for trees, they are not in a very thriving condition. This is the only walk in or near to Mexico; all the country about it is swampy ground, and full of canals. A few paces off, and facing the Almeida is the *Quemadero*; this is the place where they burn the Jews, and other unhappy victims of the inquisition. This *Quemadero* is an enclosure between four walls, and filled with ovens, into which are thrown over the walls the poor wretches who are condemned to be burnt alive; condemned by judges professing a religion whose first precept is charity.

The Spanish inhabitants are commonly clothed in silk, their hats being adorned with belts of gold and roses of diamonds; for even the slaves have bracelets and necklaces of gold, silver, pearls, and gems. The ladies are of distinguished gallantry. Mexico, though inland, is the seat of vast commerce between Vera Cruz on the east, and Acapulco on the south; and the shops display a profusion of gold, silver, and jewels. In magnificence and regularity it yields to few cities even on the ancient continent. Gage, whose authority was used by the most recent writers, in the defect of other materials, says that in his time, 1640, there were supposed to be 16,000 coaches,

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being so rich, that it was supposed one half of the families kept equipages.

While the coast, says Humboldt, exposed to the violent effect of the solar heat, is the seat of disease, we cannot wonder that the higher regions were preferred as abodes by the old population of Mexico, and by their successors. The valley in which the city of Mexico stands, is consequently upwards of 6500 feet above the level of the sea. It is of an oval form, encompassed on all sides by mountains. It contains several lakes, the largest is salt, formerly it surrounded the city, which was approached only by causeways constructed in the water. But at present the extent of this lake is diminished, and the city is now on the land, at some distance from the water's edge. The circumference of the valley is 67 leagues.

Mexico is undoubtedly one of the finest cities ever built by Europeans in either hemisphere. With the exception of Petersburgh, Berlin, Philadelphia, and some parts of Westminster, there does not exist a city of the same extent, which can be compared to the capital of New Spain, for the uniform level of the ground, for the regularity and breadth of the streets, and the extent of the public places. The architecture is generally of a very pure style, and there are edifices of very beautiful structure. The exterior of the houses is not loaded with ornaments.

The balustrades and gates are all of Biscay iron, ornamented with bronze, and the houses, instead of roofs, have terraces like those in Italy and other southern countries.

Mexico has been very much embellished since the residence of the Abbé Chappe there, in 1769. The edifice destined to the School of Mines, for which the richest individuals of the country furnished a sum of more than three millions of francs, would adorn the principal places of Paris or London. The great palaces (*hotels*) were recently constructed by Mexican artists, pupils of the Academy of Fine Arts of the capital. One of the palaces, in the quarter *della Traspansa*, exhibits, in the interior of the court, a very beautiful oval peristyle of coupled columns. The traveller justly ad-

mires a vast circumference paved with porphyry flags, and enclosed with an iron-railing, richly ornamented with bronze, containing an equestrian statue of King Charles the Fourth, placed on a pedestal of Mexican marble, in the midst of the *Plaza Major* of Mexico, opposite the cathedral and the viceroy's palace.

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## WEST-INDIES.

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### *Climate.*

The climate in all the West India islands is nearly the same, allowing for those accidental differences which the several situations and qualities of the lands themselves produce. As they lie within the tropics, and the sun goes quite over their heads, passing beyond them to the north, they are continually subjected to the extreme of a heat which would be intolerable, if the trade-wind, rising gradually as the sun gathers strength, did not blow in upon them from the sea, and refresh the air in such a manner, as to enable the cultivator to attend his business, even under the meridian sun. On the other hand, as the night advances, a breeze begins to be perceived, which blows smartly from the land, as it were from the centre towards the sea, to all points of the compass at once.

In the same manner, when the sun advances towards the tropic of Cancer, and becomes vertical, he draws after him such a vast body of clouds, as shield the earth from his direct beams; and these clouds at length dissolving into rain, cool the air, and refresh the country, thirsty with the long drought which commonly reigns from the beginning of January to the latter end of May.

The rains in the West Indies, are by no means so moderate as with us. Our heaviest rains are but dews comparatively. Theirs are rather floods of water, poured from the clouds with a prodigious impetuosity; the rivers rise in a moment; new rivers and lakes are form-

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ed, and in a short time all the low country is under water. Hence it is, that rivers which have their source within the tropics, swell and overflow their banks at a certain season; but so mistaken were the ancients in their idea of the torrid zone, that they imagined it to be dried and scorched up with a continued and fervent heat, and to be for that reason uninhabitable; when, in reality, some of the largest rivers of the world have their course within its limits and the moisture is often one of the greatest inconveniences of the climate.

The rains make the only distinction of seasons in the West Indies; where the trees are green the whole year round; where no cold, no frosts, no snows, and but rarely some hail chill and annoy the inhabitants; the storms of hail are, however, very violent when they happen, and the hailstones very large and heavy.

It is in the rainy season (principally in the month of August, more rarely in July and September) that they are assaulted by hurricanes, the most terrible calamity to which they are subject from the climate; these destroy, at a stroke, the labours of years, and prostrate the hopes of the planter, often just at the moment when he thinks himself out of the reach of fortune. The hurricane is a sudden and violent storm of wind, rain, thunder, and lightning, attended with a furious swelling of the seas, and sometimes with an earthquake; in short, with every circumstance which the elements can assemble, that is terrible and destructive. First, they see as the prelude to the ensuing havoc, whole fields of sugar-canes whirled into the air, and scattered over the face of the country; the strongest trees of the forest torn up by the roots, and driven about like stubble; their windmills swept away in a moment; their utensils, the fixtures, the ponderous copper boilers, and stills of several hundred weight, wrenched from the ground, and battered to pieces. Their houses are no protection; the roofs are torn off at one blast; whilst the rain, which in an hour rises five feet, rushes in upon them with irresistible violence.

*Of the White Residents of the West Indian Islands.*

OF the two great classes of people in most of these colonies, the blacks out-number the whites in the pro-

portion of seven to one. As a sense of common safety, therefore, unites the latter in closer ties than are necessary among men who are differently situated, so the same circumstances necessarily give birth among them to reciprocal dependence and respect.

The leading feature which distinguishes the white residents in the West Indies, is an independent spirit, and a display of conscious equality throughout all ranks and conditions. The white person seems to consider himself on a level with the negro, and approaches his employer with the same freedom which, in Europe, is only displayed by men in the lower orders of life toward their superiors. The origin of this principle may be traced to the pre-eminence and distinction, which are ascribed even to the complexion of a white man, in a country where that circumstance, generally speaking, secures freedom from slavery.

Perhaps the climate, by increasing sensibility, contributes to create an impression of subordination. But, whatever may be the cause of this consciousness of self-importance in the West-Indian character, the consequences resulting from it are beneficial, as it frequently awakens the laudable propensities of human nature: frankness, sociability, benevolence, and generosity. In no part of the globe is the virtue of hospitality more generally prevalent, than in the British sugar islands; the gates of the planter are always open to the reception of his guests. To be a stranger is, of itself, a sufficient introduction.

Another remarkable trait among this people, is an eagerness for litigation, which, though frequently prejudicial to individuals, is not without its advantages. From the frequent attendance of the lower orders of men in the courts of law, they acquire a degree of juridical knowledge, not generally to be found in persons of the same rank in England. Thus the petty juries in the West Indies, are commonly far more intelligent than those of Great Britain.

#### *Of the Creoles.*

But we must look to the Creoles, or natives, for the original cast of character impressed by the climate. The

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are obviously a taller race, on the whole, than the Europeans, but not proportionably robust. All of them, however, are distinguished for the freedom and suppleness of their joints, by which they are enabled to move with agility, ease, and gracefulness in dancing. They excel also in pirimanship, and in the use of the small sword. The effect of the climate is likewise obvious in the structure of the eye, the socket being considerably deeper than among the natives of Europe. By this conformation, they are guarded from those ill effects which an almost continual strong glare of sunshine might otherwise produce; and, it is a curious circumstance, that their skin feels considerably colder than that of an European in the more northerly climates, a proof that nature has contrived some peculiar means of protecting them from the heat, which she has denied to the nations of temperate regions, as unnecessary.

The ladies of these islands, from habitual temperance, enjoy remarkably good health. Except the exercise of dancing, in which they delight and excel, they have no amusement or avocation to impel them to much exertion of body or mind. Those midnight assemblies and gambling conventions, in which health, fortune and beauty, are so frequently sacrificed in the cities of Europe, are here happily unknown. In their diet they are truly abstemious. Simple water, or lemonade, is the strongest beverage in which they indulge; and a vegetable mess at noon, seasoned with Cayenne pepper, constitutes their principal repast. The effect of this mode of life, is a relaxed habit, and a complexion in which the lily predominates rather than the rose. To a stranger newly arrived, the ladies appear as just risen from a bed of sickness. Their voice is soft and spiritless, and every step betrays languor and lassitude. With the finest persons, they want that glow of health in the countenance:

Youth's orient bloom, the blush of chaste desire,

The sprightly converse, and the smile divine;

Love's gentler train, to milder climes retire,

And full in Albion's matchless daughters shine.

Few ladies surpass the Creoles in one distinguishing feature of beauty; they have, in general, the finest eyes

in the world, large, languishing, and expressive, sometimes beaming with animation, and sometimes melting with tenderness—a sure index to genuine goodness of heart—and it is observable that no women make better wives, or mothers.

The most distinguishable circumstance in the character of the natives, is the early display of the mental powers in young children, whose quick perception and rapid advance in knowledge, exceed those of European infants, in a degree that is astonishing. As, however, the genius of the West-Indians attains sooner to maturity, it declines more rapidly than that of Europeans; and it is certain that their subsequent acquirements do not keep pace with the early progress of their minds.

Generosity to each other, and a high degree of kindness towards their inferiors and dependents, distinguish the Creoles in a very honourable manner. If proud, their pride is allied to no meanness. Instructed from their infancy, to entertain a high opinion of their own consequence, they are cautious of doing any act which may lessen the consciousness of their dignity. They seem to scorn every species of concealment. They have a great frankness of disposition. Their confidence is unlimited, superior to falsehood themselves, they suspect it not in others.

Indolence is predominant among them, especially that which creates an aversion to serious thought and deep reflection. They are remarkable for a warmth of imagination and a high flow of spirits, which excite in them a too great promptitude for pleasure, as well as an extravagant spirit of enterprize, that too frequently terminates in perplexity and disappointment.

#### *Of the Aboriginal Caribbees.*

The islands to which the general denomination of West-Indies is given, lie in the form of a bow, or semi-circle, stretching almost from the coast of Florida north, to the river Orinocoque, in the main continent of South America. They are called by some geographers, the Caribbees, from their original inhabitants. Sailors distinguish them into windward and leeward islands; while geographical tables and maps, divide them into the Great and Little Antilles.

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Their intercourse with Europeans has caused a considerable change in the dispositions and habits of the Caribbees. In some respects we have enlightened them, in others we have corrupted their morals. An old Caribbee thus addressed one of our planters on this subject: "Our people are become almost as bad as your's. We are so much altered since you came among us, that we hardly know ourselves; and we think it owing to this that hurricanes are more frequent than they were formerly. It is an evil spirit who has done all this; who has taken our best lands from us, and given us up to the dominion of the christians."

To draw the bow with unerring skill, to wield the club with dexterity and strength, to swim with agility and boldness, to catch fish, and build a cottage, are acquirements indispensably necessary to the Caribbees, and the education of their children is well suited to the attainment of them. One method of making their boys skilful, even in infancy, in the exercise of the bow, is to suspend their food on the branch of a tree, compelling the hardy urchins to pierce it with their arrows; before they can obtain permission to eat. They instruct their youth in lessons of patience and fortitude, and endeavour to inspire them with courage in war, and a contempt of danger and death.

As soon as a male child is born, he is sprinkled with some drops of his father's blood. The ceremonies used on these occasions are sufficiently painful to the father, but he submits without complaint, fondly believing that the same degree of courage which he had himself displayed, would by these means be transmitted to his son. As the boy grows, he is made familiar with scenes of barbarity, but by no means allowed to participate in the toils of war, and to share the glories of conquest, until his fortitude has been put to the test. The dawn of manhood ushers in the hour of trial. He is now to exchange the name he had received in his infancy for one more sounding and significant:—a ceremony of high importance in the life of a Carib, but always accompanied by a scene of festivity joined with unnatural cruelty.

The severities inflicted on such occasions by father son their own children, exhibit a melancholy proof of the in-

fluence of superstition, in suppressing the most powerful feelings of nature. At Sparta, boys were whipped for a whole day, sometimes to death, at the altar of Diana: and there was a wonderful emulation among them who could best sustain the greatest number of stripes. Nor would the Carib youth yield in fortitude to the Spartan. If the severities that he suffered extorted the least symptom of weakness from the sufferer, he was disgraced for ever: but if he rose superior to pain, he received the highest applause; he was thenceforth numbered among the defenders of his country, and upon him was pronounced by his relations, *that he is now become a man like themselves.*

A penance still more severe, constitutes a test for him who aspires to the honour of leading forth his countrymen to war; for in times of peace the Caribs admit of no supremacy but that of nature. Having no laws, they need no magistrates. To their old men they allow some authority, but it is not sufficient to protect the weak against the strong. In war, however, they elect captains in their general assemblies, with considerable solemnity! If success attend the measures of the general, a feast of triumph awaits his return. He exchanges his name a second time, assuming that of the most formidable Arrowawk that had fallen by his hand. He is permitted to appropriate to himself as many captives as he pleases, and his countrymen present to his choice the most beautiful of their daughters in reward of his valour.

#### *Of Jamaica.*

This island is intersected with a ridge of steep rocks, heaped by the frequent earthquakes, in a stupendous manner, upon one another. These rocks, though containing no soil on their surface, are covered with a great variety of beautiful trees, flourishing in a perpetual spring; they are nourished by the rains which often fall, or the mists which continually hang on the mountains; and their roots, penetrating the crannies of the rocks, industriously seek out for their own support. From the rocks issue a vast number of small rivers of pure wholesome waters, which tumble down in cataracts, and, together with the

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stupendous height of the mountains, and the bright verdure of the trees, through which they flow, form a delightful landscape. On each side of this chain of mountains are ridges, of lower ones, which diminish as they remove from it. On these coffee grows in great plenty. The valleys or plains between those ridges are level beyond what is ordinary in most other countries, and the soil is prodigiously fertile.

Sugar is the principal and most valuable production of this island. Cocoa was formerly cultivated in it to a great extent. Its produce also ginger and the pimento, or, as it is called, Jamaica pepper; the wild cinnamon-tree, whose bark is so useful in medicine; the manchinel, whose fruit, though delightful to the eye, contains a most virulent poison; the mahogany, in such use with our cabinet makers, and of the most valuable quality; but this wood begins to wear out, and of late is very dear; excellent cedars, of a large size, and durable; the cabbage-tree, remarkable for the hardness of its wood, which when dry is incorruptible, and hardly yields to any kind of tool; the palma, affording oil much esteemed by the natives, both in food and medicine; the soap-tree, whose berries answer all purposes of washing; the man-grove and olive-bark, useful to tanners; the fustic and red-wood, to the dyers; and lately the log-wood. The indigo plant was formerly much cultivated; and the cotton-tree is still so. No sort of European grain grows here; they have only maize or Indian-corn, Guinea-corn, peas of various kinds, but none of them resembling ours, with variety of roots. Fruits grow in great plenty; citrons, Seville and China oranges, common and sweet lemons, limes, shadocks, pomegranates, mamees, sour-sops, papas, pine-apples, custard-apples, star-apples, prickly-pears, allicada-pears, melons, pompions, guavas, and several kinds of berries, also garden vegetables in great plenty and good. Jamaica likewise supplies the apothecary with guaiacum, sarsaparilla, china, cassia, and tamarinds. The cattle bred on this island are but few; their beef is tough and lean; the mutton and lamb are tolerable: they have great plenty of hogs; many plantations have hundreds of them, and their flesh is

sweet and delicate. Their horses are small, mettlesome, and hardy. Among the animals are the land and sea turtle, and the alligator. Here are all sorts of fowl, wild and tame, and in particular more parrots than in any of the other islands: besides paroquets, pelicans, snipes, teal, Guinea-hens, geese, ducks, and turkeys; the humming-bird, and a great variety of others. The rivers and bays abound with fish. The mountains breed numerous adders, and other noxious animals, as the fens and marshes do the guana and the gallewasp; but these last are not venomous. Among the insects are the ciror, or chegee, which eats into the nervous or membranous parts of the flesh of the negroes, and sometimes of the white people. These insects get into any part of the body, but chiefly the legs and feet, where they breed in great numbers, and shut themselves up in a bag. As soon as the person feels them, which is not perhaps till a week after they have been in the body, he picks them out with a needle, or point of a penknife, taking care to destroy the bag entirely; that none of the breed, which are like nits, may be left behind. They sometimes get into the toes and eat the flesh to the very bone.

## SOUTH AMERICA.

### PERU.

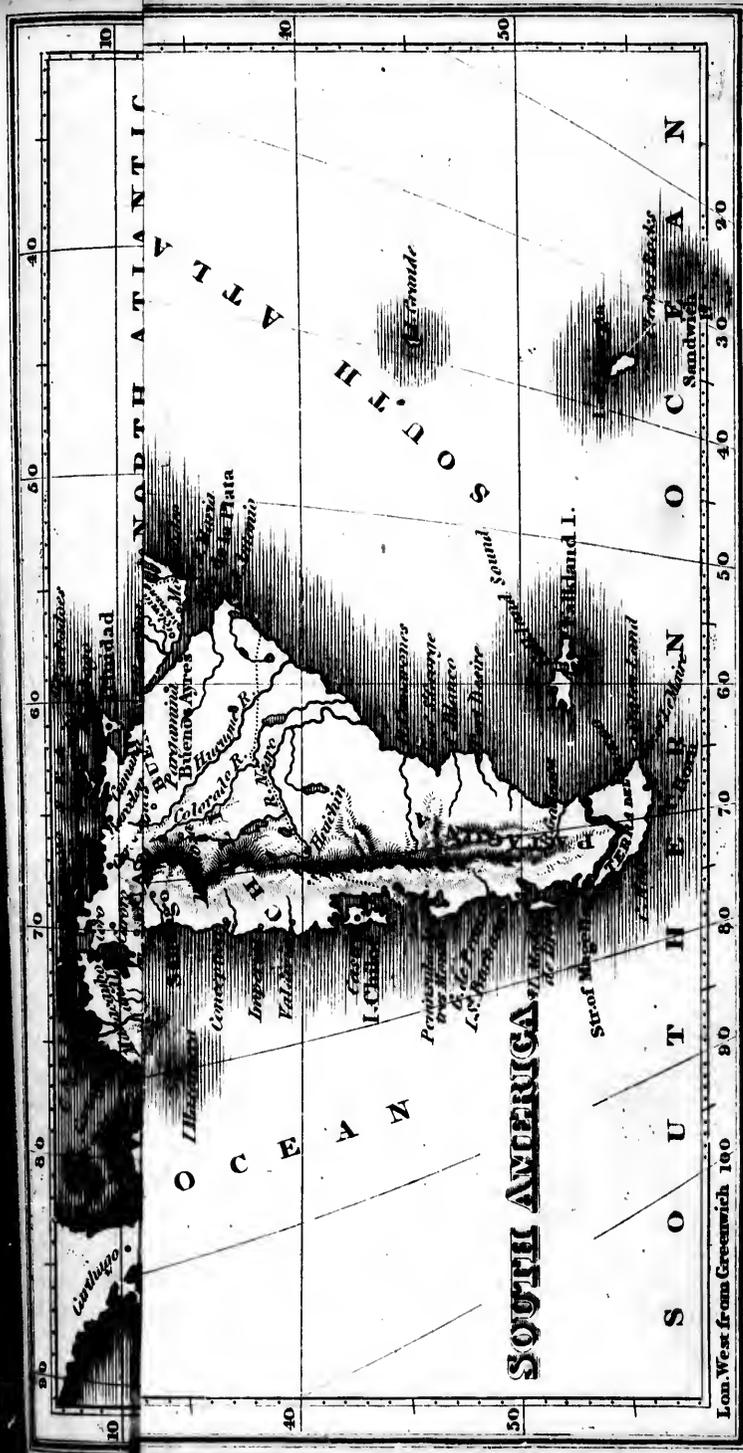
#### *Of the Inhabitants of Peru.*

AMONG the native nations of South America, the Peruvians are the most interesting, having, in some instances, advanced nearer to civilization than even the Mexicans. The Llama, or small camel, had been rendered subservient to their industry; and their buildings, erected of stone, still remain, while of the eastern edifices of the Aboriginal Mexicans even the ruins have perished. The history of the Peruvian monarchs cannot, however, be depended on: the government of the Incas was a kind of theocracy, and the inhabitants revered a divine descent not claimed by the Mexi-



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London: Published, 1821, by Longman, Hurst, Ross, Orme & Brown, Internecio Row.

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can monarchs. The religion of the Peruvians was that of love and beneficence; while the Mexicans, in their cruel rites, seem to have been influenced by the fear of some malignant deities. Sacrifices of the smaller animals, and offerings of fruits and flowers, formed the chief rites of Peruvian superstition. The captives taken in war were not immolated, but instructed in the arts of civilization. The Peruvians had advanced far beyond the Mexicans in the necessary arts of life. Manures and irrigation were not unknown, though a kind of mattock formed the chief instrument of agriculture. Their weapons and ornaments displayed no small degree of skill, particularly in cutting and piercing emeralds. It is much to be regretted that superstition led them to sacrifice numerous victims on the death of a chief, and a favourite monarch was sometimes followed to the tomb by a thousand slaughtered servants.

Though Peru is situated within the torrid zone, it is not so annoyed with heat as the other tropical climates; and though the sky is generally cloudy, shielding the native from the perpendicular rays of the sun, it is said that rain seldom or ever falls; but nightly dews descend on the ground, refreshing the plants and grass that in many places are luxuriantly fertile.

In the vicinity of Lima there are many gold and silver mines. Peru is the only part of Spanish America which produces quicksilver; it is found in whitish masses resembling ill-burnt bricks.

## CHILI.

### *Face of the Country*

THIS excellent tract of territory is divided into thirteen provinces, extending about 1360 geog. miles in length and maintaining a mean breadth of about 210 miles between the Andes and the shores of the Pacific Ocean. The fertility of the soil excites admiration, since many parts that were in constant labour long before the arrival of the Spaniards, and have since been cropped by them, are so little degenerated, that no manure is necessary. Many of the plants, and particularly nettles, are the same with those of Europe, and almost all the

The herbs and fruits of the *Andes*; in Chili, the southern provinces produce the sugar-cane, the sweet potato, and other tropical plants. The gentian called *cochinchin* is peculiar to Chili, and is famed as an excellent sudorific and febrifuge, but particularly in diseases of the throat. The *ura-ura* expels the stone; and the *pyco* is excellent for indigestions. *Wolffia* abounds in Chili; beautiful flowers and seeds are infinite; incense, not inferior to that in Arabia is produced by a shrub which grows to the height of ten feet, distilling tears of a whitish yellow but of a less aromatic taste, like the incense of the Levant. The Chilese make corks out of the trunk of the *puyi*; and the *cales*, known as a febrifuge, supplies them with excellent tea; while the *ascia* of the province of *Caillota* yields an odoriferous balsam used in the cure of wounds; and the excellent Peruvian bark acknowledges the Chilean *palqui* superior as a febrifuge. The beautiful forests of Chili are diversified by nearly an hundred kinds of different trees, of which not more than thirteen lose their leaves in the winter; and the Andine vallies are variegated with cypresses, red and white cedars, pines, willows and the cinnamon tree, regarded as sacred by the Araucans, who present it as a sign of peace. Bacchus vies with Ceres in Chili, where forests abound with vines whose juice is generous and of a flavour equal to the best in Europe. The vintage is in April and May.

The feathered tribes of Chili are numerous and richly decked in all their gay attire. The flamingo decorates the banks of the rivers, the humming bird hovers round the flowers in a rich effulgence of sunny hues; and there are not a few singing birds of powerful melody. The American heron appears in vast flocks in the Andine vallies surpassing the African in size and the richness of its plumage; and the solitudes of the *Andes* are the abodes of the eagle, the vulture and the condor, the largest bird that skims the air, and an inhabitant worthy of the majestic precipices of the *Andes*.

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## Of Quadrupeds.

The hippopotamus of the rivers and lakes differs from the African, and in size and form resembles a horse, but with pulvated feet. The *culpeu* resembles a fox, and has a singular curiosity to look on mankind, as he never fails to follow and stare at the traveller, though without offering any harm, surprised perhaps to see a biped without feathers. The *puma* is the lion of Chili. It being usual to couple two horses together to pasture, to prevent their flight, he will kill one of them, and drive the other before him with strokes of his paw till he has carried his companion to a proper recess; yet he never attacks mankind, and a child may drive him away. But the most peculiar quadruped of Chili is the *huemul*, a singular kind of wild horse, with all the forms of that noble animal, but with cloven feet. He loves to haunt the most retired precipices of the Andes, where, more wild and more swift than the *vicuna* of La Plata, the chase becomes extremely difficult.

## Precious Metals.

Nor is it the surface alone of this fine country we are to contemplate, Chili is celebrated as one of the richest metallic regions. Lead is found in great quantities and of excellent quality, but it is only used for the fusions of silver and a few domestic purposes. The mines of tin are neglected, notwithstanding the abundance and excellence of this mineral. Tin crystals of various colours are also common; and iron is so abundant, that there are few rivers which do not deposit a sandy ore of that metal. Most of the copper ores found in Europe also appear in Chili, and present rich sources of this mineral; while the celebrated mine of *Curico* offers copper mingled with one half gold which being beautifully spotted is worked into bracelets, rings, and other ornaments. Near the river *Luxa*, copper is found, united with zinc, forming a natural brass; the effect no doubt of subterranean fires. Silver is only found in the high and cold deserts of the Andes; but gold is found in every mountain and hill, in the soil of the plains and the sand of the rivers of Chili; and it is celebrated as the purest in the world.

## Climate.

The seasons in Chili are as regular as in Europe, though in an inverted order, being in the southern hemisphere—spring being on the 21st of September, summer in December, autumn in March, and winter in June.

From the beginning of spring to the middle of autumn, the sky is always serene, chiefly between 24° and 36° latitude the years being rare, in which a slight shower falls during that period. The rains begin in the middle of April, and last till the end of August; but in the northern provinces, little rain falls, though in the middle there are from three to four days of rain, alternating with fifteen or twenty dry days; and in the southern the rains sometimes continue without interruption for nine or ten days. Except on the Andes, thunder is scarcely ever heard in Chili.

## Population.

The population of Chili corresponds with its delicious climate and fertile fields. The *Aranicans*, consisting of tribes of the aboriginal Chilese, possess nearly one-half of Chili. The men do not exceed the middle size, but they are well formed and of a truly warlike aspect. Their complexion, though copper, seems to be more clear than that of the other Americans. The face is nearly round, and their eyes, though small, are full of expression; the nose is flat, but the mouth well made, with white and uniform teeth. They have naturally very little beard like the Tartars, and extract it with great attention, despising the beards of the Europeans as marks of barbarism. They also carefully eradicate this natural vegetation from all the other parts of their bodies. The hair of the head is black and copious; for, like the Franks they esteem long hair as an ornament; but then they bind it up in a knot on the occiput.

The women are often handsome, endowed with a strong constitution, and free from sedentary or careful operations, they seldom become grey before the age of 60 or 70 years; nor bald before that of 80; and many outlive 100, with the teeth, sight, and memory complete.

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Their mind corresponds with the vigour of the body. Intrepid and full of fire, patient of the fatigues of war and prodigal of their lives in the defence of their country; above all, lovers of liberty, which they prize above their wealth and soul, jealous of honour and courteous, hospitable, and faithful to their contracts, grateful for benefits, and generous and humane towards the vanquished;—the Araucans would deserve universal esteem were those noble qualities not obscured by vices, peculiar to their nearly savage state.

The *Puelches*, now united to the Araucans, may be considered the highlanders of Chili, as their bold services in war, and their lasting fidelity to confederacy, entitle them to the praise of all those qualities which we admire in the mountaineers of our own isle. But the *Puelches* are more rude and savage than the other inhabitants of Chili; tall and well made, fond of the chase, and by consequence of a roving disposition, they often detach colonies to the eastern sides of the Andes, as far as the shores of the Atlantic, in the wide Patagonian plains.

The Spaniards are mostly from the northern provinces, and are mingled with a few English, French, and Italians. The creoles are well made, intrepid, incapable of meanness, or of treason, vain, liberal, ardent, fond of pleasure, sagacious, observant, docile, ingenious; they only want instructive books, and scientific instruments, which are very rare, and sold at enormous prices. The noble arts are however neglected, and even mechanics are far from perfection.

*Customs and Manners.*

The men generally dress in the French fashion, and women in that of Peru; but the Chilese ladies wear long gowns, and have a more modest air. Lima however is the Paris of Chili. Wealth is wasted in the purchase of rich dresses, liveries, coaches, and titles of Castile, a fixed sum purchasing that of *count*, another that of *marquis*, and an opulent merchant may become a *duke* when he pleases. Two natives of Chili have even become grandees of Spain.

The common people finding the *Araucan* dress convenient, have adopted their fashion. Dispersed through-

out a wide extent of country, and not watched as in Old Spain by the vulgar insolence of a village magistrate, they enjoy their liberty, and lead a happy and tranquil life, amidst the pleasures of the delicious climate. Fond of gaiety, music and poetry, constantly on horseback, in an exquisite air, they are healthy and robust.

## BRAZIL.

### *Of the Inhabitants.*

THE population of this large portion of South America has not been accurately detailed; but it would seem that the Portuguese and their descendants cannot amount to half a million, while the natives may be three or four millions. The diamond mines belong exclusively to the crown: and one-fifth of the gold is exacted. There are also numerous taxes and impositions, which, instead of enlarging the revenue, are the grand causes of its diminution; and the expences of government consume about one-third of the million sterling, which Brazil is supposed to yield to Portugal. The European settlers are in general gay and fond of pleasure; yet, as at Lisbon, extremely observant of the ceremonies of religion, or rather of the etiquette of the Virgin Mary, who is stuck up in a glass case at every corner. Cloaks and swords are generally worn by the men. The ladies have fine dark eyes, with animated countenances, and their heads are only adorned with their tresses, tied with ribbons and flowers. The convents and monasteries are numerous, and the manufactories rare. Labour is chiefly performed by slaves, about 20,000 negroes being annually imported; even the monks and clergy keep black slaves. The real natives are said to be irreclaimable savages, under the middle size, muscular, but active; of a light brown complexion, with straight black hair, and long dark eyes. They chiefly subsist apart, on the coast between Janiero and San Salvador. Their language has not been investigated by the incurious Portuguese, who seem destined by nature to cover the faults of the Spanish colonists, and to evince that even European nations may be found destitute of knowledge and intelligence.

### *Face of the Country in Brazil.*

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says M. Von Langsdorf, often did I stop to enjoy them a few moments longer. My conductor could not comprehend how I could feel so much delight at contemplating objects with which he had been too long familiarized to experience any thing like corresponding sensations. The admiration I expressed at the variety and stature of the gigantic stems, with crowns of flowers upon their heads, at the fragrance of the atmosphere, at the new forms and colours of the fungi, at the size and extraordinary variety of the fens, at every object that I beheld around me, excited more astonishment in him than the things themselves. Instead of cocoa and banana trees, of coffee, sugar, rice, and cotton plants; instead of fields of tapioca and earth-nuts, the sight of which had so often enchained me on the sea-shore, my eye now endeavoured to pierce through dark, shady, and almost impenetrable forests. Here were olives, fig-trees, the *cedrus odorata*, or mahogany-tree, *beroba*, *garabisi*, *garaberi*, *garazuba*, *garabrura*, and others, all with the thickest, highest, and most upright stems, with the most luxuriant foliage, and with their branches covered with fruit or flowers; it seemed impossible sufficiently to admire them. Nor was I less delighted with the infinite variety of climbing plants which wound about these superb trees nearly to their summits, forming the finest natural garlands.

Bountiful nature, who here far exceeds all ideas ever conceived of her fertility, of the brilliance of colouring and beauty of form among her productions, of her delights and riches, has animated these forests with an endless variety of living creatures. Wild beasts, birds, insects, and reptiles, which we Europeans seldom see even in large collections of natural history, either stuffed or preserved in spirits, are here presented to the eye at every moment in living forms. I have seen on one side parrots of various sizes and colours flying about with loud and discordant screams, while on the other the large-beaked toucan *ramphastos*, unsuspecting of treachery, was eating the fruit of a neighbouring tree wholly unknown to me. Deeper in the forest, I heard the cries of monkeys, and at my feet were the holes of the armadillo. Here a brisk butterfly, as large as a bird, fluttered from

flower to flower: there a lovely colibri sucked the honey from the odoriferous blossoms. The venom'd snake, gliding along the narrow foot-way, terrified the wanderer, and made him half insensible to the heavenly harmony of thousands of singing birds, whose notes were calculated at once to charm the ear, and enliven the heart.

#### OF THE PROVINCES OF VENEZUELA.

Caraccas is the capital of a country, which is nearly twice as large as Peru at present, and which yields little in extent to the kingdom of New Grenada. This country, which the Spanish government designates by the name of *Capitania General de Caraccas\**, or of the (*united*) *provinces of Venezuela*, has nearly a million of inhabitants, among whom are sixty thousand slaves. It contains, along the coast, New Andalusia, or the province of Cumana (with the the island of Margaretta), Barcelona, Venezuela or Caraccas, Coro, and Maracayho; in the interior, the provinces of Varinas and Guiana, the first along the rivers of Santo-Domingo and the Apure, the second along the Oroonoko, the Casiquiare, the Atabapo; and the Rio Negro. In a general view of the seven united provinces of Terra Firma, we perceive, that they form three distinct zones, extending from east to west

#### Population.

Caraccas is the seat of an *Audiencia* (high court of justice) and one of the eight archbishoprics, into which Spanish America is divided. Its population in 1800, according to the researches I made into the number of births, says Humboldt, was nearly 40,000; the best informed inhabitants believed it even to be 45,000, of which 18,000 are whites, and 27,000 free men of colour. Computations made 1778 had already given from 30,000 to 32,000. All the direct numberings have remained a quarter, and

\*The captain general of Caraccas has the title of *Capitan General de las Provincias de Venezuela y Ciudad de Caraccas. Reinos Capitania's Generales, Presidencias, Gobiernos, Provincias*, are the names which the Court of Spain has always given to its transmarine possessions, *dominios de ultramar*.

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more, below the effective number. In 1766, the population of Caraccas, and the fine valley in which the city is placed, suffered immensely by a severe attack of the small pox. The mortality rose in the town to six or eight thousand. Since that memorable period, inoculation is become general, and I have seen it practised without the aid of physicians. In the province of Cumana, where the communications with Europe are less frequent, there had not been in my time, one instance of the small-pox during fifteen years; while at Caraccas that cruel malady was constantly dreaded, because it always showed itself sporadically on several points at a time. I say sporadically, for in Equinoctial America, where the changes of the atmosphere, and the phenomena of organic life, seem subject to a periodicalness, the small-pox, before the benevolent introduction of the vaccine disease, exerted its ravages only, if we may place confidence in general belief, every fifteen or twenty years. Since my return to Europe, the population of Caraccas has continued to augment. It amounted to 50,000 souls; when, at the great earthquake of the 26th of March, 1812, twelve thousand inhabitants perished beneath the ruins of their houses. The political events, which have succeeded this catastrophe, have reduced the number of inhabitants to less than 20,000; but these losses will soon be repaired, if the fertile and commercial country, of which Caraccas is the centre, should have the happiness of enjoying repose, and a wise administration, for a few years.

#### *Topographical View of Caraccas.*

The town is seated at the entrance of the plain of Charcao, which extends three leagues east towards Caumare and the Cuesta de Auyamas, and which is two leagues and a half in breadth. This plain, through which runs the Rio Guayra, is a hundred and fourteen toises in height above the level of the sea. The ground, which the town of Caraccas occupies, is uneven, and has a steep slope from N. N. W. to S. S. E. In order to form an exact idea of the situation of Caraccas, we must recollect the general disposition of the mountains of the coast, and the great longitudinal vallies, by which they

are traversed. The river Guayra rises in the groups of primitive mountains of Higuerota, which separates the valley of Caraccas from that of Aragua. It is formed near Las Ajuntas by the junction of the little rivers of San Pedro and Marcaro, and runs first to the east as far as the Cuesta of Auyamas, and then to the south, to unite its waters with those of Rio Tuy, below Yare. The Rio Tuy is the only considerable river in the northern and mountainous parts of the province.

*Climate, Soil and Productions.*

The climate of Caraccas has often been called a *perpetual spring*. It is found every where, half way up the Cordilleras of Equinoctial America, between four hundred and nine hundred toises of elevation, unless the great breadth of the valley joined to an arid soil causes an extraordinary intensity of radiant caloric. What indeed can we imagine more delightful, than a temperature, which in the day keeps between  $20^{\circ}$  and  $26^{\circ}$ ; and at night between  $16^{\circ}$  and  $18^{\circ}$ , which is equally favourable to the plantain (cambury), the orange-tree, the coffee-tree, the apple, the apricot, and corn? A national writer compares the situation of Caraccas to the terrestrial paradise, and recognizes in the Anacuo and the neighbouring torrents the four rivers of the Garden of Eden.

It is to be regretted, that such a temperate climate is generally inconstant and variable. The inhabitants of Caraccas complain of having several seasons in the same day; and of the rapid change from one season to another. In the month of January, for instance, a night, of which the mean temperature is  $16^{\circ}$ , is followed by a day, when the thermometer during eight successive hours keeps above  $22^{\circ}$  in the shade. In the same day, we find the temperatures of  $24^{\circ}$  and  $18^{\circ}$ .

The cool and delightful climate we have been describing agrees also with the culture of equinoctial productions. The sugar-cans is cultivated with success, even at heights exceeding that of Caraccas; but in the valley, on account of the dryness of the climate, and the stony soil, the cultivation of the coffee-tree is preferred; which there yields little fruit indeed, but of the finest

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quality. When the shrub is in blossom, the plain extending beyond Charcoo presents a delightful aspect. The banana-tree, which is seen in the plantations near the town, is not the great *platano harton*, but the varieties *camburi* and *dominicu*, which require less heat. The great plantains are brought to the market of Caraccas from the haciendas of Turiamo, situated on the coast between Burburafa and Porto Cabello. The highest flavoured pine apples are those of Baruto, of Emperado, and of the heights of Buenavista, on the road to Victoria. When a traveller ascends for the first time to the valley of Caraccas, he is agreeably surprised to find the culinary plants of our climate, the strawberry, the vine, and almost all the fruit-trees of the temperate zone, growing by the side of the coffee and banana-tree. The apples and peaches esteemed the best come from Macarao, or from the western extremity of the valley. There the quince-tree, the trunk of which attains only four or five feet in height, is so common, that it almost becomes wild. Preserved apples and quinces, particularly the latter, are much used in a country, where it is thought, that to drink water, thirst must previously be excited by sweetmeats. In proportion as the environs of the town have been cultivated with coffee, and the establishment of plantations, which dates only from the year 1795, has increased the number of agricultural negroes, the apple and quince-trees scattered in the savannahs have given place in the valley of Caraccas to maize and pulse.

#### OF PATAGONIA.

This is the most southern district of South America, and although in the same latitude south as that of France north, is one of the most uninviting countries in the world. The best description of it is in Byron's voyage round the world.

When Commodore Byron had landed his men on the coast, he drew them up on the beach, with the officers at their head, giving orders that none should leave their station. "I then," says he, "went forward alone towards the Indians, but perceiving that they retired as I advanced, I made signs that one of them should come

near ; the chief approached me ; he was of a gigantic stature, and seemed to realize the tales of monsters in human shape ; he had the skin of some wild beast thrown over his shoulders, and was painted so as to make the most hideous appearance I ever beheld ; round one eye was a large circle of white, which was surrounded by a circle of black, and the rest of his face was streaked with paint of different colours. I did not measure him, but if I may judge of his height by the proportion of his stature to my own, it could not be much less than seven feet. When this frightful colossus came up, we muttered somewhat to each other as a salutation : I then walked with him to his companions, among whom there were many women ; of these, few were less in stature than their chief. I heard their voices at a distance, and when I came near, I perceived a good number of old men who were chaunting some unintelligible words in the most doleful cadence I ever heard, with an air of serious solemnity, which inclined me to think that it was a religious ceremony ; they were all painted and clothed nearly in the same manner ; the circles round the two eyes were in no instance of one colour, but they were not universally black and white, some being red and white, and some red and black. Their teeth were as white as ivory, remarkably even, and well set ; but, except the skins, which they wore with the hair inwards, most of them were naked, a few only having upon their legs a kind of boot, with a sharp-pointed stick fastened to each heel, which served as a spur.

“ Having looked upon these enormous goblins (some of whom were six feet six inches high, though the greater part of them were from five feet ten, to six feet in stature) with no small surprise, I took out a quantity of white and yellow beads, which I distributed among them, and which they received with very strong expressions of pleasure : I then took out a whole piece of green ribbon, and giving the end of it into the hands of one of them, I made the person who sat next take hold of it, and so on as far as it would reach ; they all sat quietly, and appeared to be more pleased with it than with the beads. While the ribbon was thus extended, I took out a pair of scissars and cut it between two of the Indians

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that held it, so that I left about a yard in the possession of every one, which I afterwards tied about their heads, where they suffered it to remain, without so much as touching it while I was with them. Their peaceable and orderly behaviour on this occasion, certainly did them honour, especially as my presents could not extend to the whole company.

“ These people were not wholly strangers to European commodities ; for upon closer attention, I perceived among them one woman who had bracelets of brass, or very pale gold, upon her arms, and some beads of blue glass strung upon two queues of hair, which, being parted at top, hung over each shoulder before her. One of the men shewed me the bowl of a tobacco-pipe, which was made of red earth, but I soon found that they had no tobacco among them ; and this person made me understand that he wanted some ; upon which I beckoned to my people, who remained upon the beach, drawn up as I had left them, and three or four ran forward, imagining that I wanted them. The Indians no sooner saw them advance, than they all rose with a great clamour, and were leaving the place, as I supposed, to get arms, which were probably left at a little distance. I desired only one of my people to come, and bring with him all the tobacco that he could collect from the rest. As soon as the Indians saw this, they recovered from their surprise, and every one returned to his station, except a very old man, who came up to me, and sung a long song ; but before it was finished, Mr. Cumming brought the tobacco, and I could not but smile at the astonishment which I saw he expressed in his countenance, upon perceiving himself, though six feet two inches high, become at once a pigmy among giants ; for these people may indeed be more properly called giants than tall men ; of the few among us, who are full six feet high, scarcely any are broad and muscular in proportion to their stature, but look rather like men of common bulk, run up accidentally to an unusual height ; and a man who should measure only six feet two inches, and equally exceed a stout well-set man of the common stature in breadth and muscle, would strike us rather as a being of gigantic race, than as an

individual accidentally anomalous; our sensations, therefore, upon seeing five hundred people, the shortest of whom were at least four inches taller, and bulky in proportion, may be easily imagined.

"During our pantomimical conference, an old man often laid his head down upon the stones, and shutting his eyes for about half a minute, first pointed to his mouth, and then to the hills, meaning, as I imagined, that if I would stay with them till the morning, they would furnish me with provisions; but this offer I was obliged to decline. I observed that they had with them a great number of dogs, with which, I suppose, they run down the animals that serve them for food. Their horses were not large, but nimble, and well-broken. The bridle was a leathern thong, with a small piece of wood that served for a bit, and the saddles resemble the pads that are in use among the country people in England. The women rode astride, and both men and women without stirrups; yet they galloped fearlessly over the spit upon which we landed, the stones of which were large, loose, and slippery.

"Every one of them had a missile weapon of a singular kind, tucked into the girdle. It consisted of two round stones, covered with leather, each weighing about a pound, which were fastened to the two ends of a string about eight feet long. This is used as a sling, one stone being kept in the hand, and the other whirled round the head till it is supposed to have acquired sufficient force, and then discharged at the object. They are so expert in the management of this double-headed shot, that they will hit a mark not bigger than a shilling with both the stones, at the distance of fifteen yards; it is not their custom, however, to strike with them in the chase either the *guanico* (an animal that resembles the deer) or the ostrich, but they discharge them so that the cord comes against the legs of the ostrich, or two of the legs of the *guanico* are entangled in the cord by the force and swing of the balls, so that the animal, being unable to run, becomes an easy prey to the hunter."

They appear to eat raw flesh without any regard to cleanliness. When Captain Wallis took leave of them on board his ship, they did not express either the cu-

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riosity or wonder which the multiplicity of objects, to them equally strange and stupendous, might have been supposed to excite.

"I took them," says the captain, "down into the cabin, where they looked about them with unaccountable indifference, till one of them happened to cast his eyes upon a looking-glass: this, however, excited no more astonishment than the prodigies which offer themselves to our imagination in a dream, when we converse with the dead, fly in the air, and walk upon the sea, without reflecting that the laws of nature are violated; but it afforded them infinite diversion; they advanced, retreated, and played a thousand tricks before it, laughing violently, and talking with great emphasis to each other."

*The Mountains of the Andes.*

In South America the most striking of nature's works are the Cordilleras of the Andes: these are vast mountains called Cordilleras or Chains by the Spaniards, extending four thousand three hundred miles. "Next to the extent of the New World," says Dr. Robertson, "the grandeur of the objects which it presents to view is most apt to strike the eye of an observer. Nature seems to have carried on her operations upon a larger scale, and with a bolder hand, and to have distinguished the features of this country with a peculiar magnificence. The mountains of the Andes may literally be said to hide their heads in the clouds; the storms often roll, and the thunder bursts below their summits, which, though exposed to the rays of the sun in the centre of the torrid zone, are covered with everlasting snow."

The group of Chimborazo and Carguairazo, has an absolute elevation of 2891 metres or 39,371 inches each; it is only a sixth less elevated than the top of Etna. The summit of Chimborazo does not therefore surpass the height of this plain more than 3640 metres, which is 84 metres less than the height of the top of Mount Blanc above the priory of Chamouni; for the difference between Chimborazo and Mount Blanc is nearly equal to that which is observed between the ele-

vation of the plain of Tapia, and the bottom of the *valle de Chamouni*. The top of the Peak of Teneriffe, compared with the level of the town of Oratava, is still more elevated than Chimborazo and Mount Blanc above Riobamba and Chamouni.

We distinguish, says M. de Humboldt, three kinds of principal forms belonging to the high tops of the Andes. Of the volcanoes which are yet burning, those which have but a single crater of extraordinary size, are conic mountains, with summits truncated in a greater or less degree; such is the figure of Cotopaxi, of Popocatepec, and the Peak of Orizaba. Volcanoes, the summits of which have sunk after a long series of eruptions, exhibit ridges bristled with points, or needles leaning in different directions, and broken rocks falling into ruins. Such is the form of the Altar, or Capac-Urcu, a mountain once more lofty than Chimborazo, the destruction of which is considered as a memorable period to the natural history of the New Continent; such is the form also of Carguirazo, a great part of which fell in on the night of the 19th of July, 1798. Torrents of water and mud then issued from the opened sides of the mountain, and laid waste the neighbouring country. This dreadful catastrophe was accompanied by an earthquake, which in the adjacent towns of Hambato and Llactacunga, swallowed up thousands of inhabitants.

A third form of the high tops of the Andes, and the most majestic of the whole, is that of Chimborazo, the summit of which is circular; it reminds us of those paps without craters, which the elastic force of the vapours swells up in regions where the hollow crust of the globe is rained by subterraneous fires. The aspect of mountains of granite has little analogy with that of Chimborazo. The granitic summits are flattened hemispheres; the trappean porphyry forms slender cupolas. Thus on the shore of the South Sea, after the long rains of winter, when the transparency of the air has suddenly increased, we see Chimborazo appear like a cloud at the horizon; it detaches itself from the neighbouring summits, and towers over the whole chain of the Andes, like that majestic dome, produced by the genius of

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Michael Angelo, over the antique monuments, which surround the capital.

Travellers who have approached the summits of Mont Blanc and Mont Rose, are alone capable of feeling the character of this calm, majestic, and solemn scenery. The bulk of Chamborazo is so enormous, that the part which the eye embraces at once near the limit of the eternal snows is seven thousand metres in breadth. The extreme rarity of the strata of air, across which we see the tops of the Andes, contributes greatly to the splendour of the snow, and the magical effect of its reflection. Under the tropics, at a height of five thousand metres, the azure vault of the sky appears of an indigo tint. The outlines of the mountains detach themselves from the sky in this pure and transparent atmosphere, while the inferior strata of the air, reposing on a plain destitute of vegetation, which reflects the radiant heat, are vaporous, and appear to veil the middle ground of the landscape.

The elevated plain of Tapia, which extends to the east as far as the foot of the altar, and of Condorasto, is three thousand metres in height, nearly equal to that of Canigou, one of the highest summits of the Pyrenees. A few plants of schinus, molle, cactus, agave, and molina, are scattered over the barren plain: and we see in the foreground lamas, (*camelus lacma*) sketched from nature and groups of Indians going to the market of Lican.

At three thousand five hundred metres absolute height, the ligneous plants with coriaceous and shining leaves nearly disappear. The region of shrubs is separated from that of the grasses by alpine plants, by tufts of nerteria, valerian, saxifrage, and lobelia, and by small cruciferous plants. The grasses form a very broad belt, covered at intervals with snow, which remains but a few days. This belt, called in the country the *pajonal*, appears at a distance, like a gilded yellow carpet. Its colour forms an agreeable contrast with that of the scattered masses of snow, and is owing to the stalks and leaves of the grasses burnt by the rays of the sun, in the seasons of great drought. Above the *pajonal* lies the region of cryptogamous plants, which here and

there cover the porphyritic rocks destitute of vegetable earth. Farther on, at the limit of the perpetual ice, is the termination of organic life.

*Cotopaxi* is the loftiest of those volcanoes of the Andes, which at recent epochs have undergone eruptions. Its absolute height is five thousand seven hundred and fifty-four metres (two thousand nine hundred and fifty-two toises); it is double that of *Canigou*; and consequently eight hundred metres higher than *Vesuvius* would be, were it placed on the top of the Peak of *Teneriffe*. *Cotopaxi* is also the most dreadful volcano of the kingdom of *Quito*, and its explosions the most frequent and disastrous. The mass of scorice, and the huge pieces of rock, thrown out of this volcano, which are spread over the neighbouring valleys, covering a surface of several square leagues, would form, were they heaped together, a colossal mountain. In 1738, the flames of *Cotopaxi* rose nine hundred metres above the brink of the crater. In 1744, the roarings of the volcano were heard as far as *Honda*, a town on the borders of the *Magdalena*, and at the distance of two hundred common leagues. On the 4th of April 1768, the quantity of ashes ejected by the mouth of *Cotopaxi* was so great, that in the towns of *Hambato* and *Tacunga*, day broke only at three in the afternoon, and the inhabitants were obliged to use lanterns in walking the streets. The explosion which took place in the month of January, 1803, was preceded by a dreadful phenomenon, the sudden melting of the snows that covered the mountain. For twenty years before no smoke or vapour, that could be perceived, had issued from the crater; and in a single night the subterraneous fire became so active, that at sun-rise the external walls of the cone, heated, no doubt, to a very considerable temperature, appeared naked, and of the dark colour which is peculiar to vitrified scorice. At the port of *Guayaquil*, fifty-two leagues distant in a straight line from the crater, were heard, day and night, the noises of the volcano, like continued discharges of a battery, these tremendous sounds were distinguished even on the *Pacific Ocean*, to the south-west of the island of *Puna*.

The form of *Cotopaxi* is the most beautiful and regular

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of the colossal summits of the high Andes. It is a perfect cone, which, covered with an enormous layer of snow, shines with dazzling splendor at the setting of the sun, and detaches itself in the most picturesque manner from the azure vault of heaven. This covering of snow conceals from the eye of the observer even the smallest inequalities of the soil; no point of rock, no stoney mass, penetrates this coating of ice, or breaks the regularity of the figure of the cone. The summit of Cotopaxi resembles the Sugar-loaf (*Pan de azucar*) which terminates the Peake of Teyde; but the height of its cone is six times the height of that of the great volcano of the island of Teneriffe.

The greater the regularity in the form of the cone of this volcano, the more we are struck in finding, on the side to the south-east, a small mass of rock, half-concealed under the snow, studded with points, and which the natives call the head of the Inca. The origin of this singular denomination is too uncertain to require description.

#### *Rivers of South America.*

The river of Amazons, so called from a female tribe inured to arms discovered on its banks, by the first navigators, though its native term be the Maranon, is celebrated as the most distinguished river in the whole world: and this reputation may be just, when its magnitude is considered, as well as its length: for in the latter attribute it seems to be rivalled by the Kian Ku of China, and perhaps by the Ob of Siberia. The length may be estimated at about 2300 miles; and that of the Rio de la Plata about 1000, but the estuary of the Ob is frozen, and that of the Kian Ku cannot exceed a mile or two in breadth, while the two grand American rivers are of surprising magnitude. The Chinese annals say that their great rivers have been confined by art, while in ancient times they inundated whole provinces, like the Maranon.

The voyage of Condamine contains the most accurate description which has yet appeared of this grand river. The source is not yet absolutely ascertained. The celebrated mathematician, just quoted, says that the Ucaial

is the chief stream, as its sources are more remote than those of the supposed Marañon; and it is a considerable river in the same parallel, when the other is only a torrent. On the other hand the Marañon makes a greater circuit, and is of extraordinary depth. In the valuable map of La Cruz, what he calls the *ancient* Marañon, or Pari, receives the Apurimac, a river of far longer course, rising near the town of Arequipa, on the west of the great lake of Titicaca, S. lat.  $16^{\circ} 30'$ . If this representation be just, there is no doubt that the Apurimac is the original and proper river of Amazons. The *new* Marañon, according to La Cruz, rises from the lake or Lauricocha, near the source of the Pari, and after a long course to the N. W. and then E. falls into this latter river.

The Ucaial, thus consisting of two main sources, the Old Marañon or Pari, and the Apurimac, after passing the great chain of the Andes, bends sometimes N. W., sometimes N. E., till it receives the New Marañon. But the course of the Ucaial being through a more remote country, and more unexplored forests than that of the New Marañon; its chief features and natural history are less known; and the savages on its banks unfortunately massacred their missionary in 1695, so that we are almost wholly ignorant concerning this noble river.

On the contrary, the Lauricocha or New Marañon has been repeatedly described, and was navigated by Condamine from near the town of Jaen, where it begins to be navigable; thence passing N. E., it arrives at the exterior ridge of the Andes, which it cleaves at a pass called the Pongo, a word in the Peruvian language implying a gate. This sublime scene displays the Lauricocha confined between two parallel walls of almost perpendicular rock. From a breadth of 250 fathoms, the river is here contracted to 25; but the rapidity is not extreme, and a raft passes the two leagues in about an hour.

The *Rio de la Plata*, or river of Silver, is the conjunct flood of the Paraguay, the Pilcomayo, the Parana, and the Urucuay. The main streams are the Paraguay and the Parana; and it would seem that the latter is the longest and most considerable, rising in the great mine mountains of Brazil, lat.  $19^{\circ}$ ; and bending S. then W.

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till it receive the Iba Parana, after which it bends S. W. till it is joined by the Paraguay, while the conjunct rivers are still called the Parana by the natives, and the Rio de la Plata by the Spaniards. The grand cataract of the Parana is in lat.  $24^{\circ}$ , not far from the city of Cuayra; but it is rather a series of rapids, for a space of twelve leagues, amidst rocks of tremendous and singular forms. This noble river is also studded with numerous islands; and Spanish vessels navigate to the town of Assumption, about 400 leagues from the sea. On the shores are often found goods enclosing crystals; but the natural history of the Parana is nearly as obscure as that of the Ucaial. The breadth of the estuary is such that the land cannot be discovered from a ship in the middle of the stream.

The third great river in South America is the Orinoco, of a most singular and perplexed course. According to La Cruz it rises in the small lake of Ipava, N. lat.  $5^{\circ} 5'$ ; and thence winds almost in a spiral form; first passing to the S. E. it enters the lake of Parima, and issues by two outlets on the N. and S. of that lake towards the W.; but after receiving the Guavier, it bends N. then N. E. till it enters the Atlantic Ocean, by an extended delta opposite to the isle of Trinidad; but the chief estuary is considerably to the S. E. of that island. Many rivers of great size flow into the Orinoco; and in addition to its singular form there are other remarkable peculiarities.

#### *Of Terra del Fuego or land of Fogs.*

The island of Terra del Fuego, on the south of Patagonia, received its name from the fire and smoke occasioned by a volcano which were perceived on it by its first discoverers. The island is in general extremely mountainous and rough, and covered with almost perpetual snows; which circumstances render the climate almost destitute of animals of every kind; here, however, human nature finds subsistence. The simple and hardy inhabitants are low in stature, with broad flat faces, high cheeks, and flat noses; they are clothed in skins of seals, and subsist principally on shell-fish.

The island of Terra del Fuego, although never visited by European navigators but in the summer months,

is described as among the most dreary and desolate spots of the habitable earth, and the few inhabitants upon it as the most miserable and destitute of the human race.

These islands were thought to form a part of the continent, till Magellan discovered and sailed through the intervening strait, which thence bears his name.

*Juan Fernandez.*

The island of Juan Fernandez lies to the west of South America, about three hundred miles from the coast of Chili. This romantic isle, diversified with woods and water, with craggy hills and fertile spots, is famous for having given rise to the celebrated romance of Robinson Crusoe. It appears that Alexander Selkirk a seaman, and a native of Scotland, was put ashore, and left in this solitary place by his captain, where he lived some years, till discovered by Woodes Rogers in 1709. When taken on board, he had so forgot his native language, that he could with difficulty be understood; he was clothed with the skins of goats, would drink nothing but water, and could not for a considerable time relish the ship's provisions. During his residence on this island he had killed five hundred goats, which he caught by running down; and many more he marked on their ears, and set again at liberty. Commodore Anson's crew, thirty years after, caught some of these goats, which discovered in their countenances and beards strong marks of age.

## ISLANDS IN THE PACIFIC OCEAN.

### *New Zealand.*

Of all the various islands in the Pacific Ocean, there is none with which Europeans are in general so little acquainted as New Zealand; and none, perhaps, which more deserves their particular attention. Ever since the time of Captain Cook, whose enterprising spirit could only be equalled by his indefatigable perseverance, this island has been almost entirely neglected, and the partial visits made to it, have in no instance been favourable to a permanent intercourse. The persons who at distant intervals resorted thither, were men, as will presently be

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seen, of callous hearts, who were as little disposed to conciliate the friendship of the rude inhabitants, as they were to pay a due regard to their own character; and, in addition to this, the odium thrown on the natives themselves, by being viewed as ferocious cannibals, served, as it were, to interdict any cordial communication with them. Dreaded by the good, and assailed by the worthless, their real dispositions were not ascertained; the former dared not venture to civilize them, the latter only added to their ferocity.

The two islands that go by the name of New Zealand are situated between the latitudes of 34 deg. 22 min. and 47 deg. 25 min. south, and between the longitude of 166 deg. and 180 deg. east.

Eaheinomauwe, measures about 436 miles in length; and taking the medium breadth, about 60 miles. T'Avai Poenammo, the southern island, stretches 360 miles in length, and its medium breadth is 100 miles.

#### *Of the Face of the Country.*

In our excursions into the interior of the northern island, says Mr. Nicholas, in his late interesting account of these islands, we found that the soil varied in its quality, but generally appeared extremely fertile; the hills were composed, for the greater part, of a stiff clay; and the valleys consisted of a black vegetable mould, producing fern of the most luxuriant growth, while the swamps, which we occasionally met with, were of trifling extent, and might be drained with little trouble or expense.—There was one feature in the country which every where struck us with admiration, and that was the fine rich verdure of the landscape wherever we turned our eyes, and which gave us at the same time a high opinion of the genial influence of the climate.

#### *Natural Products of New Zealand.*

New Zealand, thus favoured with a fertile soil and fine climate, is rich in various natural productions, some of which are extremely valuable. In the vegetable kingdom, there is no production that is so much calculated to strike the traveller with admiration as the trees of amazing growth, which rise in wild luxuriance all over this country. Pines of different descriptions, and which

are utterly unknown to Europeans, are here to be met with, soaring to a height which leaves no similarity between them and the tallest that ever grew on the mountains of Norway; and those species, which bear the uncouth names of the cowrie, the totarra, the towha, and the zarida, afford such a supply of valuable timber as the profusion of some ages to come will not be able to exhaust. Here are also several kinds of trees of inferior growth, though not less excellent in their quality; and many of them are admirably well adapted for ornamental works requiring a fine grain, the wood being of this nature, and susceptible of a high polish.

A species of pine, called by the natives *totarra*, excited our astonishment, from the bulk and height to which it grew. We measured some of the trees, and found them to be from thirty to three and thirty feet in circumference, growing to the height of one hundred feet and upwards before they branched out, and all perfectly straight.

The trees which the natives chiefly make subservient to their purposes, are, besides the different species of pine above-mentioned, the henow, from which they extract a black dye, the towha, a tree resembling the sycamore, the *river river*, the grain of whose wood is similar to that of the beech, a species of the cork-tree, called by these people *vow*, a large tree named *eckoha*, and another termed *kycata*, a tall and beautiful tree, together with many others which are both curious and serviceable.

We had frequently occasion to observe the great variety of vegetable productions which this island contained. But the plant which grew in greatest profusion, and met our eye in every direction, was the flax-plant, which flourished equally in the most exposed, as in the best sheltered situations. This plant, which is indigenous, the natives convert to a variety of purposes. It supplies them with excellent materials for clothing, cordage, and fishing nets, and the preparation being simple, requires very little trouble. The plant itself generally grows from five to seven feet high and bears a strong resemblance to our common flag, but the stem is much thicker, and the flowers less expanded and of a red

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*Of the Orders or Ranks of Society.*

In taking a view of society, as it is constituted in New Zealand, we find three orders who rise in graduated distinction above the common people. These orders are, beginning with the lowest, *rungatoedas*, chiefs, and *areekees*. The *rungateedas* claim an ascendancy over the multitude, together with many political privileges, in consequence of their being allied by birth to the chiefs; and the latter, though inheriting independent sovereignties, are nevertheless obliged by the recognized usage of the country, to lend their services to the *areekee* or principal chief, whenever he thinks proper to make war, no matter whether the motives be just or otherwise. The *cookees*, or inferior class, though by far the most numerous, as is the case in every country, are held by each of these orders in a state of complete vassalage, though in some few instances they have an independent interest in the ground they occupy. Here is a mode of government entirely analogous to that which prevails in the islands of the Indian seas, and very much so among the Malays, where the chief authority is vested in the *raja*, whose rank resembles that of the *areekee* of New Zealand, and who commands the service of the *pangeran*, or heads of the *dusums* or villages. These latter correspond exactly with the subordinate chiefs above-mentioned; and like them, they acknowledge a superior, though with respect to their possessions they are independent of his controul. In both regions the system of government (if government it may be called) is evidently feudal; and the power exercised by the privileged classes in each, is nearly similar in every respect.

*Superstitions of the New Zealanders.*

In New Zealand, as in other countries where the people are utter strangers to the first principles of knowledge, the grossest delusions prevail, and the word *taboo* very frequently decides the actions of a whole race. To follow this word through its several diversified meanings, would be to detail minutely every circumstance that regards the political and moral economy of these

people. It serves them in the absence of laws, as the only security for the protection of persons and property, giving them an awful sacredness which no one dares to violate; and by its powerful influence, restraining even the most cruel and rapacious plunderers. It were fortunate for the natives, if they were all under the sanction of this mystical guarantee; but this is not the case, the protection it affords being confined only to certain orders, with whom it is revocable at pleasure, though in their various concerns, the *taboo* affects the general body of the population. This superstition serves in a great measure to consolidate the limited power of the areekees over the inferior chiefs. For instance, if one of the former class thinks proper to *taboo* any ship coming into the harbour, none of the latter must dare think of holding the least communication with her, or of supplying her with provisions, while the interdict continues. The same holds good with respect to whatever else the areekee chooses to exclude from common intercourse, and the prohibition being generally understood, is never upon any account contravened. When they go to war, I rather think that the *taboo* is either suspended for a time, or that it permits their hostilities; but as the *tohungha* or priest is the arbiter of all their delusions, he takes care, I have no doubt, to suit them to the genius of his votaries, if not to their convenience. The New Zealanders make no idols, nor have they any external form of worship; their conceptions of a supreme power being shewn only in the veneration they have for the above-mentioned superstition, and in the single word *taboo* all their religion and morality may be said to consist.

#### *The New Zealanders' Treatment of their Sick Friends.*

The power of the priests is exerted in a species of *interdict* called the *taboo*. Mr. Nicholas witnessed this horrible process on a sick chief, and thus expresses himself:—"The superstition of the *taboo* had by this time precluded all access to the presence of the sick chief; and such was the blind fatuity of his people, that they gave strict orders against his receiving those little supplies which the missionaries were in the habit of bring-

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ing him, and insisted that no human aid should administer to his wants while he yet survived. The reason of their laying the poor fellow under this horrible interdict, was because they now believed that *Etua* or God, had fully determined to destroy him; and for this purpose had made a firm lodgment in his stomach, whence no mortal power durst venture to expel him; nor would he once quit his position, but remain there, increasing the agonies of the sufferer till he thought proper to put an end to his existence. This gross delusion produced the effect that might be supposed; the hapless chief, already too faint and languid, became still more so, by being deprived of that necessary aliment which alone had hitherto served to sustain him under his complaint; and according as the various symptoms assumed a more dangerous aspect, and bespoke a nearer approach to the fatal moment, they blamed their own impiety as having produced them; asserting that the *Etua* would not yet have fixed himself in the stomach of the chief, had they not in their unhallowed temerity suffered us to see him while he was tabooed against such visitors. I remonstrated with them in urgent terms, and thought to prevail on them to admit me; but it was of no use, they all cried out with one voice, "*nuee nuee taboo taboo*," and forbidding me to approach the shed, they would, as I believe, have killed me on the spot, had I presumed to disobey. Though the immediate family of *Duaterra* still continued to evince the same deep and bitter affliction as before, still they agreed with his other dependants in excluding him from all further assistance, so awful in their sight was the barbarous superstition by which they were deluded; and leaving him now entirely to the disposal of the *Etua*, they were studious only about providing for his interment. Expecting his speedy dissolution, they wished to convey him to an adjacent island, where they intended to deposit his remains; but the chief, even weak as he was, opposed this effectually, for anticipating such an event, he kept by him continually the pistols we had lent him when going to the North Cape, and having loaded one of them nearly up to the muzzle, he threatened to shoot the first person who should attempt to take him away. This deterred

them all; and none were found who would venture to remove him, though they might easily have done so while he was asleep."

"I went into the town on the morning of the 20th, says Mr. N. expecting to see Duaterra, according to the permission that had been granted; but so capricious are savages in most of their proceedings, that they are ever apt to vary, and their promises cannot confidently be depended upon, unless when under the controul of a superstitious, or bound by some established usage of the country. I found this to be the case in the present instance; for having now changed their minds, they returned to their former rigid determination of excluding the profane; and I was therefore obliged to go back without seeing the chief. I made a second attempt on the 21st, but was equally unsuccessful; and upon inquiring what state he was in, the only intelligence I could get was, that *the Etua* was then preying upon his entrails, and that the chief would be *matou mouee* (killed) as soon as they were all devoured. This notion, much more than the complaint under which they labour, accelerates the death of sick people in New Zealand. So strongly is it impressed upon the minds of their friends, that when the symptoms appear at all dangerous, they think any sort of remedy would be impious; and however afflicted they may be at the loss of them, they never once murmur against the mystical vulture who gnaws them away according to his appetite.

"On the 23rd Mr. Marsden, Mr. N's fellow traveller, whose fears for Duaterra's recovery made him experience a considerable degree of anxiety, came again to Ranghoo to see if there were any hopes of his restoration; but he now found himself debarred from the shed; and the same people who had admitted him before, were on the present occasion deaf to all his arguments, while they opposed his entrance with an inflexible obstinacy. But he was determined not to leave the place without seeing the chief.

"On getting into the shed, or rather enclosure, which was quite open at the top, Mr. Marsden found the poor chief stretched upon the ground, exposed to the burning rays of the sun and surrounded as before, by his wives

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and relations, who watched for his dissolution in silent expectancy. The priest was also in attendance, and made himself very busy in his official capacity, directing the others in all their proceedings, and suffering nothing to be done without his own interference. Duaterra, though so weak that he could hardly articulate a single word, was still in the full possession of his intellectual powers; and upon seeing Mr. Marsden, his languid eyes brightened with an expression of joy, as if the presence of my friend was the last cheering beam of consolation that could light him to the tomb. His frame, which was once so athletic and robust, was now worn away to a skeleton; for the necessary sustenance being withheld from him, there was nothing to support animal life during the intermission of a severe malady. While thus languishing under the last stage of exhaustion, he begged with indistinct accent that we would send him a little wine; and Mr. Marsden promising that he should have some in the course of the day, withdrew from the place, finding, like myself, the scene too distressing for a longer continuance."

*Character and Disposition of the New Zealanders.*

In his daily occupations, the New Zealander seldom applies himself to his work for any length of time together; for not setting any adequate value on time, it is quite a matter of indifference to him at what period his task is finished, provided it be ultimately completed. Desultory in his general mode of living, he has no fixed hours by which to regulate his proceedings; and following nature in every thing but the moderation she enjoins, he eats to excess when he is hungry, goes to sleep when he finds drowsiness and lassitude steal upon him, and joins in the dance or song when prompted by the effervescent flow of the animal spirits. Those chieftains who are more advanced in years, usually spend the day in conversation, being seated on the ground under the open air, while they have collected round them a social circle, who are admitted to the freedom of converse, and avail themselves of the indulgence with incessant loquacity, the cookees bringing at stated intervals refreshments, of fern-root and potatoea. The women, though doomed

to a state of degraded and toilsome servitude, are under no restraint in the presence of the chiefs; and mingling in their festivities during the hours of relaxation, they seem for the time to forget their inferiority, nor upon these occasions does any thing happen to remind them of it. In his peaceful pursuits, the New Zealander appears social, cheerful, friendly and hospitable, disposed to kind offices, and faithful to his engagements; but war effects a total transformation in the man, and it is then only that he becomes a cruel, furious and untameable savage.

In proof of the good disposition of the New Zealanders Mr. Nicholas relates the following interesting anecdote:—

“After the chief George had communicated to us all the particulars of the massacre of a ship’s crew, whose captain had ill-treated the natives, it was time to prepare for rest, and the warriors, stretching themselves on the ground, began to wrap their *kakahows* more closely about them. The scene now became awfully appalling. Night threw its gloomy shades over the ruthless murderers of our countrymen, while we, but two in number, remained perfectly defenceless in the midst of them, trusting only to the internal dictates of their hearts, for the privilege of existing a single instant. Yet reflecting on their disposition, which is never vengeful without sufficient cause, we felt no alarms for our safety; and though perhaps we may have subjected ourselves to the imputation of having unnecessarily exposed our lives in a perilous situation, we ourselves could see no danger in what we had done, and were prompted to it by far other motives than the vanity of adventurous enterprise.—George, to whom I wish to render all the merit he deserves, however I may dislike his appearance and manner, was, I must say, particularly attentive to us, and wished to make us as comfortable as he possibly could. At his particular request, we laid ourselves down to sleep beside himself and his wife, Mr. Marsden being on one side, and I on the other. The ground was our bed, and we had no other covering than the clothes we wore; while stretched at full length under the broad canopy of heaven, we prepared for repose, and feared not to close our eyes in the very centre of these cannibals.

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They proved themselves worthy of such confidence, and in no instance did there appear the least disposition to take advantage of it. I slept tolerably well for some part of the night, and waking at the dawn of day, a scene, the strangest that can be imagined, presented itself to my view. An immense number of human beings, men, women, and children, some half naked, and others loaded with fantastic finery, were all stretched about me in every direction; while the warriors, with their spears stuck in the ground, and their other weapons lying beside them, were either peeping out from under their *kakahows*, or shaking from off their dripping heads the heavy dew that had fallen in the night. Before sun-rise they were all up, and being invigorated and refreshed by that profound sleep which health is always sure to invite, they rose with lively spirits to their desultory pursuits, and spent no time in lethargic slumbers."

#### *Their Mode of Fishing.*

One of the men standing upon a rock to watch the fish, soon discovered a large shoal of them rippling the surface of the water, at about a quarter of a mile from the shore. Another of them went in his canoe to drive the fish into the net, one end of which was held by the man standing on the rock; while the other end being held by the man in the canoe he let out as much as he thought necessary to embrace the shoal, hastening towards the shore at the same time; and the situation of the net in the water described a semicircle of considerable extent. But unfortunately their labours sometimes prove abortive, for the shoal escapes.

#### *Mode of Building.*

A strong palisading of heavy posts placed quite close to each other, and rising above twenty feet in height, formed the first bulwark that encompassed the town; the entrance was by a postern five feet in height and two in breadth, on the outside of which were some carvings of human heads, cut out with all the semblance of stern vengeance, and seeming to grin defiance at the rude invaders. Within the palisading, and attached to

it all round, was a strong back of wicker-work, which the inhabitants had constructed for the purpose of obstructing the lances of their enemies; but at convenient intervals they had made port-holes, through which they could keep up a fire of musketry upon the besiegers. At a short distance from this strong rampart, on the inner side, was a space of about thirty feet, where they had dug a moat, which being filled with water, defended that part of the hill that was most accessible to external assault; and behind this moat they had thrown up a steep mound, on which was constructed another line of palisades of the same height and strength as the former. The moat, which was at least nine feet in breadth, defended an entrance formed by another postern; and between this and the last approach to the town, there was an intermediate space of eighty feet, at the extremity of which the hill was cut down perpendicularly about fifteen feet; and on its summit rose another row of palisading that encircled the hippah and completed the works.

## THE SOCIETY ISLANDS.

### *Of the Inhabitants.*

THE inhabitants of Otaheite are a stout, well made, active, comely people. Their complexion is of a pale brown, their hair black, and finely frizzled; they have black eyes, flat noses, large mouths, and fine white teeth; the men wear their beards in many different cuts or fashions; such was the custom of our ancestors in the time of Shakespeare. The women are, in general, smaller; their skin is delicately smooth and soft; they have no colour in their cheeks, their nose is somewhat flat, their eyes full of expression, and their teeth beautifully even and white. The men of rank on the island wear the nails of their fingers long, which is considered as a very honourable badge of distinction, since only such as have no occasion to work can suffer them to grow to that length; but the nail of the middle finger on the right hand is always kept short.

Both sexes have a custom of staining their bodies, which

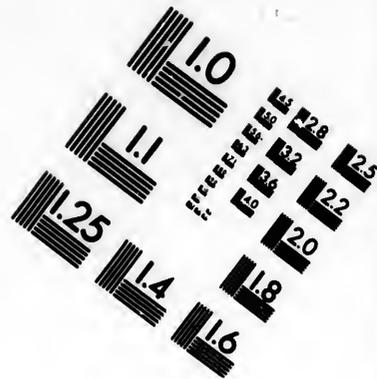
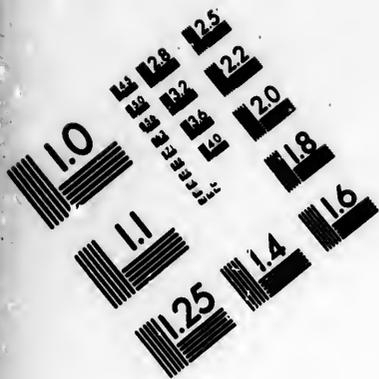
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they call *tattooing*, by which the hinder part of their thighs and loins are marked very thick with black lines in various forms. These lines are made by striking the teeth of an instrument, somewhat like a comb, just through the skin, and rubbing into the punctures a kind of paste made of soot and oil, which leaves an indelible stain. Children under twelve years of age are not tattooed; and some men, whose legs were chequered by the same method, appeared to be persons of considerable authority. Mr. Banks, who saw the operation performed on a girl about thirteen years of age, says, that the instrument used upon the occasion was the teeth; and every stroke (of which at least an hundred were made in a minute) drew a small quantity of serum tinged with blood. The girl bore the pain with the most stoical resolution for about a quarter of an hour, but the agony of so many hundred punctures became then intolerable; she burst forth into tears, and the most piteous lamentations, imploring the operator to desist. He was, however, inexorable; and when she began to struggle, she was held down by two women, who sometimes soothed, and sometimes chid her; and now and then, when she was most unruly, gave her a smart blow. This operation is not performed in less than three or four hours.

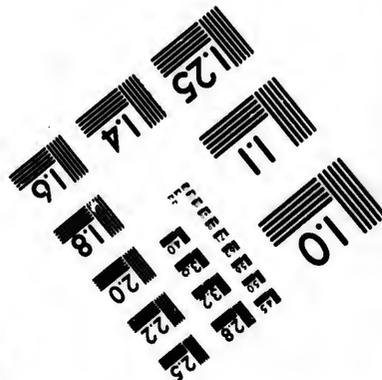
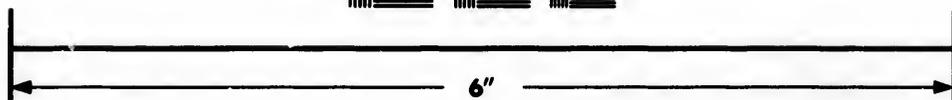
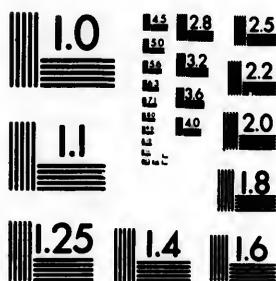
Both men and women are gracefully clothed, in a kind of white cloth made of the bark of a shrub, and which resembles coarse China paper. Their dress consists of two pieces of this cloth; one of them having a hole made in the middle to put the head through, hangs from the shoulders to the middle of the legs before and behind; another piece, which is between four and five yards long, and about a yard broad, they wrap round the body in a very easy manner. This cloth is not woven, but made like paper, of the macerated fibres of the inner bark, spread out and beaten together. Their ornaments are feathers, flowers, pieces of shells, and pearls; the last are chiefly worn by the women. In bad weather they wear matting of different kinds, as their clothes will not bear wetting.

The houses in Otaheite are sheds, built in the woods, between the sea and the mountains; they are erected in an oblong form, about twice as long as they are wide,





**IMAGE EVALUATION  
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and consist of a roof about four feet from the ground, raised on three rows of pillars. In these huts the whole family repose at night, for they make no use of them but to sleep in, unless it rains, when they take their meals under cover. The size of the house is proportioned to the number that constitutes the family.

They eat alone, since it would be a disgrace for the men and women to sit down together to a meal. The shade of a spreading tree serves them for a parlour; broad leaves answer the purpose of a table-cloth. A person of rank is attended by a number of servants, who seat themselves around him: before he begins his meal he washes his mouth and hands very clean, and repeats the ablution several times whilst he is eating. The quantity of food which these people eat at a meal is prodigious. Men of rank are constantly fed by the women; and one of the chiefs, who dined on board a British ship, shewed such reluctance to feed himself, that a servant was obliged to undertake the task, to prevent his returning without a meal.

The Otaheiteans are an industrious, friendly people; but fickle and violent in their passions. The manner of singling out a man here for a chosen friend is by taking off a part of your clothing and putting it upon him. Their usual manner of expressing respect to strangers, or to superiors, at a first meeting, is by uncovering themselves to the middle. They salute those who sneeze, by saying, *evaroeiat eatoua*, that is, "May the good *eatoua* awaken you;" or, "May not the evil *eatoua* lull you to sleep."

Their propensity to theft is great; and they are much inclined to excesses. Both men and women are very cleanly in their clothes and persons, constantly washing their bodies in running streams. By being used to the water from their infancy, they become good swimmers; even children of five or six years old will dive to almost any depth in the sea, for the sake of a bead or other bauble.

These people have a remarkable sagacity in fortelling the weather, particularly the quarter whence the wind will blow. In their distant voyages, they steer by the sun in the day, and in the night by the stars, which they

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distinguish by separate names. They reckon their time by *moons*, thirteen of which make a year. The day they divide into six parts, and the night into an equal number. In arithmetical computation they can go no farther than two hundred; this is performed by the fingers and toes, which they reckon ten times over.

#### *Their Method of procuring Fire.*

Through all the Society Islands they have invariably the same method of procuring fire; taking two pieces of wood, and making a groove in one for the other to traverse in, they rub them together till the friction produces smoke, and the smoke flame. A bundle of dry grass serves them for tinder.

#### *Government.*

The government of the Otaheiteans resembles the early state of the European nations under the feudal system. Their orders of dignity answer to king, baron, vassal, and villein. There are two kings in the island, one for each part, who are treated with great respect by all ranks of the people. The *carees*, or barons, are lords of the several districts into which the island is divided. The vassals superintend the cultivation of the ground; and the villeins, or lowest class, perform all the laborious work. In this country a child succeeds to his father's title and authority as soon as he is born: thus the king no sooner has a son than his sovereignty ceases, retaining only the regency till his child comes of age. The child of the baron also succeeds to his father's dignities; so that a baron who was yesterday approached with the ceremony of lowering their garments, is to-day, by the birth of a child, reduced to the rank of a private man.

#### *Religion.*

The Otaheitans believe in a Supreme Deity, whom they suppose to be possessed of one son, named Tane, besides a great number of female descendants. To the son they direct their worship, though they do not seem to think that future happiness depends upon their good or bad conduct; but that every individual will enjoy felicity in the next world in proportion to the rank he holds in this. They have no idea of future punishment.

The priesthood is hereditary. The priests are the men of science, and to them is committed the care of the sick, the cure of whom they attempt by ridiculous ceremonies and enchantments. No one can perform the operation of tattooing but the priests.

The missionaries tell them, that the God of Britain is the God of Otaheite and the whole earth, and that it is from this Being they receive their hogs, bread-fruit, and cocoa-nuts. This the Otaheiteans flatly deny; alleging, that they possessed all these articles long before they had heard of the *God of Britain*. The ignorance of these people in this respect is *lamentable*. Though upon the first arrival of the missionaries, the district of Matavia had been ceded to them, the natives still consider them as there only *by sufferance*.

Among the religious customs of Otaheite, that of offering to their deities human sacrifices is the most remarkable. From a variety of inquiries made by Captain Cook on this subject, he was able to ascertain that men, for certain crimes, were condemned to be first beaten to death, and then sacrificed to the gods, provided they did not possess property sufficient for their redemption. The following brief account of what took place at one of these ceremonies is taken from Captain Cook's voyages.

It is one of the most singular traits amongst these savage nations, that their religion is altogether composed of such ideas as the nature of man most powerfully abhors. Their idea of a God, is not that of a beneficent being, the common parent of nature, and its creator and protector of man: such is not the god of the *Society Islands*. On the contrary, the being they worship, is the being they fear, the being to whom they impute the destruction of their canoes, and the danger, the diseases, and deaths of their chiefs. Their diseases, and particularly those of their priests, are sacred, as being the immediate effects of the power they worship. From this general character, that their deity is the offspring of their fears, may be induced the whole system of their mythology, and the attributes of their divinities. Hence it is, the idea of horror being connected with deformity, the representations of these gods are either wholly shapeless or frightful.

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*Funerals.*

Captain Cook and others, approaching the *morai*, or temple, were desired to pull off their hats; after which they proceeded, attended by numbers of men and boys. Four priests with their attendants, were waiting for them. The dead body was in a canoe that lay on the beach fronting the *morai*. One of the priest's attendants brought a young plaintain tree, and laid it before the king. Another approached him with a tuft of feathers. A long prayer was now commenced by one of the priests, which being over, the priests with their assistants went to the beach and sat by the dead body, which was taken out of the canoe, renewing their prayers at the same time. Some of the hair was now plucked from the head of the intended sacrifice, and the left-eye taken out. The corpse was then carried and laid under a tree, near which were fixed three pieces of wood, variously carved. Here the priests engaged again in prayers for, and expostulated with the dead man.

The body was now carried to the most conspicuous part of the *morai*, the drums beating slowly; and, while the priests were again engaged in their prayers, some assistants dug a hole about two feet deep, into which they threw the victim, and covered it with stones and earth. A dog was then sacrificed, and afterwards a pig, to the entrails of which they seemed to pay great attention, as hoping to derive from them much knowledge of the future. On the next day, the ceremonies were renewed, more pigs sacrificed, and more prayers offered, with which the solemnity concluded.

*Depopulation of Otaheite.*

The missionaries, says Mr. Turnbull, in his late interesting Voyage round the World, had made the circuit of the island twice during the time we had been amongst them, preaching from district to district, and seconding their exhortations with presents. If zeal in the discharge of their duty could ensure success, they would not preach in vain. In their circuits they have successfully endeavoured to come at the exact number of the people. It is melancholy to add, that the population has diminished in a degree which threatens to reduce the country to a

desert. Captain Cook computed them at upwards of two hundred thousand; the population has now dwindled to five thousand; but on the arrival of the Duff they exceeded triple this number. Mr. Elder and Mr. Wilson had just returned from the Mottos, whither they had been conveyed by our boat on the 18th of August. They reported that the population did not exceed three hundred.

The mortality which raged at this period, and which is but too epidemic and frequent, was such as to inspire us with the most melancholy ideas. During our short absence, in our visit to the Sandwich Islands, many died in the prime of life, and others, of an appearance equally healthy, were following them very fast. Great part of this mortality must be imputed to their ignorance; the doctrine of fatality prevails among them to a most dangerous excess. Every disease is the immediate consequence of the vengeance of their offended deities, and, therefore, every thought of remedy or relief is rejected as useless and impious. They are left to their fate; and their diseases are unfortunately such as, however easy or cure under a regular course, are but too fatal when suffered to augment under neglect.

They entertain the greatest contempt for old age; and if they disliked any of our articles, were accustomed to say, it was as worthless as an old man.

It appears that a far greater number of females than males fall a victim to the national depravity of infanticide. This may be imputed to two causes: first, as it has been invariably practised by their ancestors; and secondly, the greater difficulty and restrictions which are called for in bringing up a female than a male. When reproaching Pomarre with this inhuman practice, he alleged in reply, that should all the children born be reared to maturity, there would not be a sufficiency of food on the island for their support.

The Arreoyo, or gentry, are a society so licentious and profligate as to call loudly for punishment, even from the Divine power. The very principle of their union is the community of their women, who murder, at the moment of their birth, all their issue of both sexes. By a strange and most lamentable perversity of mind, these wretches are venerated as a superior order of beings, and

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are treated as such wherever they go. I am persuaded, says our author, that the example of these murderers extends this horrible mischief beyond themselves: the common people of all countries usually judge and act, more from the example of their superiors, than as guided by their own reason. The Otaheiteans may thus be led to imitate what they see in their Arreoyo. I believe, throughout the whole island, it is a matter of choice, whether a child shall be brought up or murdered. This mischief is inconceivably great; their dissolute and abandoned principles spread like a pestilence; and, what renders it still worse, they rove from island to island, and every where disseminate the same poison. I find it difficult to speak of this abominable set without horror. Would it be credited by any one who received it on less authority than that of the testimony of one navigator, confirmed by a series of others in succession, that there existed on the surface of the globe a people, who, deaf to the instinct of nature, and the clear reproach of even the brute creation, can thus murder a whole race of infants, and consign to death the little beings whom they have been instrumental in bringing into life! I scarcely expect to be believed by an English mother, yet true it is, that in general an Arreby mother is no sooner delivered of her child, than she murders it.

To any man of humanity, nothing can be more distressing than to cast his eye on the island of Otaheite, a spot blessed by nature with every thing that can render life pleasing; fertility of soil, and serenity of climate; but now become a scene of general mortality, and a prey to disease, which to all human appearance, in a few years, must render it a desolate wilderness, untrodden by human feet.

They impute the greater part of these diseases to their European visitors; but for the most part very absurdly, though, indeed, we may take our share. There can be no doubt but that thousands of them have been swept off by disease since their intercourse with Europeans.

At the time, says Mr. Turnbull, of our leaving the islands, many of these unfortunate objects were in a state truly pitiable through disease, though the missionary surgeon, a gentleman of great humanity, spared no efforts to alleviate their misery. But it was a very

difficult thing to persuade them to adhere to his prescriptions. They have a violent antipathy to medicines of all kinds, and, what is equally against them, they are no sooner taken with the disease, than they are deserted, and left to shift for themselves. In this helpless condition, their chance of recovery is small indeed. Whenever the missionaries speak to them respecting salvation, they fondly think that it is to be saved from sickness, and to abide in this world: the salvation of the soul they affect to despise, and the resurrection of the body they ridicule as folly.

The disorders among them are numerous, and have all doubtless their share in the destruction of the population.

But the most effectual instrument of annihilation is the horrid practice already noticed, of infant murder and human sacrifices. It is computed, that at least two-thirds of the births are thus stifled. If the future diminution of these people keep pace with that of late years, the population must soon be extinct.

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### EASTER ISLAND.

THE people in this island are of a middling size, and in general thin. They go entirely naked, their faces are painted red, and they are tattooed on several parts of the body, a custom which is very common to all the inhabitants of the South-sea Islands. The greatest peculiarity belonging to these people is, the size of their ears, the lobe of which is stretched out so that it almost rests upon the shoulder. The chief ornaments for their ears are the white down of feathers, and rings made of the leaf of the sugar-cane, which is very elastic, and for this purpose is rolled up in the manner of a watch-spring. Some of them wear garments like those used by the inhabitants of Otaheite, tinged with a bright orange colour.

The inhabitants of this island are hospitable, but greatly addicted to theft. While they are presenting a stranger with potatoes and sugar-caues, they never let

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an opportunity slip of robbing him, if it can be done with impunity.

From the various methods which they use in committing their depredations, it has been inferred that in the arts of roguery they are superior to the most experienced villains in Europe. And though it is certain that these people have not the same ideas of theft that we have, perhaps even no shame is attached to it, yet they are aware that the action is unjust, since they immediately take to flight to avoid the punishment they fear as the natural consequence of the offence.

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## THE SANDWICH ISLANDS.

### *Dispositions and Domestic Habits.*

THE natives of the Sandwich Isles are probably of the same extraction with the inhabitants of the Society Islands, New Zealand, and Easter Island, since there is an evident resemblance in their persons, manners, customs, and language. They seem to live in the greatest affection and harmony with each other. The women who have children shew a remarkable tenderness for them, and pay the greatest attention to their wants.

They generally rise with the sun; and, after having enjoyed the cool of the evening, retire to their repose a short time after sun-set. The carees, or chiefs, are occupied in making canoes and mats; the tawtows, or servants, are chiefly employed in the plantations, and in fishing; and the women are engaged in the manufacture of cloth. They entertain themselves with wrestling and boxing matches, performed after the manner of the natives of the Friendly Islands.

They are greatly addicted to gambling. One of their games resembles our game of draughts; but from the number of squares, it seems to be more intricate.

They often entertain themselves with races between boys and girls; when they lay wagers with great spirit.

Both sexes are surprisingly expert in swimming, which, among these people, is not only a necessary art, but a favourite diversion.

*Religion.*

According to the accounts given by the natives, human sacrifices are more common here than in any of the islands that have been visited. They have recourse to these horrid rites on the commencement of a war, and previously to every great battle, or other signal enterprise.

The knocking out their fore-teeth may be, with propriety, classed among their religious customs. Most of the common people, and many of the chiefs, had lost one or more of them; this seems to have been considered as a propitiatory sacrifice to the Eatooa, to avert his anger.

Of their opinions with respect to a future state, we had very defective information. On enquiring of them, whither the dead were gone? we were told that the breath, which they seemed to consider as the immortal part, was fled to the Eatooa. They seemed also to give a description of some place, which they suppose to be the abode of the dead; but we could not learn that they had any idea of rewards or punishments.

The climate in these islands appears to be more temperate than that of the West Indies; and in Owhyhee the mountains arrest the clouds, and produce rain inland, while the atmosphere on the shore is very clear. The winds seem generally easterly; and there is a regular land and sea-breeze.

The natives pay particular attention to their women, and readily lend assistance to their wives in the tender offices of maternal duty. On all occasions they seem impressed with a consciousness of their own inferiority, being alike strangers to the pride of the more polished Japanese, and even of the ruder Greenlander.

*King Tamahama.*

Soon after our arrival at Owhyhee, says Mr. Turnbull, we received a visit from our countryman, Mr. Young, who had resided there for fourteen years past; from whom we had a confirmation of particulars respecting Tamahama, communicated to us at Whahoo, and of his erecting a royal residence at Mowie, and, above all, of his fixed determination to attempt the conquest of the two other islands, of Attowahie and Onehow.

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His palace is built after the European style, of brick, and glazed windows, and defended by a battery of ten guns. He has European and American artificers about him of almost every description. Indeed, his own subjects, from their intercourse with Europeans, have acquired a great knowledge of several of the mechanical arts, and have thus enabled him to increase his navy, a very favourite object with him.

The circumstances of this enterprising chief were greatly changed, since the visit of Captain Vancouvre, to whom, as to the servant and representative of the king of Great Britain, with much formality and ceremony, he had made a conveyance of the sovereignty of Owhyhee, in the hope of being more strongly confirmed in his authority, and supplied with the means of overpowering his enemies.

His dominion seems now to be established. He is not only a warrior and a politician, but a very acute trader, and a match for any European in driving a bargain. He is well acquainted with the different weights and measures, and the value which all articles ought to bear in exchange with each other; and is ever ready to take advantage of the necessities of those who apply to him or his people for supplies.

His subjects have already made considerable progress in civilization; but are held in the most abject submission, as Tamahama is inflexible in punishing all offences which seem to counteract his authority.

In the year 1794, Captain Vancouvre laid down the keel of Tamahama's first vessel, or rather craft; but so assiduously has he applied himself to effect his grand and favourite object, the establishment of a naval force, that, at the period of our arrival, he had upwards of twenty vessels of different sizes, from twenty-five to seventy tons; some of them were copper-bottomed.

He was, however, at this time in want of naval stores; and, to have his navy quickly placed on a respectable footing, he would pay well for them. He has between two and three hundred body-guards to attend him, independently of the number of chiefs who accompany him in all his journies and expeditions.

In viewing this man, my imagination suggested to me, that I beheld, in its first progress, one of those

extraordinary natures which, under other circumstances, of fortune and situation, would have ripened into the future hero, and caused the world to resound with his feats of enterprise. What other was Philip of Macedon, as pictured by the Grecian historians;—a man who overcame every disadvantage, and extended the narrow sovereignty of Macedon into the universal monarchy of Greece, and, under his son, of the then known world.

Tamahama's ardent desire to obtain a ship from Captain Vancouver, was, in all probability, first excited by the suggestions of Young, and his countryman Davies; but such was the effect of this undertaking, that Tamahama became immediately more sparing of his visits on board the *Discovery*, his time being now chiefly employed in attending to the carpenters at work on this new man of war, which when finished was named the *Britannia*. This was the beginning of Tamahama's navy; and, from his own observations, with the assistance of Messrs. Young, Davis, &c. he has laboured inflexibly in improving his marine force, which he has now brought to a respectable state; securing to him not only a decided superiority over the frail canoes of his neighbours, but the means of transporting his warriors to distant parts. Some of his vessels are employed as transports, in carrying provisions from one island to another, to supply his warriors; whilst the largest are used as ships of war, and are occasionally mounted with a few light guns. No one better understands his interest than this ambitious chief; no one knows better how to improve an original idea. The favours of Vancouver and his other European benefactors, would have been thrown away on any other savage; but Tamahama possesses a genius above his situation.

His body-guards, who may be considered in some respects as regularly-disciplined troops, go on duty not unfrequently with the drum and fife, and relieve each other as in Europe, calling out, "all is well," at every half hour, as on board of ship. Their uniform at this time was simply a blue great coat with yellow facings.

#### *Foreign Trade to the Sandwich Islands.*

The Sandwich islanders, in the territories of Tamahama, frequently make voyages to the north-west coast

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**AFRICA.**





of America, and thereby acquire sufficient property to make themselves easy and comfortable, as well as respectable, among their countrymen; to whom, on their return home, they are fond of describing, with great emphasis the singular events of their voyage. Several have made considerable progress in the English language; their intercourse with the Anglo-Americans, and the navigators from Britain, having given them an opportunity, of which they have eagerly availed themselves.

Such is the assiduity of these people, and such their eagerness to improve their condition, by imitating the calling of the Europeans, that it is not unusual to see some of them exercising the trade of a country blacksmith, having for an anvil a pig of iron kettlage obtained from some ship; a pair of goat skin bellows, made by himself or some of his countrymen; and his charcoal fire; making articles suited to the wants of his countrymen, or repairing and mending such as stand in need of it, with an ingenuity surpassing whatever could be expected under such circumstances.

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## AFRICA.

### *General View of this vast Continent.*

AFRICA may be divided, in regard to population, into two great portions, separated from each other on the west by the river-line of the Senegal and the Niger; and on the east by the chain of the Mountains of the Moon. Africa, to the north of this line, is occupied, or at least ruled, by foreign races, who, taking advantage of their superiority in arts and arms, have occupied all the fertile districts, and driven the original population into the mountains, the deserts, and the depths of the interior. On the south of this line is native Africa; the population of which, though originally, it is probable, derived also from Asia, has been so long established as to have lost all trace or record of their derivation; so that its

aspect, manners, and institutions, appear now to be wholly indigenous.

Among all the aboriginal inhabitants of Africa, the *Moors* hold the most prominent place. The import of this name, however, though so widely diffused throughout Africa, is exceedingly vague. It is an European term, not recognized by themselves, and is compared to that of *Romi* or *Latins*, by which Europeans were wont to be designated in the east. During the middle ages the professors of the Mahometan faith were divided into *Turks* and *Moors*; all who were not *Turks* were called *Moors*. At present the name of *Moors* seems chiefly confined to the inhabitants of the cities of *Barbary*. These, too, are not a single race, but aggregated from various sources.

All the Mussulman towns exhibit an extreme similarity. They all present the same exterior of gravity, stillness, and decorum; the same absence of all assemblages for purposes of gaiety or social intercourse; and the gloom which necessarily arises from the entire exclusion of female society. Habitual indolence is here interrupted by the mechanical round of religious ceremonies. A total want of all knowledge and curiosity respecting the arts and sciences, characterizes the whole of this once enlightened region. The outward aspect of the streets is as gloomy as that of the persons by whom they are tenanted. They are narrow and dusty; the walls of earth, and without windows; gloom and nakedness without; a barbarous splendour within. In general the *Moors*, when compared with the *Turks*, appear an inferior race. They have the same rudeness and austerity; while piratical habits and an unsettled government, render them more mean, turbulent, and treacherous.

Another class of inhabitants, which has never entered into any species of combination with the general mass, consists of the *Jews*. These exist in great numbers through all the cities of *Barbary*, where they preserve entire their national peculiarities. They are viewed, consequently, as an outcast class; are the objects of universal hatred, contempt, and derision, and may be insulted and injured by any one with impunity. The

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immense profits, however, which they make, by monopolizing all the money transactions, which they alone are qualified to conduct, induces them to remain and to endure this oppression.

The country districts are occupied by *the Arabs*, a name not perhaps confined to the original conquerors of this region, but applied to all who follow the same rude, simple, and migratory life. They dwell in *douars*, or moveable villages, consisting of a number of tents woven of camels' hair and the fibres of the palm tree. These are arranged in circles; the interior of which forms at night a place of shelter for the cattle. Having exhausted the territory in which the douar is situated, they remove with their families and all their cattle to another; the women and children being conveyed on the backs of the camels. The Arabs are of a deep brown or copper colour, which they endeavour to embellish with puncturing and tattooing. The females, when young, are handsome, but soon become flabby and overgrown. The internal government of these communities is administered by a Sheik and Emirs, who generally own the supremacy of the Moorish sovereign, and pay a regular tribute; but on all occasions of anarchy or weakness, take the opportunity of acting for themselves, and giving a loose to their predatory habits. All the Arabs are attached, with bigotted zeal, to the Mussulman tenets.

These, which form the mass of the population of *Barbary*, are all aboriginal races. The mountains and deserts to the south harbour a number of tribes, whose native valour and inaccessible abodes have enabled them to preserve their distinct character and original institutions. The *Brebes* or *Brebers* occupy the larger portion of the chain of the *Atlas*. The *Errifi*, who inhabit the mountains between *Algiers* and *Morocco*, and the *Shelluhs*, who occupy the southern part of the latter empire, appear to be merely branches of the same race. It reappears in *Nubia*, where it borders on *Egypt*, and where the *Barabras* or *Berberins* seem merely the branch of the *Brebers*. To these we may add the *Tibbo* and the *Tuarick*, who inhabit so large a portion of the *African desert*.

The *Brebers* are a brave and hardy people. Their

villages occupy the declivities of the deep valleys of the Atlas. They exhibit the only example to be found in Barbary of the republican form of government, as they have assemblies of the people, and elect their own chiefs. They pay a nominal, but very imperfect and precarious obedience to the sovereign of Morocco, and the other Moorish princes in whose dominions their mountains are situated. They are skilful in the use of fire-arms, and employ themselves much in firing at a mark. These exercises render them formidable to the armies of Morocco, who, in their frequent rebellions, have often found the contest unequal. The most powerful and the fiercest of these tribes is the Errifi. The eye of an Errif has become proverbial for its keen and piercing expression. The Shelluhs, on the other hand, are less robust in their form, milder in their manners, and more civilized.

## EGYPT.

### *The Inhabitants.*

Most of the inhabitants of Egypt are foreigners, who have not become in any degree naturalized to its climate or soil. This celebrated country presents only one native race, which is that of the Copts, or descendants of the most ancient inhabitants of Egypt. They are a people of mixed origin. The blood of the ancient Egyptians is adulterated by the confused mixture of the Persian, Grecian, Roman, and Arabian races; and the motley offspring of these dissimilar tribes have rather inherited the vices than the virtues of their ancestors.—Distinguished from the Arabs and the Turks by the profession of Christianity, and from the Christians, by their obstinate adherence to the heresy of Eutychius, they have been persecuted and despised by Christians and Mahometans, and this very contempt has tended to deteriorate their national character. Various tribes have preserved their characteristic tenets and customs, in defiance of contempt and persecution, but none of them

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have been able to preserve, in this forlorn situation, the honour and dignity of the human character. The distinguishing features of the Copts are a dusky yellow complexion, unlike that of the Grecian or Arabian tribes, the hair and eyes of a dark colour, the lips thick, the features puffed, and the nose rather elevated than flat, and sometimes even aquiline. The similitude of the modern Copt to the ancient Egyptian, in the more characteristic features, and in the colour of the skin, is evinced, not only by ancient paintings and statues but also by the appearances still observable in the mummies of Egypt, the bodies of an ancient generation of men, who have been raised from their sepulchres to demonstrate the origin of their descendants.

The Coptic females are generally elegant in form, and interesting in feature; but their chief beauty, according to Vansleb, consists in their large, black, and expressive eyes. Since an early period of history, the Coptic race have been more numerous in the Said or Upper Egypt, than in the Delta, which has always been more accessible to the eruptions of strangers. Several families still reside in the Delta, but the mass of their numbers inhabit the country above Cairo. At the period of the Arabic invasion under Amrou, their numbers were estimated at six hundred thousand; but since that time their numbers have greatly decreased, and melted away amid the influx of strangers.

*Ancient Africa.*

The first position of the Hesperian gardens appears to have been at the western extremity of Libya, then the farthest boundary, upon that side, of ancient knowledge. The spectacle which it often presented, a circuit of blooming verdure amid the desert, was calculated to make a powerful impression on Grecian fancy, and to suggest the idea of quite a terrestrial paradise. It excited also the image of islands, which ever after adhered to these visionary creations. As the first spot became frequented, it was soon stripped of its fabled beauty. So pleasing an idea, however, was not to be easily relinquished. Another place was quickly found for it; and every traveller, as he discovered a new portion of that fertile and

beautiful coast, fondly imagined, that he had at length arrived at the long-sought-for Islands of the Blest. At length, when the continent had been sought in vain, they were transferred to the ocean, beyond which the original idea of islands rendered an easy step. Those of the Canaries having never been passed, nor even fully explored, continued always to be the *Fortunate Islands*, not from any peculiar felicity of soil and climate, but merely because distance and imperfect knowledge left full scope to poetical fancy. Hence we find Horace painting their felicity in the most glowing colours, and viewing them as a refuge still left for mortals, from that troubled and imperfect enjoyment, which they were doomed to experience in every other portion of the globe.

*Discoveries by the Ancients in Northern Africa.*

It is only by these obscure and evanescent traces, that we discover the progress of the ancients along the northern coast of Africa. At the earliest period of authentic history, the whole of this tract was known to the northern European nations, and formed, as it were, one system along with them. The names of Egypt, of Libya, and of Carthage, are as familiar in classic story, as those of Greece and of Rome. To the south, however, there remained an immense expanse of land and ocean unexplored. The extent of this unknown region, the peculiar aspect of man and nature, the uncertainty as to its form and termination, rivetted upon it, in a peculiar degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions, except those of Nearchus and Pytheas, had Africa for their object. They were undertaken with an anxious wish, *first*, to explore the extent of its two unknown coasts, those which stretched beyond the Mediterranean on one side, and the Red Sea on the other; to ascertain, above all, the termination to which these led; and *next*, to penetrate into the depth of that mysterious world in the interior, which, guarded by the most awful barriers of nature, inclosed, as with a wall, the fine and fertile shores of northern Africa.

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*Voyage Round Africa.*

At an era anterior to the earliest records of history, extraordinary efforts appear to have been made to effect the circumnavigation of Africa. The first attempt is that recorded by Herodotus, as having been undertaken by order of Necho king of Egypt. The narrative relates, that certain Phœnician navigators, employed by that enterprising monarch, set sail from the Red Sea into the southern ocean. They continued to navigate along the exterior coast of Africa, till their provisions were exhausted. They then landed, sowed a crop, waited till the harvest was gathered in, and, with this new supply, continued their voyage. In this manner, they spent two years, and a part of a third; at the end of which time, they arrived at the Pillars of Hercules, and sailed up the Mediterranean to Egypt. They related, that, in passing round Africa, they had the sun to the right, that is, to the north of their course; a report which Herodotus refuses to believe, but which, to us, who know that such *must* have been its position, affords the strongest presumption in their favour. This narrative has been the subject of much learned and curious discussion. Gosselin and Vincent have endeavoured to prove that it is altogether beyond any means which navigation, at that infant era, could call into action. On the other hand, the learned arguments of Major Rennell appear to throw upon the relation a very strong aspect of probability. Nor is this much diminished by considering, that the event is entirely unnoticed by many of the most learned writers in subsequent times. Ancient knowledge is of so glimmering and transitory a nature, that it would be easy to multiply instances, in which important facts, consigned in the writings of the best authors, have been lost to the world, during a long succession of ages.

*Second Voyage.*

The memory of this voyage probably gave rise to another, which is also recorded by Herodotus. Sataspes, a Persian nobleman, having committed an act of violence, was condemned by Xerxes to be crucified. One of his friends persuaded the monarch to commute this sentence into that of a voyage round Africa, which was

represented as a still severer punishment. Sataspes, accordingly, having procured a vessel and mariners in the ports of Egypt, set out on this formidable expedition. He passed the Straits, and sailed along the western coast for several months, which would probably bring him as far as the desert. The view of those frightful and desolate shores, and of the immense ocean which dashed against them, might well intimidate a navigator, bred in the luxurious indolence of the Persian court. Sataspes was struck with panic, and turning the vessel, measured back his way to the Straits. He did not even hesitate to present himself before Xerxes, conceiving, probably, that the series of adventures and sufferings through which he had passed, might obliterate the recollection, both of the crime he had committed, and of the part of his task which he had left unperformed. He stated, that, after having, in defiance of every difficulty, navigated an immense extent of coast, he had arrived at an obstacle (of what nature is not specified) which rendered his further progress altogether impossible. To a monarch like Xerxes, who expected that all nature would obey his *fiat*, such an excuse was not likely to appear very satisfactory. He considered only that his mandate had been unfulfilled, and ordered the original sentence to be immediately executed. Sataspes avoided it by making his escape to Samos. The only particular given of the voyage is, that the inhabitants of the coast were men of small stature, who, whenever they perceived the Persians landing, fled to the mountains, abandoning their cattle and habitations to the mercy of the strangers.

### Third Voyage.

These attempts to circumnavigate Africa were made with ample means, and under the direction of the most powerful monarchs of the age. The next was by a single, unaided, and even persecuted individual. Eudoxus, a native of Cyzicus, being sent with the presents of his country to the Corinthian games, touched on his way at Alexandria. Here his geographical science, and unbounded zeal for discovery, recommended him to the notice of Evergetes, who then reigned in Egypt. A plan seems at first to have been formed for exploring the

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Nile in the higher parts of its course. While this was under discussion, however, there was brought to Alexandria a native of India, who had been shipwrecked near the foot of the Arabian gulf. This personage undertook to become a guide in shewing the naval route to India. Such an expedition entirely suited the genius and views of Eudoxus; and he was accordingly appointed to the chief command. He returned laden with wealth; of the greater part of which he complains that the king had stripped him. However, a new expedition was fitted out for the same destination. In this voyage the wind drove him upon the eastern coast of Africa, where he landed at several points, carried on some trade, and held considerable intercourse with the natives. A desire to perform the circuit of that continent seems here to have seized his mind, and to have become ever after its ruling passion. It so happened, that he found here the remnant of a wreck, said to have come from the westward, and which consisted merely of the point of a prow, on which a horse was carved. Other passions besides jealousy, when they engross the whole soul, convert "trifles light as air" into "confirmations strong." This prow being carried to Alexandria, and shewn to some natives of Cadiz, was declared by them to resemble exceedingly those attached to a particular species of fishing vessels, which frequently resorted to the coast of Mauritania; and they added, that some of these vessels had actually gone to the westward, and never returned. All doubt seemed now at an end; and Eudoxus thought only of effecting this grand expedition. Conceiving himself injured by Cleopatra, who had now succeeded Evergetes, he determined no longer to rely on the patronage of courts, but repaired to Cadiz, a great commercial city, where the prospect of a new and unobstructed route to India could not fail to excite the highest interest. On his way from Alexandria he passed by Marseilles, and a number of the other maritime states, where he loudly announced his intention, and invited all who were animated by any spirit of enterprise to take a share in its execution. He accordingly succeeded in fitting out an expedition on a very large scale, and equipped almost with regal pomp. He had one large and two small ves-

sels ; on board of which were embarked, not only provisions and merchandize, but medical men, persons skilled in various arts, and even a large band of musicians. A crew composed chiefly of volunteers, full, doubtless, of extravagant hopes, were not likely to submit to regular discipline, or to endure cheerfully the hardships of such a voyage. They soon became fatigued with navigating in the open sea, and insisted that Eudoxus should draw near to the coast. Here the event happened, which that navigator had foreseen. The ships struck upon a sand-bank, and could not be got off. The cargo, however, and even part of the timber belonging to them, were brought on shore ; and, from their materials, a new vessel was constructed on a smaller scale, with which Eudoxus resumed his voyage. He soon after came to nations, speaking, as he fancied, the same language with those whom he had seen on the eastern coast. The smallness of his vessel rendered it impossible to proceed farther. On his return, he applied to Bocchus, king of Mauritania, and endeavoured to inspire that barbarian with his own zeal for maritime discovery. He appeared to have succeeded, and orders were given to equip an expedition ; but Eudoxus was privately assured, that the mind of the king had been poisoned against him, and that the mariners were privately instructed to abandon him on an uninhabited island. This report true or false, induced him to make his escape from Mauritania. His next recourse was to Iberia, where he actually succeeded in equipping an expedition as considerable as his first one, and better calculated for the voyage. It consisted of one vessel, adapted for navigating in the open sea ; and another for reconnoitring the coast. They were provided also with seed and labouring utensils, in the view of raising a harvest on the voyage, in the manner reported to have been done by the Phenicians. At this point, unfortunately, the narrative of Strabo stops short, and leaves us totally in the dark as to the result of this new expedition. It is true, Cornelius Nepos is said to have asserted, that Eudoxus actually did make the circuit of Africa, but having stated his departure as from the Red Sea, could not have had in view the voyage in question. Mela has

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added some particulars, but of the most fabulous complexion, respecting the nations whom he saw along the coast. One was dumb; another wholly without a tongue; while a third had the mouth entirely closed, and received food through an orifice in the nose. No such marvels occur in the narrative of Strabo, which, we agree with a late learned writer in thinking, may probably be regarded as authentic. It exhibits a man rash, enthusiastic, and somewhat empirical, yet possessed of that boldness, enterprise, and perseverance, which could alone promise success in such arduous undertakings.

#### *The Voyage of Hanno.*

These are all the instances recorded, in which the complete circumnavigation of Africa was either performed or attempted. Other voyages, however, were undertaken, with a view to the exploration of a certain extent of its unknown coasts. The most ancient and most memorable is that of Hanno, sent out, at a very early period, by a state which surpassed, in commerce and power, all others on the African coast. The Carthaginians fitted out this expedition, with a view partly to colonization, and partly to discovery. The armament consisted of sixty large vessels, on board of which were embarked persons, of both sexes, to the number of 30,000. The narrative begins at the passage of the Straits, or Pillars of Hercules. After two days sail from thence, they founded, in the midst of an extensive plain, the city of Thymiaterium. In two days more they came to a cape, shaded with trees, called Solocis, or the promontory of Libya, on which they erected a temple to Neptune. They sailed round a bay, thickly bordered with plantations of reeds, and where numerous elephants and other wild animals were feeding. On emerging from it, they founded successively other four cities. Their next course was to the great river Lixus, flowing from Libya and from high mountains behind, which were filled with wild beasts, and inhabited by a race of inhospitable Ethiopians, who lived in caves, and surpassed even the wild animals in swiftness. Proceeding then three days along a desert coast, they came to a small island, situated in a deep recess of the sea, to which they gave the

name of Cerne, and where they founded a colony. They now entered another bay, and passing over a great extent of coast, found several islands and rivers, particularly one very large, filled with crocodiles and hippopotami. Returning to Cerne, they sailed southwards along the coast of the Ethiopians, a timid race, who fled at their approach. After passing a wooded promontory, they came to a gulf, in which were several large islands. Here a remarkable phenomenon arrested their attention. During the day, a profound silence reigned, and nothing appeared but a vast world of wood. But when night arrived, the shore blazed with fire, and echoed with tumultuous shouts, and with the sound of cymbals, trumpets, and musical instruments of every description. The Carthaginians appalled, passed hastily along these shores, and came to another region, which struck them with no less surprise. Here the land appeared all on a blaze; torrents of fire rushed into the sea; and if they attempted to land, the soil was too hot for the foot to tread upon. One object particularly struck them, which, at night, appeared a greater fire, mingling with the stars; but, in the day time, proved to be a mountain of prodigious height, to which they gave the appellation of the Chariot of the Gods. After sailing three days, they lost sight of these fiery torrents, and entered another bay, containing an island, which presented a new phenomenon. The inhabitants were of human form, but shagged and covered with hair, suggested the idea of those grotesque deities, by which superstition supposed the woods to be peopled. To these monsters they gave the name of Gorilla. The males evaded all pursuit, as they climbed precipices, and threw stones on their pursuers; but three females were caught, and their skins carried to Carthage. Here the narrative stops, by saying, that the farther progress of the expedition was arrested by the want of provisions.

Such are the leading features of this celebrated voyage, than which none has afforded, in modern times, more ample room for the speculations of the learned. Many of the circumstances, which wore at first a marvellous aspect, have been found to correspond with the observations of modern travellers. The fires and nocturnal

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symphonies represent the habits prevalent in all the negro states; repose during the day, music and dancing prolonged through the night. The flames, which seemed to sweep over an expanse of territory, might be occasioned by the practice, equally general, of setting fire, at a certain season of the year, to the grass and shrubs; and the *Gorilla* were evidently that remarkable species of ape to which we give the name of oran-outang. Extreme difference of opinion prevails, however, as to the extent of the coast traversed, and the objects to which the different respective parts of the description apply. According to Major Rennell, the island of Cerne is Arguin, the great river is the Senegal, the islands are the archipelago of the Bissagos, and the whole voyage reached a little beyond Sierra Leone. M. Gosselin, on the contrary, contends that the whole course was along the coast of Morocco; the Lixus was the modern Lucos, Cerne was Fedala, and the whole voyage extended little beyond the river of Nun. Those who wish to see how far learning and ingenuity can be carried upon such a subject, will find much gratification in perusing the respective treatises of these very learned and eminent writers. It is certain, that the whole aspect of man and nature, as observed by Hanno, seems exactly that which now presents itself on the banks of the Gambia and Senegal. Morocco, indeed, in its native and unsubdued state, must have been much more nearly in the same situation than now; yet there seems some difficulty in supposing the resemblance to have been so very complete. Some of the details, however, particularly those relating to the river Lixus, support M. Gosselin's hypothesis so very strongly, that after much hesitation, we rather incline to concur in it.

*Of Dress and Manners in Northern Africa.*

The most simple dress of the men, consists of a long shirt, with wide sleeves, tied round the middle. The common people wear over this a brown woollen shirt but those of better condition a long cloth coat covered with a blue shirt, hanging down to the middle of the leg. On festivals, and extraordinary occasions, the upper shirt is white. They wear about their necks a blue

cloth, with which they defend their heads from the weather. It is a general custom among the merchants, to wear a large blanket, either white or brown in winter: and in summer, a blue and white cotton sheet thrown over the left shoulder. The dress of the women is not much unlike that of the men, only most of their garments are of silk. It being reckoned improper for a woman to shew the whole face they generally cover the mouth and one eye.

The Mahometans salute each other by kissing the hand, putting it to the head and wishing peace. The salutation of the Arabs is by shaking hands, and bowing the head. Among the Copts, a son will not sit down in the presence of his father, especially in public, without being desired several times; and in no place of the world do people pay a greater regard to their superiors.

On a journey, the Egyptians set out early in the morning, walk their horses gently, and often stop to refresh under a shade. If they do not travel in state, they carry a leathern bottle of water tied to the saddle; but a person of higher rank has an attending camel laden with water. At night they have large lanterns, stretched upon wires, carried before them. They seldom make use of tents, but lie in the open air.

Men of quality ride on a saddled camel, and their attendants on camels loaded with carpets, beds, and other necessaries, if their journey be long. They commonly carry in their hands a double crook to direct the beast, and to recover the bridle, if it chance to drop. Some of the women, whose circumstances admit of it, travel in litters, carried by camels; another method of conveyance is by means of a round basket, with a cover, slung on each side of a camel.

#### *Their Houses and Cities.*

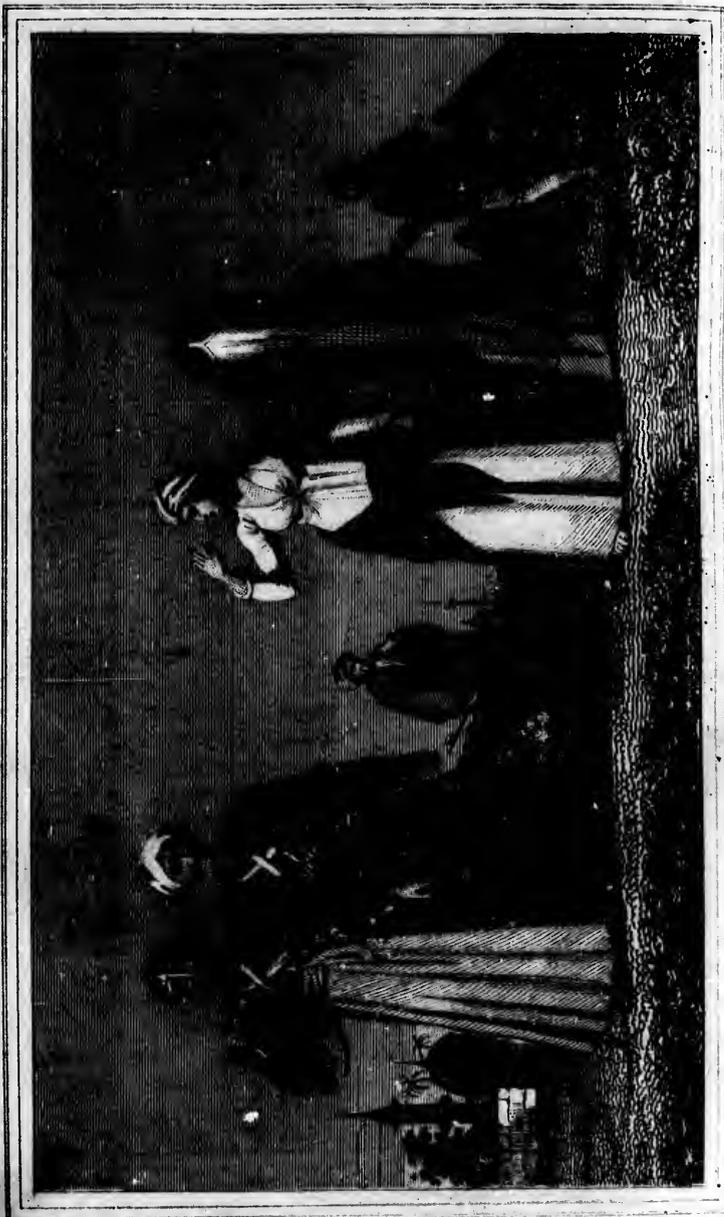
The best houses in Egypt, especially at Cairo, are built upon a quadrangular structure. The saloon is built in the shape of a Greek cross, with a copula in the middle. It is wainscotted ten feet high, and the panels shine with mother of pearl, blue smalt, fine marble, and elegant pieces of mosaic workmanship. Above the wainscotting are inscriptions in Arabic, all round the apartment, and the whole is crowned with arches of

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mosaic and mother-of-pearl. The room is surrounded with a sofa, furnished with rich velvet cushions, and the floor is covered with carpets.

To describe the interior of Cairo would be only to repeat what may be said of all Turkish towns; with this difference, that there is not perhaps upon earth a more dirty metropolis. Every place is covered with dust; and its particles are so minute, that it rises into all the courts and chambers of the city. The streets are destitute of any kind of pavement; they exhibit, therefore, a series of narrow, dusty lanes, between gloomy walls. It is well known that Europeans were formerly compelled to walk, or to ride upon asses, through these streets; nor had the practice been wholly abandoned when we arrived, says a French author; for, although some of our officers appeared occasionally on horseback, many of them ambled about, in their uniforms, upon the back-asses let for hire by the Arabs. Horses were not easily procured. To ride these, it was necessary to buy them. And even when riding upon asses, if a favourable opportunity offered, when our military was not in sight, the attendants of the rich Turks, running on foot before their horses to clear the way, made every Christian descend and walk, until the bearded grandee had passed.

Among all the sights which this country presents to an European traveller, there is nothing more novel than the view of objects beheld from the citadel of Cairo. A very considerable district, whether the spectator regard the east or the south, is distinguished by one uniform buff colour. Towards the north, this colour is opposed by the most vivid green that imagination can conceive, covering all the Delta. Upon the west are seen the pyramids, reflecting the sun's beams, and appearing as white as snow.

#### Cairo.

Cairo, the capital of Egypt, which the natives denominate Misr, the Mistress of the World, and Misr without an equal, is situated on the eastern side of the Nile, which it touches by its suburbs Fostat and Bulac.— Though the extent of Cairo, its vast population, and the diversity of dress, language, manners, and features which

The Suburbs of Egypt.

its inhabitants exhibit, cannot fail to produce a powerful impression upon the mind of an European; yet this impression cannot be compared with the idea of its ancient glory, when it was the metropolis of Africa, the second capital of the east, the scene of the wonders of Arabian romance, and of the real incidents of Arabian history, scarcely more credible than those of Oriental fiction.

The city is surrounded by a multitude of tombs; it is without a pavement, and without walls; and the rubbish which has accumulated during a series of ages, rises in hillocks around it. The lofty minarets of the numerous mosques, are the only objects which interrupt the uniformity of the flat and terraced roofs. The houses, which consist of two or three stories, are for the most part composed of earth or brick, though, in some instances, a soft species of stone of a fine grain, is employed. As they receive no light from the streets, while the windows, even of the inner courts, are of small size, and few in number, they are, for the most part, dark and gloomy as prisons. The castle of Cairo, situated upon a steep and inaccessible rock, is about a quarter of a league in circumference, surrounded by strong walls, but commanded by the adjacent mountain. The two great suburbs of Cairo, which may with propriety be reckoned detached towns, are Bulac and Fostat, which is likewise denominated Misr Elattike, the Ancient Misr, or Old Cairo. Bulac, the port of Cairo, is a long irregular town, on the western branch of the Nile. Fostat, or Old Cairo, is the part of Upper Egypt, and situated on the eastern bank of the Nile, near the site of the ancient Babylon.

But the most remarkable animal appearance may be noticed by merely dipping a ladle or bucket into the midst of the torrent, which is every where dark with mud, and observing the swarms of animalculæ it contains. Among these, tadpoles and young frogs, are so numerous, that, rapid as the current flows, there is no part of the Nile where the water does not contain them.

#### *Ancient Thebes.*

The ruins of the great Thebes, the ancient capital of Egypt, the city of Jove, the city of the hundred gates,

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from each of which issued two hundred warriors, with their horses and chariots, overwhelm the mind with astonishment by their magnitude and magnificence, while they at the same time, exhibit the most melancholy picture of the instability of human greatness. When the Scythians invited Darius to follow them to the tombs of their ancestors, we accompany their dreary route through the desert, and contemplate the solemn visit of the pastoral tribes to the venerable graves of their fathers. It is with feelings such as these the travellers should tread on the ruins of Thebes, and contemplate the cradle of the human race. If ever a nation aimed at immortality of fame, and sought to astonish and eclipse succeeding generations by the monuments of their grandeur, it was the nation which built Egyptian Thebes; yet their antiquity is buried in the obscurity of ages; their history, their manners, and their laws, are forgotten, and their name has hardly survived the revolutions of centuries. The grandeur and beauty conspicuous in the venerable ruins of this ancient city, the enormous dimensions, and the gigantic proportions of its architecture, reduce into comparative insignificance the most boasted monuments of other nations. The ruins which occupy both sides of the Nile, extend for three leagues along the river; on the east and west, they reach to the mountains, and describe a circuit of twenty-seven miles, covered with prostrate columns of immense magnitude, colossal statues, lofty colonnades, avenues formed by rows of obelisks and sphinxes, and remains of porticos of prodigious elevation. Kourna and Medinet-Abu, on the western bank of the river, Luxor and Carnac, on the eastern, mark the extent of the ruins, the greater proportion of which exist on the eastern bank of the Nile. The river is, at this place, about three hundred yards broad. At Kourna are the ruins of an Egyptian temple, constructed on a different plan from that of the edifices at Thebes. The roofs are vaulted in a peculiar manner, and the hieroglyphics accurately engraved.

*Ruins of Dendera.*

Dendera, the ancient Tentyra, lies on the western banks of the river, near the extremity of a fertile plain, bounded by an extensive forest of palms and dates

which furnishes the greater part of Egypt with charcoal. The ruins of ancient Tentyra, which lie a little to the west of the modern town, are of considerable extent. The remains of three temples, the largest of which is in a high state of preservation, still exist. Two of these, one of which is the largest of the three, are dedicated to Isis; the third seems to have been consecrated to Typhon. The execution of the sculptures in these temples exhibits a degree of purity and delicacy, which the Egyptians seldom attained. The principal subjects represented in the porticos are of an astronomical nature.

#### *The Pharos.*

To the eastward of Mariout lies the bay of Alexandria, about three leagues in breadth, and separated into two parts by the island, Pharos, which is now connected with the continent. The country between the Plinthine bay and Alexandria has relapsed into its primitive sterility, and in various places exhibits the ruins of ancient cities, partially covered with sand, among which Taposiris, the Bosiri of Marmol, was, in the time of that author, distinguished by the superior grandeur of its remains. The geographical position of the Pharos, as determined by Quenot, is N. L.  $31^{\circ} 13' 5''$ . From the encroachments of the sea on this island, the site of the modern tower does not indicate the situation of the ancient structure, which was supported on pillars of marble, the successive stories of which rose to an elevation of 400 feet. The ruins of this magnificent pile, the origin of which is enveloped in the same profound darkness that involves the monuments of the Thebaid, and which was reckoned one of the seven wonders of the world, may be seen when the sea is calm, immersed in the waters. The Pharos has been repeatedly destroyed and repaired, and its restorers have often aspired to the glory of the original founders. In the year 1320, it was overturned by an earthquake, and its place has been supplied by a square tower, equally devoid of ornament and elegance.

#### *Alexandria.*

This city exhibits no vestiges of its former magnificence, except the ruins which surround it. An extensive plain, furrowed with trenches, pierced with wells,

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and divided by mouldering walls, is entirely covered with ancient columns, mutilated statues and capitals, and fragments of decayed battlements, which lie strewn amid modern tombs, and shaded by scattered nopals and palms. These ruins, which probably occupy a much greater space than the city of Alexandria at any particular period of its most flourishing state, are of very remote antiquity, and greatly anterior to Alexander, as the hieroglyphics, with which they are covered, demonstrate.

The magnificence of Alexandria under the Grecian dynasty, was worthy of the fame of the hero from whom it derived its name. Built in the form of a long square, or, as it is termed by Strabo, a mantle or toga, it occupied a space of four leagues in circuit. As the long sides of the square were protected from the sea and the lake Mareotis, it presented such a narrow front on the sides accessible by land, that it formed a position of great strength. The buildings were grand and stately, their arrangement was strictly regular, and the great streets, which intersected each other at the central square of the city, were the most magnificent in the world. Under the Arabian dynasty, its splendour gradually declined with its commerce, to which the genius of fanaticism is always hostile. Though its population rapidly diminished, though its ancient walls were demolished, and contracted to half their original dimensions, it still preserved a part of its superb edifices and monuments; its streets were still arranged in the form of a chequer, and its former opulence was evinced by the slowness of its decay. At the period of the late French invasion, the walls of Alexandria were of Arabic structure, formed of the ruins of the ancient city; they exhibited fragments of monuments, and concreted stony masses consisting chiefly of fossil and sparry shells, irregularly united by a common cement. From the neglect of the canals, and the encroachments of the sand, the city is now insulated in a desert, and exhibits few vestiges of those delightful gardens and cultivated fields, which continued even to the time of the Arabian conquest, and are described with such enthusiasm by Abulfeda.

*Rosetta*

Rosetta, according to Niebuhr, situated in N. L. 31°

24', is of Arabic origin, oblong and irregular, without walls or fortress. It was founded according to Elmacin, in 870. The Nile of Rosetta is about 16 miles distant from the Canopic mouth, and threatened with a similar fate, as its channel, from the accumulation of sand, is very dangerous to mariners, having scarcely six feet of water on the bar.

We turn with pleasure to contemplate the fertile and beautiful province of Garbie, the maritime part of which extends from Rosetta to Damietta. The soil of this district is not only more fertile than any other quarter of the Delta, but the ground is more level, and more frequently intersected by canals. The vestiges of cultivation are more numerous and diversified in their appearance, and the orange and lemon trees grow in irregular groves by the side of the pomegranate and anana. Through vistoes of palms, which raise their heads above other trees, the slender turrets of cities are discerned. The number of inhabitants in this fertile district bears no proportion to its ancient population.

#### Damietta.

This city, the emporium of commerce between Egypt and Syria, is situated on the Phatmetic branch of the Nile, and, according to Niebuhr, in N. L. 31° 25'. The city is without walls, and is built in the form of a crescent, on the winding bank of the river, at the distance of six miles from the sea. The adjacent country on both sides of the Nile is beautiful and fertile, though it participates in the tameness of Egyptian scenery. The exuberant soil produces, in lavish profusion, fruits and flowers all the year round. The adjacent villages are surrounded with groves, where the elegant cassia displays its clusters of yellow flowers beside the sycamore, the date, and the melancholy tamarind. The rivulets which intersect the fields of rice, are lined with different kinds of reeds, whose narrow leaves and white flowers produce a very picturesque effect. In the vicinity of Damietta, the ancient papyrus vegetates luxuriantly, and rises to the height of nine feet. In the marshes and canals, the mystic lotus, which the Arabs denominate Nuphar, raises its lofty stalk above the waters, like the king of aquatic plants, and expands its

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large calyx of an azure blue or brilliant white colour. The Nile at Damietta, at its greatest breadth, seldom exceeds seven hundred yards, and sometimes contracts itself to one hundred, while its depth varies from three to twenty-four feet. Though situated on one of the chief branches of the Nile, Damietta is not mentioned by any writer of high antiquity.

*Egyptian Government.*

The government of Egypt is an aristocracy, partly civil and partly military. Under the protection of the Sultan of Constantinople, a divan, or sovereign council, exercises the supreme authority both executive and legislative. Even the revenue of the sultan is rather a tribute paid to a protector than a tax levied by a sovereign. It is, besides, so moderate, that the necessary expences of the government consume it entirely in Egypt, and the trunk in which it is pompously conveyed to Constantinople, generally arrives there almost empty. Cairo is continually subject to jarring factions, and the leading men retain troops to decide their differences by arms. The mutual jealousies of the chiefs seem to be the only causes which still preserve to the Porte the shadow of authority over Egypt. The members of the aristocracy are afraid of losing their influence under a resident sovereign, and agree in opposing the elevation of any of their own body to the supreme dignity.

*Diversions of the Egyptians.*

The Turks of distinction, who are still attached to military institutions, amuse themselves chiefly with equestrian exercises. The principal inhabitants of Cairo meet twice a week in a large square, with a number of attendants on horseback. In this square they p'ay at gerid, which consists in running by two and two, with the stirrups loose, pursuing one another, and tossing staves four feet long; these are thrown with such violence, that if a person be not upon his guard, he is in danger of having an arm or a leg broken. Others shoot the bow, an exercise in such repute, that pillars are erected in honour of those who exhibit extraordinary proofs of strength or dexterity in launching the arrows.

When the Nile is at its greatest height, the principal

people about Cairo divert themselves in little boats, splendidly decked out, upon the *birkets*, in the middle of the city. Upon this occasion they regale the inhabitants with music, and often with fire-works.

The common people and peasants divert themselves with cudgel-playing. There are gladiators by profession, who exhibit in public; but staves are their only weapons, with a small cushion fastened under their left arm. The diversions of the young people are similar to those practised in European countries.

Public festivals are celebrated, with much pomp, particularly the festival upon the departure of the pilgrims for Mecca. Each mosque celebrates a feast in honour of its founder, on which occasion, there is a procession of persons of all ranks; and the people at large, divert themselves in an adjoining square. The festivals are sometimes celebrated by night. The streets are then illuminated by the blaze of resinous wood in a chafing dish, held up on a long pole. They use also another more luminous flambeau, which is a machine consisting of divers pieces of light wood, to which are hung a number of small lamps, the whole carried on a long pole, as the former.

In Egypt, and other eastern countries, the favourite amusement of persons above the lowest classes, is, to spend the evening in a coffee-house, where they hear musicians, singers, and tale-tellers, who frequent those houses, to earn a trifle by the exercise of their respective arts. In those places, the Orientals maintain a profound silence, and often sit whole evenings without uttering a word. They are fond of the game of chess, and spend whole days at it without interruption.

Plays are very rarely exhibited in Cairo, but puppet-shows are to be met with in almost every street. The magic lantern is a favourite amusement. Jugglers are to be seen in all the public places, but they are not remarkable for the feats which they exhibit. Monkeys dressed up like human beings, contribute to the amusement of the populace: these animals are naturally fond of music. A captain in the East India service has asserted, that he frequently made his drums enter ruinous pagodas, where monkeys were the sole inhabitants; and that at the sound of martial music, the mothers,

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with the young in their arms, left their holes, and some hundreds would join at once in a dance.

Those who lead about beasts for exhibition have often asses and sheep, whom they have taught to perform little diverting tricks. But what surprises Europeans the most, is to see serpents dance. The serpent seems to have a natural taste for sounds; at the beat of the drum it raises its head, and erects its body, making at the same time a sort of motion, which is called dancing.

*Religion of the Egyptians.*

The religion of Egypt is various; what belongs to Mahometanism has been described under the article Turkey. The Coptic is that of the native Christians, who, very punctual in the observance of external rites, perform long services, and observe numerous fasts. Their children are plunged three times into the water in the baptismal ceremony; after which the priest dips his finger in the consecrated wine, and puts it into the child's mouth. At seven or eight years of age, they are generally espoused, but do not live together till twelve or thirteen.

The Eucharist is administered in both kinds; and when the priest, in the service, mentions Peter's cutting off the ear of the high priest's servant, the audience exclaim, "Well done, Peter." They observe the Jewish ritual with respect to food; and though they have no images, they prostrate themselves before pictures, pray for the dead, practise extreme unction, and in many respects resemble the church of Rome. One peculiarity of the Egyptians is the veneration which they shew to idiots, who are considered as being endued with a divine spirit. The Mahometan women kneel round them in the streets, and kiss their bodies with great fervency. There is a mosque at Grand Cairo, with considerable revenues, for the maintenance of idiots; so that those who are devoid of reason, are very comfortably provided for in Egypt.

*Face of the Country.*

The general face of Egypt is flat and uniform. Alexandria is insulated in the desert, while the Delta presents a luxurious vegetation and inundated meadows. The

constant repetition of the palm and date-tree becomes tedious; but in some districts, the orange groves present an agreeable variety. The soil in general is so rich as to require no manure: it is a pure black mould, free from stones, and of a very tenacious, unctious nature: when left uncultivated, the fissures arising from extreme heat are very broad and deep. From Cairo to Syene, a distance of about three hundred and sixty miles, the banks, except where rocks appear, present no native plant, but rise as it were in steps, as the Nile has in different ages worn it away, and are sown with esculent vegetables.

The aspect of the greater part of Egypt is that of a narrow fertile vale, pervaded by the Nile, and bounded on each side by barren rocks and mountains. The towns and cultivation are chiefly on the eastern bank; behind which are vast ranges of mountains extending to the Arabian gulf, abounding with marble and porphyry, but almost destitute of water, and only inhabited by Bedouins.

#### *The Nile.*

Egypt is indebted to this river for its fertility and happiness; for as it seldom rains in the inland parts of the country, and the soil is naturally dry, if the lands were not annually watered by its overflowing, Egypt would be one of the most barren regions in the world. The source of the Nile baffled all the inquiries of the ancients. The discovery was in vain attempted by the Persians, Greeks, and Romans. But it is now ascertained that this river rises in Gabel el Kamar, or the Mountains of the Moon, in a district called Donga, in about eight degrees north latitude.

The swell of the Nile is occasioned by the great rains that fall in Ethiopia during the months of April and May; but the rise of the waters is not considerable in Lower Egypt till the 20th of June, nor is any public notice taken of it till the 28th, when it is about two feet in height; the criers then proclaim the rise at Cairo, and continue to publish how much it increases every day, till it rises to about five feet and a half, when there are public rejoicings; this happens usually at the latter end of July; but the sooner it takes place, the better hopes they entertain of a plentiful season. If the Nile does not

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rise so high, the people pay no tribute that year to the Grand Seignior ; but a still greater height is necessary to cause a general flood, and prepare the lands for cultivation. Its greatest height is commonly about the middle of September.

To know its exact height, there is built, on a pleasant island opposite to Old Cairo, a pillar for measuring the Nile. This pillar is placed under a dome, and crowned with a Corinthian capital. From the court that leads to the house is a descent to the Nile by steps, on which the common people believe that Moses was found, after he had been exposed on the banks of the river.

As we left Bulac, says Dr. Clarke, we had one of the finest prospects in the world, presented by the wide surface of the Nile crowded with vessels, the whole city of Cairo, the busy throng of shipping at the quay, the citadel and heights of Mokatam, the distant Siad, the Pyramids of Djiza and Saccara, the Obelisk of Heliopolis, and the tombs of the Sultans. All these were in view at the same time ; the greater objects being tinged with the most brilliant effect of light it is possible to conceive ; while the noise of the waters, the shouts of the boatmen, and the moving picture every where offered by the Nile, gave a cheerful contrast to the stilness of the desert, and the steadfast majesty of monuments, described by a classic bard as "looking tranquilly."

The most beautiful boats peculiar to the Nile, with their large wide-spreading sails, were passing up and down the river. Unable to quit the spot, we dismissed our guides, and remained some time contemplating the picture. Afterwards, descending on foot, close by the superb mosque of Abu-mandu, we continued our walk along the banks of the Nile, through gardens richer than imagination can pourtray, beneath the shade of enormous overhanging branches of sycamore and fig-trees, amidst bowers of roses, and through groves of date, citrou, lime, and banana-trees, to Rosetta.

*Triple Harvest.*

Soon after leaving Rosetta, says Dr. Clarke, we passed some extensive canals, conveying water to lands above the level of the river: these are supplied by wheels, sometimes turned by oxen, but more generally by buffaloes.

They are banked by very lofty walls, constructed of mud, hardened by the sun. One of them, upon the western side of the river, extended to the Lake Maadie. The land, thus watered, produces three crops in each year; the first of clover, the second of corn, and the third of rice. The rice-grounds are inundated from the time of sowing nearly to harvest: the seed is commonly cast upon the water, a practice alluded to in Sacred Scripture.

Villages, in an almost uninterrupted succession denoted a much greater population than we had imagined the country could contain. Upon each side of the river, as far as the eye could survey, were rich fields of corn and rice with such beautiful groves, seeming to rise out of the watery plains, and to shade innumerable settlements in the Delta, amidst never-ending plantations of melons and garden vegetables, that, from the abundance of its produce, Egypt might be deemed the richest country in the world.

#### The Desert.

We had to cross, says Dr. Clarke, a perfect specimen of the pathless African desert, in our way to Utko. The distance, however, did not exceed three miles. High mounds of sand, shifting with every wind, surrounded us on all sides, and concealed the view of other objects. Yet even here were found a few rare plants, and some of these we collected. We also observed in this desert, an interesting proof of the struggle maintained by man against the forbidding nature of the soil. Here and there appeared plantations of pumpkins, and a few jars and cylinders of *terra cotta*, containing young palm-trees: these were placed in holes deep in the sand; a hollow space surrounding each plant, to collect the copious dew falling every night. The vegetation of Egypt, even the redundant produce of the Delta, is not owing solely to partial inundations from the Nile, or artificial irrigation. When we hear that rain is unknown to the inhabitants, it must not be supposed that the land is destitute of water. From all the observations we could collect, it seemed doubtful whether any other country has so regular a supply of moisture from above. Even the sands of the desert partake largely of "the dew of Heaven," and, in a certain degree, of "the fatness of the earth."

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Hence it is that in the sacred writings we meet with such frequent allusion to the copious dew distilled upon Oriental territories.

A singular phenomenon, says Dr. Clarke in his travels, engrossed all our attention. One of those immense columns of sand, mentioned by Bruce, came rapidly towards us, turning upon its base as upon a pivot; it crossed the Nile so near us, that the whirlwind by which it was carried placed our vessel upon its beam ends, bearing its large sail quite into the water, and nearly upsetting the boat. As we were engaged in righting the vessel, the column disappeared. It is not probable that those columns fall suddenly upon any particular spot, so as to be capable of overwhelming an army or a caravan, but that, as the sand thus driven, is gradually accumulated, it becomes gradually dispersed, and the column diminishing in its progress at length disappears. A great quantity of sand is precipitated, as the effect which gathers it becomes weaker; but, from witnessing such phenomena upon a smaller scale, it does not seem likely that the whole body of the sand is at once abandoned.

In all this sandy district, palm-trees are abundant, and their presence is a never-failing indication of water below the surface; wheresoever they are found a brackish and muddy pool may speedily be formed, by digging a well near their roots. The natives are chiefly occupied in the care of them: tying up their blossoms with bands formed of the foliage, to prevent their being torn off, and scattered by the winds. Our people were at first ignorant of the extent of the mischief caused by cutting down these trees, each of which proves as a little patrimony to the native who is fortunate enough to be its owner. We had ventured into these wilds without guides; and were therefore glad to perceive, as we advanced, the traces of the dromedaries' feet upon the sand, crossing the lines we pursued. Following the track marked out by these animals, we arrived at the wretched solitary village of Utko, near the muddy shore of the Lake Maadie.

Here we procured asses for all our party, and setting out for Rosetta began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The Arabs, uttering their harsh

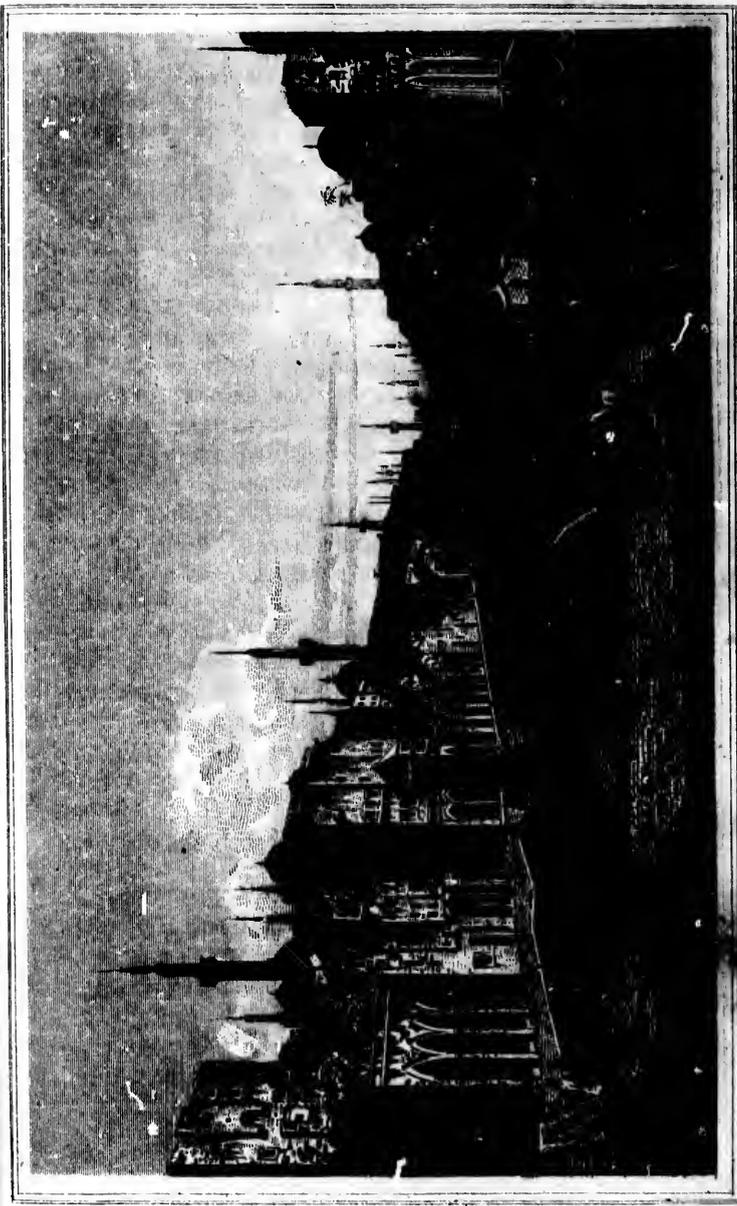
guttural language, ran chattering by the side of our asses; until some of them calling out, "*Raschid*" we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space. Not having at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta with its groves of dates and sycamores, reflected as by a mirror, that the minutest detail of the architecture, and of the trees, might have been thence delineated, so we applied to the Arabs to be informed in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a phenomenon, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained, that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued, and that there was no water. "What," said he, giving way to his impatience, "do you suppose me an idiot, to be persuaded contrary to the evidence of my senses?" The Arabs, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, where we beheld a similar appearance. It was, in fact, *the mirage*, a prodigy to which every one of us was then a stranger, although it afterwards became familiar. Yet upon no future occasion did we behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes.

The horses of our Arab guard were the finest we had ever seen, not excepting those of Circassia. In choosing their steeds, the Arabs prefer mares; the Turks give the preference to stallions. The Momalukes and Bedouin Arabs are perhaps better mounted than any people upon earth; and the Arab grooms are considered as superior to those of all other countries.

#### *Date Trees.*

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with a few plantations of palm-trees. The dates hung from these trees in such large and tempting clusters, although not quite ripe, that we climbed to the tops of some of them, and carried away with us large branches, with their fruit. In this manner, dates are sometimes sent with the branches, as presents to Constantinople. A ripe Egyptian date, although a delicious fruit, is never refreshing to the palate. It suits the Turks, who are fond of sweet-meats, and its flavour is not unlike that of the conserved green citron which is brought from Madeira. The largest plantation is between Alexandria and Aboukir; the trees here were very lofty, and from the singular formation of their bark, we found it as easy to ascend to the tops of these trees as to climb the steps of a ladder. Wherever the date-tree is found, it not only presents a supply of salutary food for men and camels, but Nature has so contrived the plant that its first offering is accessible to man alone; and the mere circumstance of its presence, in all seasons of the year, is a never-failing indication of fresh water near its roots. Botanists describe the trunk of the date-tree as full of rugged knots; but the fact is, that it is full of cavities, the vestiges of its decayed leaves, which have within them an horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands. It is impossible to view them without believing that HE, who in the beginning fashioned "every tree, in which is the fruit of a tree yielding seed" as "meat for man," has here manifested one among the innumerable proofs of his beneficent design. The extensive importance of the date-tree is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia, and Persia, subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the date-stones. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel. It is even said that from one variety of the palm-tree, the *Phenix farinifera*, meal has

been extracted, which is found among the fibres of the trunk, and has been used for food.

### Plagues of Egypt.

To strangers, and particularly to inhabitants of northern countries, where wholesome air and cleanliness are among the necessaries of life, Egypt is the most detestable region upon earth. Upon the retiring of the Nile, the country is one vast swamp. An atmosphere impregnated with every putrid exhalation, stagnates, like the filthy pools over which it broods. Then the plague regularly begins, nor ceases until the waters return again. Throughout the spring, intermitting fevers universally prevail. About the beginning of May, certain winds cover even the sands of the desert with the most disgusting vermin. The latest descendants of Pharaoh are not yet delivered from the evils which fell upon the land when it was smitten by the hands of Moses and Aaron; the "plague of frogs," the "plague of lice," the "plague of flies," the "murrain, boils, and blains," prevail, so that the whole country is "corrupted," and "*the dust of the earth becomes lice, upon man and upon beast, throughout, the land of Egypt.*" This application of the words of Scripture affords a literal exposition of existing facts; such an one as the statistics of the country now warrant. Sir Sidney Smith informed our author, that one night, preferring a bed upon the sand, to a night's lodging in the village of Etko, as thinking it to be secure from vermin, he found himself, in the morning, entirely covered by them. Lice and scorpions abound in all the deserts near Alexandria.

The mercury in Fahrenheit's thermometer remained at 90° for several days, without a perceptible change. Almost every European suffered an inflammation of the eyes. Many were troubled with cutaneous disorders. The prickly heat was common. This was attributed to drinking the muddy water of the Nile, the inhabitants having no other. Their mode of purifying it, in a certain degree, is by rubbing the inside of water-vessels with bruised almonds: this precipitates a portion of the mud, but it is never quite clear. Many persons were afflicted with sores upon the skin, which were called

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"Boils of the Nile;" and dysentrical complaints were universal. A singular species of lizard made its appearance in every chamber, having circular membranes at the extremity of its feet, which gave it such tenacity that it crawled upon panes of glass, or upon the surface of pendent mirrors. This revolting sight was common to every apartment, whether in the houses of the rich or of the poor. At the same time, such a plague of flies covered all things with their swarms, that it was impossible to eat without hiring persons to stand by every table with flappers. Liquor could not be poured into a glass; the mode of drinking was, by keeping the mouth of every bottle covered until the moment it was applied to the lips; and instantly covering it with the palm of the hand, when removing it to offer to any one else. The utmost attention to cleanliness, by a frequent change of every article of wearing apparel, could not repel the attacks of vermin which seemed to infest even the air of the place. A gentleman made his appearance before a party he had invited to dinner, completely covered with lice. The only explanation he could give was, that he had sat for a short time in one of the boats upon the canal.

#### *The Pyramids.*

On Wednesday the twelfth of August, says Dr. Clarke, we were roused, as the sun dawned, by Antony, our faithful Greek interpreter, with the intelligence that the Pyramids were in view. We hastened from the cabin; and never will the impression made by their appearance be obliterated. By reflecting the sun's rays, they appeared as white as snow, and of such surprising magnitude, that nothing we had previously conceived in our imagination had prepared us for the spectacle. The sight convinced us that no power of description, no delineation, can convey ideas adequate to the effect produced in viewing these stupendous monuments. The formality of their structure is lost in their prodigious magnitude: the mind, elevated by wonder, feels at once the force of an axiom, which, however disputed, experience confirms,—that in vastness, whatsoever be its nature, there dwells sublimity.

Upon the twenty-third of August, we set out, says the same traveller, for the Pyramids, the inundation enabling us to approach within less than a mile of the larger pyramid, in our *djerm*. Messrs. Hamar and Hamilton accompanied us. We arrived at Djiza by day-break, and called upon some English officers who wished to join our party. From Djiza, our approach was through a swampy country, by means of a narrow canal, which, however, was deep enough; and we arrived without any obstacle, at the bottom of a sandy slope leading up to the principal pyramid. Some Bedouin Arabs, who had assembled to receive us, were much amused by the eagerness excited in our whole party; to prove who should first set his foot upon the summit of this artificial mountain. As we drew near its base, the effect of its magnitude, and the amazement caused in viewing the enormous masses used in its construction, affected every one of us; but it was an impression of awe and fear. In the observations of travellers who had recently preceded us, we had heard the Pyramids described as huge objects which gave no satisfaction to the spectator, on account of their barbarous shape, and formal appearance: yet to us it appeared hardly possible, that persons susceptible of any feeling of sublimity could behold them unmoved.

With what amazement did we survey the vast surface that was presented to us, when we arrived at this stupendous monument, which seemed to reach the clouds! Here and there appeared some Arab guides upon the immense masses above us, like so many pigmies, waiting to show the way up to the summit. Now and then we thought we heard voices, and listened; but it was the wind, in powerful gusts, sweeping the immense ranges of stone. Already some of our party had begun the ascent, and were pausing at the tremendous depth below. One of our military companions, after having surmounted the most difficult part of the undertaking, became giddy in consequence of looking down from the elevation he had attained; and being compelled to abandon the project, he hired an Arab to assist him in effecting his descent. The rest of us, more accustomed to climbing heights, with many a halt for respiration, and

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many an exclamation of wonder, pursued our way towards the summit.

At length, we reached the topmost tier, to the great satisfaction of all the party. Here we found a platform, thirty-two feet square; consisting of nine large stones, each of which might weigh about a ton; although much inferior in size to some of the stones used in the construction of this pyramid. Travellers of all ages, and of various nations, have here inscribed their names. Some are written in Greek; many in French; a few in Arabic; one or two in English; and others in Latin. We were as desirous as our predecessors to leave a memorial of our arrival; it seemed to be a tribute of thankfulness, due for the success of our undertaking; and presently every one of our party was seen busied in adding the inscription of his name.

The view from this eminence amply fulfilled our expectations; nor do the accounts which have been given of it, as it appears at this season of the year, exaggerate the novelty and grandeur of the sight. All the region towards Cairo and the Delta resembled a sea, covered with innumerable islands. Forests of palm-trees were seen standing in the water; the inundation spreading over the land where they stood, so as to give them an appearance of growing in the flood. To the north, as far as the eye could reach, nothing could be discerned, but a watery surface diversified by plantations and by villages. To the south we saw the Pyramids of Saccara; and, upon the east of these, smaller monuments of the same kind, nearer to the Nile. An appearance of ruins might be traced the whole way from the Pyramids of Djiza to those of Saccara; as if they had been once connected, so as to constitute one vast cemetery. Beyond the Pyramids of Saccara we could perceive the distant mountains of the Said; and upon an eminence near the Libyan side of the Nile, appeared a monastery of considerable size. Towards the west and south-west, the eye ranged over the great Libyan Desert, extending to the utmost verge of the horizon, without a single object to interrupt the horror of the landscape, except dark floating spots, caused by the shadows of clouds passing upon the sand.

The stones of the platform upon the top, as well as most of the others used in constructing the decreasing ranges from the base upwards, are of soft limestone; a little harder, and more compact, than what English masons call *clunch*; whereof King's College Chapel at Cambridge, and great part of Ely Cathedral, is built. It is of a greyish white colour; and has this property, that when broken with a hammer, it exhales the fetid odour common to the dark limestone of the Dead Sea, and other places; owing to the disengagement of a gaseous sulphureted hydrogen. This character is very uncommon in white limestone, although it may be frequently observed in the darker varieties. It is now admitted, that the stones, of which the Pyramids consist, are of the same nature as the calcareous rock whereon they stand, and that this was cut away in order to form them: Herodotus says, they were brought from the Arabian side of the Nile. Another more compact variety of limestone is found in detached masses at the base of these structures, exactly as it is described by Strabo; seeming to consist of mineralized *exuvia*, derived from some animal now unknown.

Having collected our party upon a sort of platform before the entrance of the passage leading to the interior, and lighted a number of tapers, we all descended into its dark mouth. The impression made upon every one of us, in viewing the entrance, was this: that no set of men whatever, could thus have opened a passage, by uncovering precisely the part of the pyramid where the entrance was concealed, unless they had been previously acquainted with its situation. First, because its position is almost in the centre of one of its planes, instead of being at the base. Secondly, that not a trace appears of those dilapidations which must have been the result of any search for a passage to the interior; such as now distinguish the labours of the French upon the smaller pyramid, which they attempted to open. The persons who undertook the work, actually opened the pyramid in the only point, over all its vast surface, where from the appearance of the stones inclined to each other above the mouth of the passage, any admission to the interior seems to have been originally intended.

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Proceeding down this passage, (which may be compared to a chimney about a yard wide, inclined, as Greaves affirms, by an angle of twenty-six degrees to the platform at the entrance,) we presently arrived at a very large mass of granite; this seems placed on purpose to choke up the passage; but a way has been made round it, by which we were enabled to ascend into a second channel, sloping, in a contrary direction; towards the mouth of the first. This is what Greaves calls the *first gallery*; and his description is so minute, both as to the admeasurements and other circumstances, that it were a waste of time to repeat them. Having ascended along this channel, to the distance of one hundred and ten feet, we came to an horizontal passage, leading to a chamber with an angular roof, in the interior of the pyramid.

After once more gaining the passage whence these ducts diverge, we examined the chamber at the end of it, mentioned by all who have described the interior of this building. Its roof is angular; it is formed by the inclination of large masses of stone leaning towards each other, like the appearance presented by those masses which are above the entrance to the pyramid. Then quitting the passage altogether, we climbed the slippery and difficult ascent which leads to the principal chamber. The workmanship, from its perfection, and its immense proportions, is truly astonishing. All about the spectator, as he proceeds, is a fullness of majesty, mystery, and wonder. Presently we entered that "glorious room," as it is called by Greaves, where, "as within some consecrated oratory, Art may seem to have contended with Nature." It stands "in the very heart and centre of the pyramid, equi-distant from all its sides, and almost in the midst between the basis and the top. The floor, the sides, the roof of it, are all made of vast and exquisite tables of Thebaic marble." It is often called *Oriental granite*, and sometimes *Egyptian granite*, but it differs in no respect from European granite, except that the red feldspar enters more largely into the mass than is usual in the granite of Europe. So exquisitely are the masses fitted to each other, upon the sides of this chamber, that, having no cement between them, it is impossible to force the blade of a knife within the joints. This has been

related before ; but we tried the experiment, and found it to be true. There are six ranges of stone from the floor to the roof, which is twenty feet high ; and the length of the chamber is about twelve yards wide. The roof or ceiling consists of nine pieces, of stupendous size and length, traversing the room from side to side, and lying, like enormous beams, across the top.

#### *Winds in Egypt.*

The phenomena of the winds, so variable in our climate, are in Egypt regularly periodical. In point both of duration and strength, the northerly wind predominates. As it blows about nine months in the year, the branches of the trees, and the trunks themselves, when unsheltered, assume its direction. It continues with little intermission from the end of May till the end of September.

About the end of September when the sun repasses the line, the wind returns to the east, where it fluctuates till November, when the northerly winds again prevail. About the end of February, the winds assume a southerly direction, and fluctuate exceedingly till the close of April, when the east wind begins to predominate. The southerly winds are the most inconstant, as well as pernicious ; traversing the arid sands of Africa, uninterrupted by rivulets, lakes, or forests, they arrive in Egypt fraught with all the noxious exhalations of the desert. At their approach, the serene sky becomes dark and heavy ; the sun loses its splendour, and appears of a dim violet hue ; a light warm breeze is perceived, which gradually increases in heat, till it almost equals that of an oven. Though no vapour darkens the air, it becomes so grey and thick with the floating clouds of impalpable sand, that it is sometimes necessary to light candles at noon-day. Every green leaf is soon shrivelled, and every thing formed of wood is warped and cracked. The effect of these winds on animated bodies is equally pernicious, and when they blow in sudden squalls, they sometimes occasion immediate death. Respiration becomes quick and difficult, the pores of the skin are closed, and a feverish habit is induced by suppressed perspiration. The ardent heat pervades every substance, and the element of water, divested of its coolness, is

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rendered incapable of mitigating the intollerable sensation excited. Dead silence reigns in the streets; the inhabitants, by confining themselves to their houses, vainly attempt to elude the showers, of fine penetrating dust, which, according to the Oriental expression, will enter an egg through the pores of the shell.

#### *Soil of Egypt.*

After the annual inundation, the soil of Egypt is covered with a stratum of pure black mould of different degrees of density, proportional to the column of water by which it is deposited. This mould, or rather slime of an adhesive and unctuous quality, has a strong affinity for water, and suffers contraction in the fire. By desiccation in the air, its colour is gradually changed from black to a yellowish brown. When subjected to chemical analysis, it is found to consist chiefly of alumine or pure clay, with a small quantity of silex; but the proportions of these ingredients vary according to the place where the slime is collected. In the immediate vicinity of the Nile, it contains a considerable quantity of siliceous sand, which being most ponderous, is soonest deposited. This mud is so tenacious, that a considerable intermixture of sand increases its fertility; and hence the soil derives some advantage from the rapid winds of the south, which convey the sand in immense clouds from the desert to mingle with the slime of the Nile.

#### *The Natron Lakes*

The natron lakes, which are seven in number, are separated by banks of sand. In the dry season, they shrink into small detached ponds, but when the water rises highest, they are united in one great lake, which occupies a space of six leagues in length, and covers the whole breadth of the valley. When the water retires, and the lakes separate, the ground which is exposed is covered with a saline sediment, which hardens in the sun, crystallizes, and forms the natron. The thickness of the saline stratum varies with the period of the inundation, and where it is of short continuance, the natron appears only as a slight efflorescence, like flakes of snow. The water is sometimes covered with this sa-

line substance; and Granger relates, that, at the end of August, when he visited these lakes, the superficial crust was sufficiently consolidated to allow his camels to pass over its surface. The inundation of the salterns of Nitria corresponds with the subsiding of the Nile, and, on that account, the rise of their waters is, by the modern Egyptians, attributed to the operation of the river. This opinion is of great antiquity; for Pliny, who frequently confounds concomitancy and causation, asserts, that the Nile inundates the lakes of Nitria, as the sea overflows a lake of salt water; but the nature of the phenomenon renders this solution improbable. The springs which supply these lakes originate in the eastern side of the valley towards the Nile; but if they were derived by filtration from that river, the inundation of the natron lakes would correspond to that of the Nile. If these springs, however, originate in the desert, their overflowing, as Sonnini suggests, may be attributed to the local rains, which fall after the inundation of the Nile, when the heat of the summer solstice is abated. The water of the lakes is tinged with the hue of blood by the natron, the incrustation of which, in some places, spreads over the chalky bottom.

According to the Arabs, the soil impregnated with natron extends to the distance of twenty day's journey into the desert. The season of collecting this substance is in the month of August, in the interval between seed-time and harvest. The natron trade was formerly engrossed by the inhabitants of the canton of Terane, who annually collected about twenty-five thousand quintals, the greater part of which was exported to Venice, France, and England.

## BARBARY.

### *Persons and Habits of the Moors.*

THE inhabitants of Morocco are in general of a swarthy complexion, strong limbed, active, and hardy; enduring the heats of summer, and the rains of winter, with surprising

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resolution. The women are celebrated for the brilliancy of their eyes, and some of them have beautiful skins; but a man may dwell a long time in one of their cities before he has an opportunity of seeing a single female of this description in the streets.

The dress of the natives is peculiarly graceful: the distinctions of rank are marked by the fineness of the stuffs, and not by any formation of the materials; but as this country is inhabited by different nations, the dresses as well as the persons vary, according to the people from whom they have descended.

The Berebers, or ancient natives who follow their original customs, and have retired to the mountains to enjoy liberty, compose a distinct species.

The Arabs, too, are exceedingly numerous, and range from place to place with their flocks and herds; but some of them subsist by depredations, and by plundering the caravans, than by honest labour.

The Jews are the chief traders, factors, and bankers, and they make ample amends for the taxes with which they are loaded.

The renegadoes, or those who have renounced the Christian faith, form a distinct class; and the slaves, who are very numerous, and who are treated with unusual severity, compose another.

The Moors make short visits, and are, in general, entertained with coffee and sherbet; on particular occasions, there is provided a dish composed of balls made of flour and water, and brought to table in a strong soup with stewed fowls and flesh. They use the eastern method of sitting cross-legged on the floor, arranging their dishes on a large piece of Morocco leather, which serves for table and cloth.

In this country there is no establishment for the conveyance of letters, or dispatches; but there are messengers who will travel a hundred and fifty miles for a Barbary ducat, equal to about three shillings and sixpence sterling. This journey they accomplish in three days, combating every danger, from wild beasts and men, with amazing intrepidity.

The Moors are equal by birth, and know no distinction, except those which are derived from official em-

poyments; on resigning these, they return to the common mass of citizens; thus may the poorest man pretend without presumption, to the hand of the daughter of the most opulent. The caprice of a prince, may precipitate the latter into ruin; and the former may, by a sudden change of fortune, be elevated to a state of wealth and honour.

#### *Of the Emperor of Morocco.*

The emperor has unbounded power over the lives and fortunes of his subjects. His laws, as soon as enacted, are proclaimed throughout his dominions, and received with an implicit veneration; those who die in the execution of his commands are supposed to be admitted immediately into Paradise; and those who receive their death from his own hands, to enjoy the greatest happiness a future state can afford. His bashaws prostrate themselves before him, kiss the ground, and rising embrace his feet. The emperor is sole heir of all his subjects; he seizes the whole of their effects, only making such provision for their families as he may think proper.

He goes every day to the place where he administers justice. He listens to every one, foreigners or subjects, men or women, rich or poor; every one has a right to appeal before him and explain the nature of his cause. When he condemns any to death, the body of the malefactor is left at the place of execution until it please him to forgive; his friends then repair to the corpse, proclaim the pardon, carry it away, and perform the rites of sepulture.

#### *Religion of the Moors.*

Friday is the day of prayer; labour is suspended, and the mosques are devoutly attended. When prayers are over, the Moors visit each other, meet in places of public amusement, and pass the day in recreation. At the dawn of morning, the public crier ascends the terrace of the mosque, and chaunts aloud the general prayer; this ceremony is repeated at noon and sun-set.

The Moors scrupulously observe all the austerities of their Lent. The person detected in their violation is punished.

They believe in the immortality of the soul ; but this, in respect to the women, attaches only to those whose conjugal fidelity has been inviolate. After death, these become celestial beauties ; annihilation attends the rest.

### Carthage.

The ship in which, says M. de Chateaubriand, I left Alexandria, having arrived in the port of Tunis, we cast anchor opposite to the ruins of Carthage. I looked at them, but was unable to make out what they could be. I perceived a few Moorish huts, a Mahometan hermitage at the point of a projecting cape, sheep browsing among ruins ;—ruins, so far from striking, that I could scarcely distinguish them from the ground on which they lay. This was Carthage !

In order to discover these ruins, it is necessary to go methodically to work. I suppose then, that the reader sets out with me from the fort of the Goletta, standing, as I have observed, upon the canal by which the lake of Tunis discharges itself into the sea. Riding along the shore in an east-north-east direction, you come, in about half an hour, to some salt-pits, which extend toward the west as far as a fragment of wall, very near to the Great Reservoirs. Passing between these salt-pits and the sea, you begin to discover jetties running out to a considerable distance under water. The sea and the jetties are on your right ; on your left you perceive a great quantity of ruins, upon eminences of unequal height ; and below these ruins is a basin of a circular form, and of considerable depth, which formerly communicated with the sea by means of a canal, traces of which are still to be seen. The basin must be, in my opinion, the Cothin, or inner port of Carthage. The remains of the immense works discernible in the sea, would, in this case, indicate the site of the outer mole. If I am not mistaken, some piles of the dam constructed by Scipio, for the purpose of blocking up the port, may still be distinguished. I also observed a second inner canal, which may be the cut made by the Carthaginians, when they opened a new passage for their fleet.

We first find the remains of a very extensive edifice, which seems to have formed part of a palace, or of a

theatre. Above this edifice, ascending to the west, you come to the beautiful cisterns which are generally accounted the only relics of ancient Carthage: they were probably supplied with water by an aqueduct, some fragments of which may be seen in the plain. This aqueduct was fifty miles in length, commencing at the springs of Zaara and Zungar. There were temples above these springs. The largest arches of the aqueduct are seventy feet high, and the columns which support these arches, are sixteen feet square. The cisterns are prodigious; they form a series of vaults, communicating with each other, and are bordered, throughout their whole length, by a corridor. This is a truly magnificent work.

From the summit of Byrsa, the eye embraces the ruins of Carthage, which are more numerous than is generally imagined: they resemble those of Sparta, having nothing left in tolerable preservation, but covering an extensive space. I saw them in the month of February; the fig, olive, and carob trees, were already clothed with their young leaves; large angelicas and acanthuses formed verdant thickets among fragments of marble of every colour. In the distance my eye wandered over the isthmus, the double sea, distant islands, a pleasing country, bluish lakes, and azure mountains. I beheld forests, ships, aqueducts, Moorish villages, Mahometan hermitages, minarets, and the white buildings of Tunis. Millions of starlings in flocks, that looked like clouds, flew over my head. Surrounding by the grandest and the most moving recollections, I thought of Dido, of Sophonisba, of the noble wife of Asdrubal; I contemplated the vast plains which entomb the legions of Hannibal, Scipio, and Cæsar; my eyes sought the site of Utica; but, alas! the ruins of the palace of Tiberius still exist at Capri, and in vain you look for the spot occupied by Cato's house at Utica! The Vandals and Moors passed successively before my memory; which exhibited to me as the last picture, St. Louis expiring on the ruins of Carthage.

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## OF THE MONGEARTS.

The numerous nations that inhabit the coasts of the Mediterranean, from Egypt to the western ocean, and the internal regions of Barbary as far as Mount Atlas, are composed of different races; as the original natives, Arabs, Vandals, and Moors, formerly driven from Spain. Zaara, or the Desert of Barbary, as far as the river Niger, contains a variety of wandering nations, all proceeding from the Arabs, Moors, and fugitive Portuguese, which are subdivided into different tribes; of these the most considerable are the Mongearts.

*Religion and Education of the Mongearts.*

Religion, according to these people, is Mahometanism in its purity. They offer up their prayers several times in the day, but never in public, unless a Mahometan priest be present.

The priests travel about to instruct children. There is no force used in their education. The little boys meet in the morning of their own accord, at a place of instruction, which is to them a place of recreation. They take with them a small board inscribed with Arabic characters, and a few maxims of the Koran. The biggest and best informed receive their lessons directly from the priests, and afterwards communicate them to their fellows. The children teach one another to read; nor are they ever corrected.

Those who persevere in the study of the Koran are made priests, after having passed an examination before the learned elders.

At about eight years old they are circumcised. Their head is also shaved, nothing being left but four locks of hair, one of which is cut off, in a meeting of the family, at each remarkable action performed by the child. If at the age of twelve or thirteen he kill a beast of prey, that should fall upon his flock, he loses one of his locks.

*Manners of the Mongearts.*

The laws of hospitality are universally observed in Zaara. Scarcely does a stranger appear before the tents, when the first person who perceives him points out that

particular one to which he is to go. If the master be not there, the wife or slave advances to meet him, stops him at twenty paces distance, and brings him a draught of milk for his refreshment. His camels are then unloaded, his effects are ranged round him, a mat, of which the owner deprives himself, is given him, with whatever else is necessary to guard him from the injuries of the air. His arms are deposited near those of the master of the tent; either that they may not suffer from the dew, or to guard against ill intentions on the part of a man unknown. A repast is then prepared.

The rights of hospitality are so much respected, that should the stranger be an enemy, who had wounded, or even killed, the master of a tent, he would there meet with a sacred asylum, although surrounded by those who must desire his ruin. The tent of the chief is always the one pointed out. Every tent contributes to his stock of provisions, and as the richest in cattle is generally chosen for chief, he has plenty of milk; but in case of need, he would obtain a supply any where.

The Mongearts trouble nobody on the score of religion. The only one they do not tolerate is the Jewish: and if a Jew had the misfortune to enter their territory, and be taken, he would be burnt alive. The greatest respect is paid to old men. They enjoy the same prerogatives as the priests, and equal consideration with them and with the Arabs, who have the good fortune to visit the tomb of Mahomet at Mecca. The old men, as well as the chiefs of the hordes, are the judges. They take cognizance of all differences, the pain of death being that alone which they cannot pronounce.

When a father of a family dies, all the effects in his tent are seized by the eldest son present at his decease. The girls are excluded from all participation, and take up their residence with the eldest brother. The women are more respected among the Mongearts than among neighbouring nations: they, nevertheless, do all the drudgery of the tent, and at the hour of repast in the evening, they wait upon their husbands. All the free-men and slaves of the same religion eat together, the remains serving for the women.

Although a plurality of wives is authorised by their

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religion, few Arabs take more than one wife; they put her away if she brings them no boys, but then she is free to live with another man; but if, on the contrary, she has the good fortune to have one or more male children, her husband's regard for her is inconceivable; she has absolute authority in his tent, and passes her whole time in conversation, sleep, or dancing. The captive negroes do all her work.

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## GUINEA.

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### *Of the Country and Climate.*

As all Nigritia and Guinea lie within the tropic of Cancer, the air is excessively hot; and the flat country being overflowed a great part of the year by periodical rains, the climate is unhealthy. Many parts of the country are extremely fertile, and abound with the most delicious fruits; nor is it uncommon to behold on the same tree, fruit and blossoms together. Before the breezes arise, which spring up about noon, the heat of the sun is intolerable; but afterwards refreshing gales render the country supportable. Thunder and rain, with a sort of suffocating heat, prevail during four months in the year. The tornadoes sometimes produce most dreadful scenes; darkness comes on at mid-day, and the thunder and lightning are more awful than can be conceived by an European; the whole face of nature seems suddenly changed.

Guinea is supposed to contain more subterranean gold than any other part of the world. Great quantities are washed down from the mountains, and found in the rivers. In rainy seasons, after a wet night, the sea-shore is covered with people, each having a couple of bowls; the largest they fill with the earth and sand brought down from the mountains; this they wash with many waters till the sand is got rid of; the remainder, containing the metal, which sinks to the bottom, they reserve in the other bowl. Sometimes they find as much

gold as is worth a shilling or more; but they often look in vain. The value, however, of the gold brought from Guinea, may, one year with another, amount to three hundred thousand pounds sterling, of which our country imports about one-third.

The rich wear a shirt with long sleeves, rings of iron interspersed with bells round their legs, and a scymitar by their sides. Every son follows the profession of his father. Like the other natives of these regions, they suppose that white men, as they can read and interpret the meaning of writing, are favoured with familiar spirits.

Women of distinction on the gold-coast, display taste in their dress. The cloth which girds their waist is no longer than that of the other sex: their hair is elegantly decorated with gold, coral, and ivory; circles of which ornament their neck, arms, and legs; and they throw a silk veil over the neck and bosom. On the birth of a child, which occasions little inconvenience to the mother, a priest attends, who binds a number of cords, bits of coral, &c. about the head, body, arms, and legs of the infant. These are regarded as amulets against sickness and disasters; and are the only things worn till the child is seven or eight years old.

The inhabitants of the ivory or tooth-coast, are partial to small bells, which they wear on their legs; the jingling of these adds agility to their dancing, a diversion of which negroes in general are very fond.

The natives of the gold-coast acknowledge one supreme God, to whom they attribute every quality of an omnipotent and omniscient being; but they offer up prayers and sacrifices to their fetiches or idols. They believe that when the Creator formed black and white men, he offered them their choice of gifts, gold or learning; and the blacks, choosing the former, left the latter to the whites.

The fetiches are idols composed of different substances, with an ornament worn on the head consecrated to some invisible spirit. Each feticheer, or priest, has an idol of his own; in general they are large wooden pipes, full of earth, oil, blood, bones of men and beasts, feathers,

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hair, and the like ; which strange compositions are supposed to contain great virtues.

When a native expires, his wives and relations commence a hideous howling, shave their heads, smear their bodies with a chalky substance, equip themselves in an old garment, and sally out into the streets, incessantly repeating the name of the deceased. The body is put into a coffin, with his fetichees, splendidly dressed with the finest corals, and other valuable articles, which it is supposed he will have occasion to use in the other world. When deposited in the earth, the attendants return to the house of the deceased, where they are entertained for several days.

The funeral of a sovereign is attended with uncommon scenes of inhumanity. Several of his slaves are dispatched at the grave, to serve him in a future state ; one of his wives, and principal servants, with such friendless wretches as are within reach, add to the splendour of the barbarous sacrifice.

#### *Dahomy.*

The government of Dahomy is the most unqualified despotism that exists. There is no intermediate degree of subordination between the king and the slave, at least in the royal presence, where the prime minister is obliged to prostrate himself with as much submission as the meanest of his slaves. All acknowledge the right of the sovereign to dispose of their persons and property. Beyond the precincts of the palace the ministers enjoy eminent privileges. Though forbidden to wear sandals, and other ornaments peculiar to royalty, or to use such an umbrella as a white man ; yet their inferiors must salute them with bent knees and clapping of hands : they may sit on high stools, ride on horseback, be carried in hammocks, wear silk, maintain a numerous retinue, with large umbrellas of their own kind, flags, drums, trumpets, and other musical instruments ; but the moment they enter the royal gate, all these insignia are laid aside. The silk garment is substituted for a tunic and a pair of drawers ; the neck is adorned with a string of coral ; a pair of broad silver bracelets encircle the wrists ; at the side hangs a scymitar, while the hand grasps an ivory club. Thus equipped, one of the ministers of state is

always in waiting at the palace gate; and in this garb only may he enter, with the utmost caution, and not till the monarch's permission be signified by one of the women. On his entrance he crawls towards the apartment of audience on his hands and knees, till he arrive in the royal presence; where he lays himself flat on his belly, rubbing his head in the dust, and uttering the most humiliating expressions.

The king's sons are obliged to salute the ministers with clapping of hands, in a kneeling attitude.

The king and all his subjects receive strangers, with courtesy. Ambassadors from every state salute the sovereign according to the fashion practised in their own country. Chairs are placed for European governors, or masters of ships; upon which they sit, covered, till the king makes his appearance; when they bow, standing uncovered. Sometimes the monarch has been known to shake hands with an European; but this is a very uncommon mark of condescension, and bestowed only on some favourite.

#### *Of the Army, Money, and Palaces of Duhomy.*

The King maintains a standing army, commanded by an *agaon* or general, with other subordinate officers who must hold themselves in readiness to take the field at the command of the sovereign. The payment of the troops depends principally on the success of the expeditions in which they are engaged. On extraordinary occasions, all the males able to bear arms are obliged to repair to the standard.

Within the walls of the palaces are immured three thousand women. Of these, several hundreds are trained to the use of arms, are regularly exercised, and go through their evolutions with as much expertness as the male soldiers. This singularity always attracts the attention of Europeans, when they are presented with the spectacle of a review of female troops. Whatever has been said of the *Amazons* of antiquity may be applied to these female warriors.

The well known shells called *cowries*, which come from the *Maldiva* islands, are the currency of this country, where a thousand of them are equal to half a

crown. In the country, among private people, they circulate loose; but all disbursements from the king are made in branches strung with cowries, containing two thousand each, deducting one fortieth part as a perquisite to the king's women, for stringing them.

The king of Dahomy has several palaces, each occupying a piece of ground of nearly a mile square. They are surrounded with a substantial clay wall, about twenty feet high. In the middle of each side is a guard house, with two sentinels at the gate, and a guard of armed eunuchs and women within. On the thatched roofs of these guard-houses are ranged, on wooden stakes, many human skulls. The intermediate spaces are covered with slanting thatched roofs.

The whole has the appearance of a farm-yard, with thatched barns and hovels for cattle and carts. The interior of the palace is not so easily described: its recesses are guarded from intrusion with more than eastern jealousy.

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### *Of the Climate of Congo.*

BENGULA, Angola, Congo, and Loango, are mostly under the dominion of the Portuguese, who have great numbers of negro princes subject to them. By giving some account of Congo, which is the most considerable nation, every thing interesting will be described belonging to them all.

Congo, though situated near the equator, enjoys a tolerably temperate climate. The winter begins in March, and their summer, in September. The winds in winter, through all these regions, drive the clouds towards the mountains; where, being gathered and compressed, they are seen hovering on the tops, and soon after discharge themselves in showers. During their summer, the winds clear the southern skies, and drive the rain into the northern regions; thereby cooling the air, the heat of which would be otherwise insupportable.

*Persons and Manners of the Congoese.*

The aboriginal natives were in general black; but, since their intermarriages with the Portuguese, many of them are of an olive colour. Their hair is woolly, their eyes are of a lively black, and they have not either the flat noses or thick lips of the negro race. They are in general of a middle stature; and, though darker, resemble the Portuguese.

They are characterized as a courteous, and affable people, open to conviction, and quick in apprehension; but, at the same time, proud and revengeful, frequently poisoning one another on the slightest provocation, though death be the certain consequence of detection. Before the arrival of the Portuguese, the natives wore a piece of palm-tree cloth round their waists, and the skins of several animals in form of aprons. The women wore small caps, which were also used by the other sex; but these modes of dress are, in genera, become obsolete.

The Congoese subsist on fruits, grain, roots, and pulse; their common beverage being water, or palm-wine. They are much attached to festive meetings, which are commonly celebrated in the evenings seating themselves on a grass-ring, and having a wooden dish placed before them, the eldest person presents each his share; and if a stranger pass, he is invited to join the ring without ceremony. The feasts, generally held in commemoration of some particular event, are concluded with love-songs, instrumental music, and dancing.

*Of their Knowledge, Arts and Amusements.*

In learning and science, they are as ignorant as it is possible to conceive; not having any characters to express themselves in writing, they have neither records nor histories. They compute their years by winter seasons, their months by the full moon, and their days by the appearance of the sun; but they are ignorant of the inferior divisions of time.

Those artificers are most esteemed, who are capable of working in iron; from a tradition that the first blacksmith was elevated to the throne of Congo: nevertheless, even in this art, they have made little improvement.

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The weavers have still less address than the smiths. Their carpenters produce articles the most clumsy imaginable. Not the smallest ingenuity is perceptible in their utensils, huts, boats, or vehicles for carriage; which last articles are all borne on the shoulders of slaves, however great the distance, or indifferent the roads. The rich, commonly travel in a palanquin, or rather hammock, carried by two stout slaves, who are relieved at intervals by others.

The principal amusements are music and dancing; and, in the latter, they are remarkable for their exact observance of time.

#### *Religion and Government.*

Idolatry is prevalent in a great part of the country; yet they acknowledge the existence of an omnipotent Being, whom they call *Nzambian Pongu*; but imagine that he commits the care of all sublunary things to subordinate deities, who preside over the various powers of nature. In the eastern part of the kingdom, where paganism is universal, the priests pretend to the gift of divination, to prevent the effect of charms, and to relieve the diseased. A great ecclesiastical officer, styled *Shalome*, presides over the priests, and is regarded as a kind of pope, to whom oblation is made of the first fruits of the earth. Among other notions which the natives entertain of this high-priest, there is one which must lessen the pleasure he would otherwise derive from their veneration. They imagine that he is either exempt from death, or that if he were to die like other men, the world would be at an end; and to prevent the calamity, no sooner is his life in danger, either from age or disease, than his successor is ordered to dispatch him with his own hand, after which he succeeds to this elevated but precarious office.

External worship is never practised, except at the new moon, or on occasions appointed by the *Shalome*.

The Portuguese nuptial ceremony is adopted by the converts to Christianity, but no persuasions can prevail upon the Congoese catholics to renounce the custom of keeping as many women as their circumstances will enable them to maintain. Among the Pagan natives, when

a young man is resolved to marry, he sends a present to the relations of the female, accompanied by a cup of palm-wine, the drinking of which is considered as a proof of approbation. He then visits the parents, and having received the bride from the hands of her nearest relation, he conducts her to his own house, where she remains till he is satisfied as to her industry, temper, and those qualifications which are deemed indispensable in a wife. If after two or three years, she is found deficient, he returns her to the parents.

The husband and wife, by invariable customs, have their different apartments, for the non-performance of which no excuse is admitted. The husband's business is to furnish lodging and clothing for his wife and children, to prune the trees, and to collect palm-wine; that of the wife is to provide food for the family, and wait on her husband at meals.

The government of this country is hereditary and despotic, the king commanding the lives and property of all his subjects: he is the sole proprietor of all lands within his dominions, which he confers on whom he pleases, reserving an annual tribute to himself; on failure of the payment of which, and not unfrequently to gratify a minister, the old possessors are turned out, and the affluent reduced to beggary.

The king's wife is styled mistress of the women, and she superintends the seraglio. Before he enters into the nuptial contract, a tribute is levied through the kingdom, which is applied as a dowry for the lady, besides which, on the wedding day, officers are appointed to measure the length and breadth of every bed of all his subjects, when the owners are taxed at a certain rate for every span.

When a person dies in Loango, they place the corpse on a kind of amphitheatre, raised about six feet from the ground, and in a sitting posture, with the hands resting on the knees. They dress him in the best garments, and kindle fires all round the body. In proportion as the clothes absorb the moisture, they cover him with fresh garments, till the body is perfectly dry, when they bury him with great pomp. In the province of Malimba, the wife ennobles the husband. When the king dies,

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and leaves only a daughter, if she is marriageable, she becomes mistress of the kingdom. She begins her reign by making a tour round her dominions, when she requires at every town and village all the men to appear before her, and having learnt the several qualifications of those whom she honours with her notice, she chooses him she likes best for her husband, and having married him, her power devolves on the husband.

This coast is in general well watered, and bears a resemblance, in its vegetable productions, to the opposite shore of the American continent. The usual tropical plants are found here in perfection, and in abundance. The low shores of the rivers, as far as the tide reaches, are bordered with mangroves and bamboos; the luxuriant Guinea grass, the sugar cane, ginger, turmeric, and the cocoa-nut, with various species of palms, root themselves in the moist deep soils. Numerous kinds of dyeing woods, and of timber fit for ornamental or useful purposes, abound in the forests. The copal tree, the sandal wood, ebony, mimosa, and senegal, are plentiful, in the drier parts of the country.

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## CAPE OF GOOD HOPE.

### *Persons and Dress of the Inhabitants.*

THE persons of the Hottentots are tall, but their hands and feet are small, in comparison of the other parts of their bodies, which may be considered as a characteristic mark of this nation. The root of their nose is very low, by means of which the distance of the eyes from each other is greater than in Europeans. Their skin is of a yellowish brown hue, resembling that of an European in one of the last stages of the jaundice; this colour, however, is not observable in the whites of the eyes.

The lips of the Hottentots are not so thick as those of their neighbours, the Negroes, Caffres, and Mozambiques. Their mouths, of the common size, are ornamented with the finest teeth that can be seen; and taken together with the rest of their features, as well as their

shape, carriage and motion, indicate health, alacrity and resolution; qualities which Hottentots can shew upon occasion. The head appears to be covered with a black frizzled kind of wool, but the men have scarcely any beards.

Their dress consists principally in besmearing their bodies all over with fat, in which there is mixed a little soot. This is never wiped off, so that as the dust and filth, with their sooty ointment, continually adheres to the skin, the natural hue is concealed, and changed from a bright amber brown to a brownish yellow colour. Those who have occasionally seen a Hottentot completely cleansed say, that one besmeared looks less naked, and as it were more complete, than in his natural state; and that the skin of a Hottentot ungreased, seems to exhibit some defect in dress, like shoes that want blacking.

The Hottentots likewise perfume themselves with a powder of herbs, which they scatter over their heads and bodies, rubbing it all over them: some of these herbs are esteemed so valuable, that a thimbleful is given in exchange for a lamb. Their skins, thus dressed with grease and soot, are in a great measure defended from the influence of the air. In other respects, excepting a covering about their middle, they appear wholly naked.

The necks of the men are bare, but those of the women are decorated with a necklace made of undressed leather; upon this are strung eight or ten shells, each of which is generally sold for not less than a sheep. About their arms and legs they wear rings, some made of leather, others of iron, copper, and brass. Young girls are not allowed to deck themselves with these rings. But the principal finery of both sexes consists in brass buttons and plates, which they purchase of the Dutch, and fix in their hair with small pieces of looking-glass, that are as highly esteemed among the Hottentots as diamonds by Europeans.

#### *Of Hottentot Houses, Kraals, Food, and Oxen.*

The huts of the natives are elliptical, being formed by fixing into the ground several large sticks, which are

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bent at top, so as to describe an arch, and then covered with mats sewed together. The only opening into these huts is at the entrance, which is seldom more than three feet high, and answers the triple purpose of chimney, door, and window. Their whole furniture consists of a few earthen vessels for dressing their victuals, and holding their milk, butter, or water. The fire-place is in the middle of each hut, by which means the walls are not so much exposed to the danger of fire, and they derive this advantage, that when they sit or lie in a circle round it, the whole company equally enjoys the benefit of its warmth.

A kraal, or village, consists of twenty or more huts, placed near each other in a circular form, containing frequently three or four hundred persons, who live together with great harmony. If any family differences arise, the neighbours are as zealous to reconcile contending parties, as more enlightened nations are to check the appearance of public danger, never desisting till they have fully restored peace and tranquillity. By the circular form of the kraal, with the doors inwards, a kind of yard or court is made, in which the cattle are kept in the night. The milk, as soon as it is taken from the cow, is put to other milk that is curdled, and kept in a leathern sack, the hairy side being inwards, so that they never drink it while it is sweet. The only domestic animals are dogs; and there is hardly a hut without one or more of these faithful creatures, which are absolutely necessary, as well to guard the cattle, as to prevent the approach of wild beasts.

The Hottentots have been stigmatized as a most filthy people, they eat the entrails of beasts, but not till after they have been washed, and boiled in the blood of the animal, or roasted on coals. They sometimes boil their meat, but more frequently eat it raw, tearing it to pieces with their fingers, and devouring it voraciously.

They have a sort of fighting oxen, taught to perform a variety of manœuvres, and employed in war like elephants. These animals, as well as the dogs, are essentially serviceable in keeping the flocks and herds together; for on a signal given they speedily collect stragglers, and drive them to the part required. Every kraal

maintains some of these oxen, and when one dies, another is taken from the herd, and trained to supply his place. As these creatures know every inhabitant in their village, if an European approach them without a Hottentot guide, they immediately pursue him, and unless the party has fire-arms, or can save his life by flight, his destruction is inevitable.

Notwithstanding the amazing fertility of the soil, the riches of the natives consist in their cattle, and all the herds belonging to a village constantly feed together; the meanest inhabitant having the privilege of turning his single sheep into the flock, where it has the same care and attention as those of the most opulent. The youngest cattle are disposed in the centre of the village, the old ones being ranged on the outside in couples, fastened together by the feet.

#### *Domestic Habits.*

When a young man is disposed to marry, and has obtained the consent of the parents, he selects two or three of his best oxen, and drives them to the house of his intended bride's relations, attended by as many friends as he can prevail upon to accompany him. The oxen are slain, and the whole assembly besmear themselves with the fat. The men then sit on the ground in a ring, the centre of which is occupied by the bridegroom; and the women form a similar ring round the bride. In this situation they continue, till the priest comes and performs the ceremonies.

At the age of eighteen the boys are with much ceremony, admitted into the company of men, when they renounce the society of their mothers, and bid a farewell to puerile amusements. If after this inauguration the youth is found in the company of women, he is excluded from the society of men till he again consents to undergo the same ceremony.

On the death of an inhabitant, the friends and relations set up a dismal howling, shouting, and clapping of hands; and after six hours all the men and women of the kraal assemble before the entrance of the hut, the men forming one circle, and the women another, clapping their hands and exclaiming, *bo, bo, bo*, that is father,

father, father. The corpse is not taken out through the door of the hut, but they uncover it for the purpose of removing the dead body, which is deposited in the cleft of a rock, or in some den which they fill up with stones, to prevent the body from being devoured by voracious animals.

Religion of the Hottentots.

The Hottentots do not appear to be sensible of the existence of any Being who is the origin and ruler of all things; for, on being questioned, they will say they know nothing about the matter. They appear to have some idea of spirits, and a belief of a future state, as they accost their friends as soon as dead with reproaches for leaving them; at the same time admonishing them, not to return to haunt them, nor allow themselves to be made use of by wizards, to bring any mischief on those who survive them.

**DIRECTIONS FOR DRAWING MAPS.***Introductory Geometrical Problems.***PROBLEM I.** See Plate 65. Fig. 1.

To divide a given line, as  $A B$ , into two equal parts :

1st. From the points  $A$  and  $B$  as centres, with any distance in the compasses greater than half  $A B$ , describe arcs of circles, cutting each other in  $n$  and  $m$ .

2d. Through the points  $n$  and  $m$  draw the line  $n m$ , and the point  $E$ , where it cuts the line  $A B$ , will be the middle of the line. Or, in other words, the line  $A B$  is now divided into two equal parts at  $E$ .

**PROBLEM II.** See Plate 65. Fig. 2.

From a given point, as  $C$  in a right line  $A B$ , to erect a perpendicular, or which is the same thing, from the point  $C$ , to draw a line at right angles to  $A B$ .

1st. On each side of the point  $C$  take any two equal distances  $C n$  and  $C m$ .

2d. From  $n$  and  $m$ , with any radius greater than  $C n$  or  $C m$ , describe circles cutting each other in  $s$ .

3d. From  $s$  draw the line  $s C$ , and it will be perpendicular, or at right angles to  $A B$ . Eu. Pr. xi. B. i.

**PROBLEM III.** See Plate 65. Fig. 3.

From a given point above a line at  $C$ , to let fall a perpendicular on the Line  $A B$ .

1st. From the point  $C$  with any radius as  $C n$ , describe the arc of the circle  $n m$ , cutting  $A B$  in  $n$  and  $m$ .

2d. From the points  $n, m$ , with the same or any other radius, describe the two arcs cutting each other in  $s$ .

3d. Then with a ruler laid from the points  $C$  and  $s$  draw  $C G$ , which will be perpendicular to the line  $A B$ . By Eu. Pr. xii. B. i.

As soon as the pupil can perform these very simple

problems with facility, he may proceed to the projection of maps.

A map is a plane figure representing the surface of the earth, or some part of it; it being a plane or flat projection of the globular surface of the earth, exhibiting countries, seas, rivers, mountains, cities, &c. in their due position; or nearly so.

Maps are constructed by projecting or drawing the lines which are on a globe, on a plane surface.

### I. TO CONSTRUCT A MAP OF THE WORLD.

A map of the world must represent two hemispheres, and they must be drawn upon the plane of that circle which divides the two hemispheres; in other words, suppose a globe to be cut very accurately in two parts, the globular surfaces are supposed to be drawn on the two planes or flat surfaces made by the cutting instrument.

Maps of the world may be projected in different ways; but the most common projections are those made on the plane of a meridian, as *Fig. 1. Plate 64*; equatorial, as *Fig. 2*; and horizontal as *Fig. 3.*

The bisection of a sphere into two parts, separated by a meridian, presents us with two hemispheres, in each of which, geographers have limited the number of degrees to 180, east or west; and one of those hemispheres is called the eastern; the other, the western hemisphere. *The Map of the World*, facing the title page, furnishes a clear demonstration of this popular definition.

Latitude is reckoned from the equator to either pole 90°, and it is said to be north or south as it lies on the north or south side of the equator; therefore, all the parallels in the semi-hemisphere ESQ, *Fig. 1. Plate 64*, are southern, while those in the semi-hemisphere ENQ, are northern parallels of latitude. This truth is also finely illustrated by the *Map of the World*.

The bisection of a sphere into two equal parts, separated by the equator, presents us with two hemispheres, denominated the northern and southern hemispheres. *Fig. 2. Nos. 1. and 2. Plate 64.*

There are several methods of projecting maps of the world; the most common maps, and those which are

generally found in books of Geography, and which are drawn by what is called the *Stereographic* and *Globular Projections*: these, therefore, we shall describe:

PROBLEM I.

To project or draw a Map of the Earth, on the Plane of a Meridian, according to the *Stereographic Projection*. (See Fig. 1. Plate 64.)

First. To draw the Circles of Latitude.

1. Describe a circle  $N Q S E$  of any convenient magnitude, representing one-half of the earth's surface; draw the diameters  $NS$  and  $EQ$  intersecting each other at right angles;  $EQ$  will represent the equator,  $NS$  the axis meridian.

2. Divide the circumference into 360 equal parts 10, 20, 30, &c. or if the circle be large enough, into smaller parts, and draw a line from  $E$  to 110: bisect the line  $a 110$ , in  $v$ , and from the point of bisection raise a perpendicular  $v x$ , and produce it till it cut  $NS$ , extended, in  $x$ ; the point  $x$  will be the centre from which the circle  $a 110$ , is to be described, which is the true representation of the parallel of 20 degrees south.

3. In the same manner draw the parallels of latitude  $x a 140$ , and the others for every degree in the southern hemisphere.

4. To obtain those in the northern hemisphere, set off on the line of measures  $S N$  produced in the opposite direction, the distances  $S x$ , &c. These give the centres on which the circles of latitude are to be described for every degree in that hemisphere.

Secondly. To draw the Circles of Longitude.

1. By lines drawn from  $S$  to 10, 20, 30, &c. in the quadrant  $N Q$ , the radius  $C Q$  will be cut in the points, 10, 20, 30, &c. then the points at 20, 40, 60, and 80, will be centres on which the circles of longitude  $S y N$  are to be drawn; but for the remaining circles produce the diameter  $E Q$ , and from  $N$ , through every tenth degree in the quadrant  $N Q$ , draw lines cutting that diameter produced, and the points of intersection will give the centre for the remaining circles of longitude: it must

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however, be carefully remembered that each centre is 20 degrees distant from the preceding one.

2. For the circles of longitude in the other hemisphere, the centres may be found by setting off the proper distances on the diameter EQ, produced the contrary way.

PROBLEM II.

To project the Meridians and Parallels stereographically for a Map of the World on the Plane of the Equator. (Fig. 2. No. 1. Plate 64.)

1. With any radius as PE describe the primitive circle ENWS; and draw the diameters NS and EW at right angles to each other.

2. Divide the quadrant ES into nine equal parts, and from N to each of those points draw the oblique lines N 10, N 20, N 30, &c.

3. From P as a common centre with the respective radii P 10, P 20, P 30, &c. describe concentric circles which will now be the parallels of latitude for one hemisphere.

4. Divide the whole circumference, or primitive circle, ENWS into 360 equal parts, and from the centre P to each of these divisions draw the radii, P 10, P 20, P 30, &c. which lines will be the meridians or circles of longitude projected into right lines for this hemisphere.

5. Another projection of the same kind, as No. 2. will give the other hemisphere.

PROBLEM III.

To project a Map of the Earth stereographically, according to the Horizontal Projection of the Sphere. (Fig. 3. No. 1. Plate 64.)

1. With any radius SC or SD. describe the circle CPD, which divide as usual into 360°, and draw CD, PS at right angles; PS will be the first meridian, or the north and south *Azimuth*.

2. On the quadrant DP set off DE = 51½°, the latitude of London, and draw parallel to CD, WE the east and west *azimuth* of the place. Bisect WE in the point Z, which will be London or the place of the projection. The E, S, W, N represent the cardinal points bearing due east and west, north and south from London (Z); as the centre of the projection. And P, the pole of

the meridional projection, is the pole of the horizontal projection.

3. Describe now the meridians of the meridional projection  $C P D$ , observing to allow them to pass through the pole  $P$ , without the primitive circle, and to touch the horizontal projection in the segment  $W N E$ .

4. To describe the parallels of latitude, lay a ruler upon  $W$ , and move it to every degree, or every 10th degree of the meridian  $P D$  continued, marking where it cuts the meridian  $N S$ , as through these points the parallels on this side of the pole must all pass. But as they have not a common centre, the points through which they have to pass on the other side of the pole, are found by moving the ruler along every tenth degree of the meridian  $P C$  continued; for where the ruler intersects the meridian  $N S$ , will be the opposite points through which the parallels are to pass.

5. Having now got the diameters of the parallels, we have only to bisect each of them, and with one half as a radius describe the correspondent parallel. In fine, the projection may now be completed as observed in the ANNEXED FIGURE No. 2.

*Obs.* But by the stereographic construction the dimensions of the map will not be correctly drawn, for every part from the outline to the centre in *Fig. 1.* is gradually contracted, therefore those countries alone, which lie on the border of the map, are truly exhibited; and of course equal spaces on the earth, or on the globe, are represented by unequal spaces on the map. *Fig. 3.* is the reverse of this.

To remedy this defect, another projection must be described, called, GLOBULAR PROJECTION. and which is that to be performed, and is, in fact, adopted by Mr. Arrowsmith in his maps, and by most modern geographers.

#### PROBLEM IV.

To project, or draw a Map of the Earth on the plane of a Meridian, according to the GLOBULAR PROJECTION.

See Plate 65, Fig. 4. and Royal Atlas.

First. To draw the Circles of Latitude.

1. Describe the circle  $N Q S E$  of any convenient magnitude, representing one half of the earth's surface:

draw the diameters  $N S$  and  $E Q$ , perpendicular to each other. The line  $E Q$  will represent the equator; and  $N S$  the axis meridian.

2. Divide the Quadrant  $Q S$  into nine equal parts, as 10, 20, 30, &c. or into smaller parts if the circle be large enough to admit of it. From  $E$  to each of these divisions draw right lines as  $E f 20$ ;  $E g 30$ ;  $E d 60$ , &c.

3. Divide into two equal parts the lines  $f 20$ ;  $g 30$ ;  $d 60$ , &c. and from  $c$  the point of division let fall the perpendiculars  $c F$ ,  $c G$ , and  $c D$ , produced till they cut the polar diameter  $N S$  extended indefinitely.

4. The points  $F$ ,  $G$ ,  $D$ , will be centres from which the circles  $z f 20$ ;  $z g 30$ ;  $z d 60$ , are to be described, which will be the true representations of the parallels of 20, 30, and 60 degrees of south latitude. In the same manner draw the parallels for every tenth, or fifth degree of latitude.

5. To obtain those in the northern hemisphere, set off on the line  $S N$  produced in the opposite direction, the distances  $S D$ ,  $S G$ ,  $S F$ , &c. which will give centres on which the circles of latitude are to be described for every tenth, or fifth degree, in that hemisphere.

Secondly. *To draw the Circles of Longitude.*

1. Divide the quadrant  $E N$  into equal parts, 10, 20, 30, &c. Divide the quadrant  $S Q$  into two equal parts at  $s$ , of forty-five degrees each, and let fall a perpendicular  $s s$ , from the point  $s$ ; set off, on the line  $N S$  produced,  $S x$  equal to  $s s$ : then lines drawn from  $x$  to 10, 20, 30, &c. in the quadrant  $E N$ , will divide the radius in the points 10, 20, 30, &c. through which the circles of longitude are to be drawn.\*

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\* The young geometrician will know that a circle may be drawn through any three points, not situated in a right line: and the method of finding the centre is to join the three points, then bisect or divide in two equal parts the two lines so drawn, and from the points of bisection, let fall perpendiculars, which being produced, will cut each other, and the point of intersection is the centre. This is seen in the figure.

2. The only thing required is to find the *centres* from which these circles may be drawn.

3. To find the centre of the circle S 30 N;—join the points S, 30, and N, 30; divide the two lines into two equal parts in *o*, and let fall the perpendiculars *o* 30; and the point *r* where they meet is the centre of a circle of 30 degrees of longitude. The other centres may be found exactly in the same manner.

Or the centres may be found mechanically, and very readily by the following table of trigonometrical radii.

1. Let the radius of the circle E C be divided into 100 equal parts, by a scale: then the meridian or circle of

|                          |      |                                                                                                                                       |
|--------------------------|------|---------------------------------------------------------------------------------------------------------------------------------------|
| 10° will be equal to ... | 12   | } of those parts set off from C towards Q, added to the distance between C and the several points, 10, 20, 30, &c. in the radius E C. |
| 20 .....                 | 25   |                                                                                                                                       |
| 30 .....                 | 42   |                                                                                                                                       |
| 40 .....                 | 61 5 |                                                                                                                                       |
| 50 .....                 | 88   |                                                                                                                                       |
| 60 .....                 | 133  |                                                                                                                                       |
| 70 .....                 | 208  |                                                                                                                                       |
| 80 .....                 | 464  |                                                                                                                                       |

2. Thus the radius of the circle of 10 degrees of longitude is equal to the distance between 10 in the line E C, and 10 in the line Q C;—of that of 50 degrees between 50, and 50;—and that of 80 degrees between 80 in the line E C and a given point in E Q produced, which taken from C, will be equal to 342 parts, of which radius is equal to 100.

*Obs.* By this method, equal spaces on the earth are represented by equal spaces on the map, as nearly as any projection will admit; for a spherical surface can by no possible method be represented *exactly* upon a plane. And now the several countries of the world, the sea-coasts, islands, towns, &c. are to be entered on the map according to their known latitudes and longitudes.

#### PROBLEM. V.

To construct a Map of the Earth on the Plane of the Equator, according to the Globular Projection of the Sphere.

With any radius P E describe the primitive circle

E N W S, and draw the diameters N S and E W at right angles to each other.

2. Divide P E into nine equal parts, and through each of these points, with P as a common centre, describe the concentric circles 10, 20, 30, &c. which will be the parallels of latitude.

3. Divide the circumference of the projection into 360 equal parts, &c; from P draw the radii P 10, P 20, P 30, &c. which will represent the meridians, or circles of longitude, projected into right lines, for one hemisphere.

4. Another projection of the same kind will give the other hemisphere.

#### PROBLEM VI.

*By the Globular Projection of the Sphere, to construct a Map with azimuth lines to shew the bearing and distance of all places within the Map from London, or any other given place, in the centre. (Fig. 3. Plate 64.)*

*Obs.* It will, at once, be perceived that, in this projection, the longitude and latitude of places are neglected, because the map is restricted to the bearing and distance only of places, from a station in the centre.

We proceed thus:—1. Having described a circle of any convenient radius, we cross it with two diameters; of which N S represents the meridian of the place assumed as the centre, or the north and south line; and W E the east and west line, may be considered the parallel of latitude passing over the place. The intersection of the diameters, as at Z, indicates the place in the centre.

2. Divide each quadrant into 90°, as shown in the exterior circle; and the whole inner circle into 32 equal parts, to indicate the points of the mariner's compass. The lines radiating from Z are the bearing lines. The three concentric circles described from Z as a common centre, may be assumed as one degree each, and the scale will then contain 120 geographical miles.

3. Suppose, now, we place London in the centre; then by the help of tables of bearing and distance, or a terrestrial globe, or the maps of the ROYAL ATLAS, we may transfer all places within 120 miles of London, into this projection.

*Obs.* The numbers or 1, 2, 3, degrees from the centre

are arbitrary, and may be reckoned 10, 20, 30 degrees; in which case our projection would embrace 1800 geographical miles. Or if the radius be divided into 4, 5, 6, &c. equal parts, each of these may represent 4, 5, 6, &c. degrees, or 40, 50, 60, &c. degrees.

4. The scale in this projection must be considered a moveable slip of Bristol Board, graduated according to the radius of the projection, and rivetted on the map by means of a neat button. It then serves the same purpose on the map that the quadrant of altitude does on the terrestrial globe.

5 In completing the map, all places representing land are filled with such things as the several countries contain, as mountains, forests, &c. but the seas are left white; the shores adjoining the sea being shaded. Rivers are marked by strong lines, or by double lines, drawn winding, in the form of the rivers they represent, and smaller rivers are expressed by small lines. Different countries are best distinguished by different colours. Forests are represented by trees, and mountains shaded to make them appear as such. Sands are denoted by small points or specks, and rocks under water by a small cross. See the *Royal Atlas, for Problems on Maps.*

#### PROBLEM VII.

*To draw a Map of any particular Portion of the Earth.*

Suppose it be required to draw a map of a portion of the earth's surface, containing six degrees of latitude, viz. from the 39th to the 45th degrees; (Plate 65, fig. 5.)

1st. Draw the line E F, and in the middle raise the perpendicular D C, which divide into six equal parts, or degrees of latitude, and through C draw a line parallel to E F.

2. Divide a degree into 10; or if large enough, into 60 equal parts; and in the annexed table (p. 740) find the number of miles which a degree of longitude contains, in the latitude of 39 degrees, viz. 46. 62, and from any scale of equal parts, set off one half of the same, viz. 23. 31 on each side of D.

3. Find in the table the number of miles contained in a degree of longitude in the latitude of 45 degrees, viz. 24.3, and from the same scale set off 21.215 on each

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side of C. Draw straight lines from I to E, and from K to F; divide them into the same number of parts as the line C D contains, and through the points draw parallel lines. Thus, I K F E is a projection for one degree of longitude, including six degrees of latitude.

Since the degrees must be so drawn, that the two diagonal lines in each must be equal to each other, they are to be projected in the following manner.

First, Take the distance from E to K, or from F to I and setting one foot of the compasses first in E and then in F describe the arcs L and M.—Then set one foot, first in I, and afterwards in K, and, with the same extent, draw the arcs N and O.

Secondly. Take the distance between E and F, and set it off on the arcs described from E to N and from F to O; then take the distance between I and K, and set it off from I to L, and from K to M.

Thirdly, Draw the lines between L and N, and M and O; divide them into degrees, and draw parallels from those points to the corresponding ones in the meridians I E and K F. The same method must be pursued in drawing all the other meridians and parallels as the map is to contain degrees.

If the map be very large; so that the compasses will not extend to the farthest degree, or from F to I, then draw one or more diagonals at once, and afterwards proceed with the rest.

Thus, when the squares P G E N and H Q O F are described, L I G P and K M Q H may be done.

4. Number the degrees of latitude up both sides of the map, and the degrees of longitude on the top and bottom. Then make the proper divisions and subdivisions of the country; and having the latitudes and longitudes of the principal places, it will be easy to set them down in the map; for any town, &c. must be placed where the circles of longitude and latitude intersect. Thus, if our map contain that part of Europe that lies between the 39th and 45th degrees of latitude, and between the 7th and 16th degrees of east longitude, then Florence must be placed at A, where the circles of  $43^{\circ} 46' 30''$  north latitude, and  $11^{\circ} 3' 30''$  east longitude, cut each other: and Naples must be placed at B, on the sea-shore, at  $40^{\circ} 50' 15''$  N L. and  $14^{\circ} 17' 30''$  E. L.

5. In like manner the mouth of a river, as of the Tiber for instance, must be set down; but to describe the whole river, every turning must be laid down, according to its latitude and longitude, and the towns and bridges also by which it passes.

*Obs.* 1. In the projection now described, the diagonals being all equal, the number of meridians causes no defect in the representation, as equal spaces on the globe are represented by equal spaces on the map: consequently, places lying in the remotest degrees of longitude, are as truly exhibited as those near the middle, and their distances will agree with a common measure; so that compasses extended between any two places, and applied to the scale\*, give the distance without farther trouble.

2. When the place is but small, of which a map is to be made, as of a county, for instance, or of any portion of the earth, of not more than one hundred miles in length and breadth, the meridians, as to sense, are parallel to each other, and may be represented by straight lines. The whole, indeed, will differ so little from a plane, that it will be sufficient to measure the distances of places in miles, and so lay them down in a plane right-lined map.

3. In the projection of a quadrant of an hemisphere, according to this method, the parallels of latitude are all concentric circles, and the only difficulty is to find the common centre.

#### PROBLEM VIII.

*To project the Map of Asia. (See Plate 65. Fig. 6.)*

The centre of the parallel of 60 degrees of latitude is found to be 30 degrees beyond the north pole, or at the same distance north of the parallel of 60 degrees as the equator is south of it; and the centre for this parallel is the centre for all the others. Hence it is evi-

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\* There should be a scale of miles, or of degrees, on every map, to serve for finding the distances of places on it. It is usual also to draw the mariner's compass, or a fleur de lys, to shew the points of the compass.

dent, that in this map the two diagonals of each little figure are equal to one another, so that all the parts are of their proper magnitude.

But it will be proper to illustrate this projection:—

1. Having drawn any indefinite line  $A X$ , and assumed a distance  $A k$  for  $10^\circ$  of latitude, we set off this distance nine times. The point  $90$  will be the pole.

2. With the distance  $A k$ , we set off  $A B$  and  $A D$ , because the degrees of longitude on the equator, correspond with those of latitude on the globe of the earth.

3. At the point  $d$  or  $70^\circ$  of latitude, we set off  $a b$  and  $a d$ , each equal to  $20.52$ , the number of geographical miles corresponding to  $70^\circ$ , as given in the Table page 740.

4. Through the points  $B, b$ ;  $D, d$ , we draw the oblique lines  $B b$ ,  $D d$ , which by the laws of decreasing longitude, terminate in the point  $X$ , which is therefore the common centre for all the parallels of latitude.

5. This point is however  $30^\circ$  beyond the pole  $P$ , or at the same distance north of the parallel of  $60^\circ$ , as the equator is south of it.

6. On the equator,  $E A Q$ , set off the portion  $A B$  or  $A D$ , as often as may be necessary to answer the conditions of the projection; and from each of these points  $50, 60, 70$ , &c. draw lines to the point  $X$ , and they will indicate the meridians.

7. Set one foot of the compasses in  $X$ , and with the other describe the respective concentrics  $10, 20, 30$ , &c. for the parallels of latitude.

8. Through the point  $A$ , draw  $M L$ , at right angles to  $A X$ ; raise the two perpendiculars  $M O$ ,  $L W$ , and draw  $O W$ , completing the parallelogram  $O M L W$ .

9. The degrees of longitude and latitude may now be inserted, as on the meridian  $140^\circ$ , and on the equator  $F A Q$ ; or upon the parallel lines  $O M$ ,  $W L$ ; and  $O W$ ,  $M L$ .

#### PROBLEM IX

##### *To project a Map of Europe.*

In projecting the map of Europe, Mr. Arrowsmith has found that the common centre for all the parallels

of latitude is at six degrees and seven-tenths beyond the pole. See the Royal Atlas.

1. Having drawn a line for the central meridian of the map, assume any distance for  $10^\circ$ , and set it off six times. The pupil will do this without a diagram.

2. The sixth extreme of division is the pole, and  $6\frac{1}{2}$  degrees more, laid down beyond it, will be the common centre of all the parallels, which may be at once drawn.

3. To draw the meridians, take from the Table of decreasing longitude (page 740) the number of miles in  $30^\circ$  of latitude, and set this off on each side of the central meridian, on the parallel or circle of  $30^\circ$  of latitude.

4. From these points of division, draw right lines to the common centre, and they will represent the meridians.

N. B. For the purpose of drawing maps mathematically exact, it is necessary that schools, or preceptors, provide a Bow-rule, commonly called a Shipwright's Drawing-rule, sold at about half-a-guinea by all mathematical instrument-makers; and also a Beam-compasses, sold at a guinea, or five-and-twenty shillings. In drawing circles of very large radii, it will be found most convenient to wafer or nail the paper on any floor which is covered with a smooth oil-cloth.

#### PROBLEM X.

Suppose it is required to draw the Meridians and Parallels for a Map of Great Britain.

This island lies between  $50$  and  $60$  degrees north latitude, and between two degrees east and six west longitude. Having, therefore, chosen the length of the degrees of latitude, the degrees of longitude must be proportioned to it. By the table it appears, that in latitude  $50^\circ$ , the length of a degree of longitude is to one of latitude, as  $38.57$  is to  $60$ ; that is, the length of a degree of longitude is something more than half the length of a degree of latitude. The exact proportion may be had by a diagonal line: after which, seven or eight of these degrees are to be marked out upon a right line for the length of the intended map. On the extremities of this line raise two perpendiculars, upon which mark out ten degrees for the height of it.

Then, having completed the parallelogram, consult the table for the length of a degree of longitude, in latitude 60°, which is found to be very nearly one-half of the length of a degree of latitude. It will always be necessary, however, to draw a vertical meridian exactly in the middle of the parallelogram, to which the meridians on each side may converge; and from this you are to set off the degrees of longitude on each side: then having divided the lines bounding the map into as many parts as can conveniently be done, to serve for a scale, the longitudes and latitudes may by these means be set off with much less trouble than where curved lines are used. This method may be always followed where a particular kingdom is to be delineated, and will represent the true figure and situation of the places with tolerable exactness. Towns and other places, whose bearings and situation are known, may be accurately expressed by this means, and this is the only kind of maps to which a scale of miles can be truly adapted.

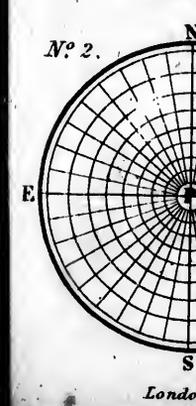
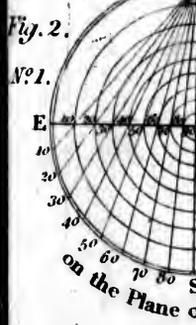
Finally. The use of maps is obvious from their construction. The degrees of the meridians and parallels shew the latitudes and longitudes of places, and the scale of miles annexed, their distances:—the situation of places, with regard to each other, as well as the cardinal points, appear by inspection, the top of the map being generally the north, the bottom the south, the right-hand the east, and the left-hand the west.

|    |    |    |    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|----|----|----|
| 84 | 81 | 77 | 71 | 64 | 56 | 47 | 38 | 29 | 20 |
| 83 | 80 | 76 | 70 | 63 | 55 | 46 | 37 | 28 | 19 |
| 82 | 79 | 75 | 69 | 62 | 54 | 45 | 36 | 27 | 18 |
| 81 | 78 | 74 | 68 | 61 | 53 | 44 | 35 | 26 | 17 |
| 80 | 77 | 73 | 67 | 60 | 52 | 43 | 34 | 25 | 16 |
| 79 | 76 | 72 | 66 | 59 | 51 | 42 | 33 | 24 | 15 |
| 78 | 75 | 71 | 65 | 58 | 50 | 41 | 32 | 23 | 14 |
| 77 | 74 | 70 | 64 | 57 | 49 | 40 | 31 | 22 | 13 |
| 76 | 73 | 69 | 63 | 56 | 48 | 39 | 30 | 21 | 12 |
| 75 | 72 | 68 | 62 | 55 | 47 | 38 | 29 | 20 | 11 |
| 74 | 71 | 67 | 61 | 54 | 46 | 37 | 28 | 19 | 10 |
| 73 | 70 | 66 | 60 | 53 | 45 | 36 | 27 | 18 | 9  |
| 72 | 69 | 65 | 59 | 52 | 44 | 35 | 26 | 17 | 8  |
| 71 | 68 | 64 | 58 | 51 | 43 | 34 | 25 | 16 | 7  |
| 70 | 67 | 63 | 57 | 50 | 42 | 33 | 24 | 15 | 6  |
| 69 | 66 | 62 | 56 | 49 | 41 | 32 | 23 | 14 | 5  |
| 68 | 65 | 61 | 55 | 48 | 40 | 31 | 22 | 13 | 4  |
| 67 | 64 | 60 | 54 | 47 | 39 | 30 | 21 | 12 | 3  |
| 66 | 63 | 59 | 53 | 46 | 38 | 29 | 20 | 11 | 2  |
| 65 | 62 | 58 | 52 | 45 | 37 | 28 | 19 | 10 | 1  |
| 64 | 61 | 57 | 51 | 44 | 36 | 27 | 18 | 9  | 0  |

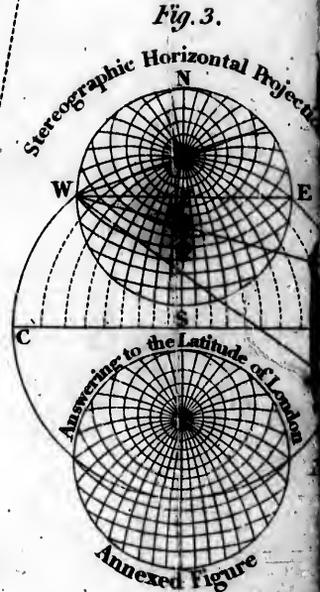
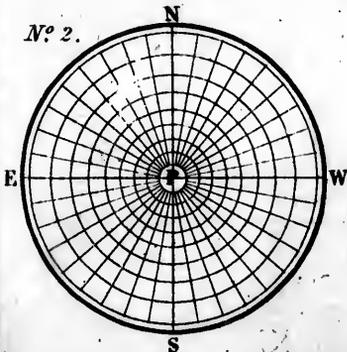
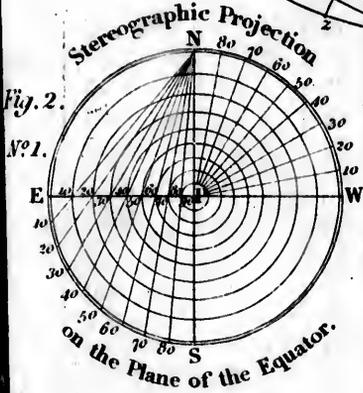
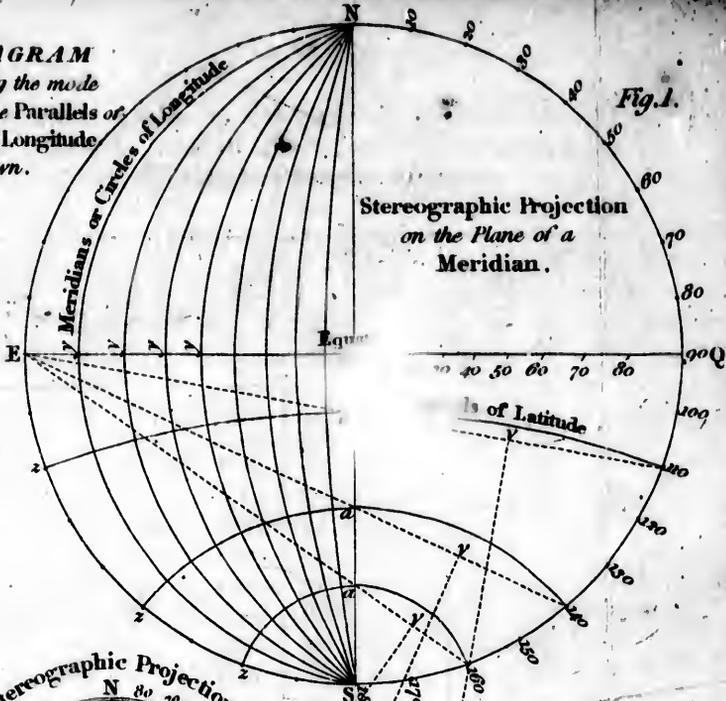
**TABLE, shewing the Number of Miles contained in a Degree of Longitude, in each Parallel of Latitude, from the Equator to the Poles.**

| Degrees of Latitude. | Miles. | 100th parts of a Mile. | Degrees of Latitude. | Miles. | 100th parts of a Mile. | Degrees of Latitude. | Miles. | 100th parts of a Mile. |
|----------------------|--------|------------------------|----------------------|--------|------------------------|----------------------|--------|------------------------|
| 1                    | 59     | 96                     | 31                   | 51     | 43                     | 61                   | 29     | 04                     |
| 2                    | 59     | 94                     | 32                   | 50     | 88                     | 62                   | 28     | 17                     |
| 3                    | 59     | 92                     | 33                   | 50     | 32                     | 63                   | 27     | 24                     |
| 4                    | 59     | 86                     | 34                   | 49     | 74                     | 64                   | 26     | 30                     |
| 5                    | 59     | 77                     | 35                   | 49     | 15                     | 65                   | 25     | 36                     |
| 6                    | 59     | 67                     | 36                   | 48     | 54                     | 66                   | 24     | 41                     |
| 7                    | 59     | 56                     | 37                   | 47     | 92                     | 67                   | 23     | 45                     |
| 8                    | 59     | 40                     | 38                   | 47     | 28                     | 68                   | 22     | 48                     |
| 9                    | 59     | 20                     | 39                   | 46     | 62                     | 69                   | 21     | 51                     |
| 10                   | 59     | 08                     | 40                   | 46     | 00                     | 70                   | 20     | 52                     |
| 11                   | 58     | 89                     | 41                   | 45     | 28                     | 71                   | 19     | 54                     |
| 12                   | 58     | 68                     | 42                   | 44     | 95                     | 72                   | 18     | 55                     |
| 13                   | 58     | 46                     | 43                   | 43     | 88                     | 73                   | 17     | 54                     |
| 14                   | 58     | 22                     | 44                   | 43     | 16                     | 74                   | 16     | 53                     |
| 15                   | 58     | 00                     | 45                   | 42     | 43                     | 75                   | 15     | 52                     |
| 16                   | 57     | 60                     | 46                   | 41     | 68                     | 76                   | 14     | 51                     |
| 17                   | 57     | 30                     | 47                   | 41     | 00                     | 77                   | 13     | 50                     |
| 18                   | 57     | 04                     | 48                   | 40     | 15                     | 78                   | 12     | 48                     |
| 19                   | 56     | 73                     | 49                   | 39     | 36                     | 79                   | 11     | 45                     |
| 20                   | 56     | 38                     | 50                   | 38     | 57                     | 80                   | 10     | 42                     |
| 21                   | 56     | 00                     | 51                   | 37     | 73                     | 81                   | 09     | 38                     |
| 22                   | 55     | 63                     | 52                   | 37     | 00                     | 82                   | 08     | 35                     |
| 23                   | 55     | 23                     | 53                   | 36     | 18                     | 83                   | 07     | 32                     |
| 24                   | 54     | 81                     | 54                   | 35     | 26                     | 84                   | 06     | 28                     |
| 25                   | 54     | 38                     | 55                   | 34     | 41                     | 85                   | 05     | 23                     |
| 26                   | 54     | 00                     | 56                   | 33     | 55                     | 86                   | 04     | 18                     |
| 27                   | 53     | 44                     | 57                   | 32     | 67                     | 87                   | 03     | 14                     |
| 28                   | 53     | 00                     | 58                   | 31     | 70                     | 88                   | 02     | 09                     |
| 29                   | 52     | 48                     | 59                   | 30     | 90                     | 89                   | 01     | 05                     |
| 30                   | 51     | 96                     | 60                   | 30     | 00                     | 90                   | 00     | 00                     |

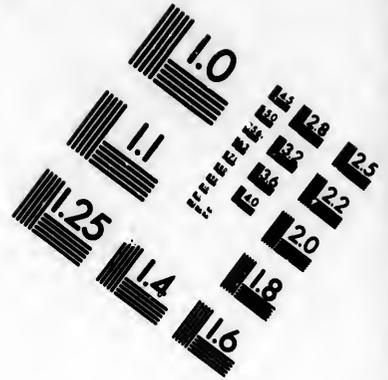
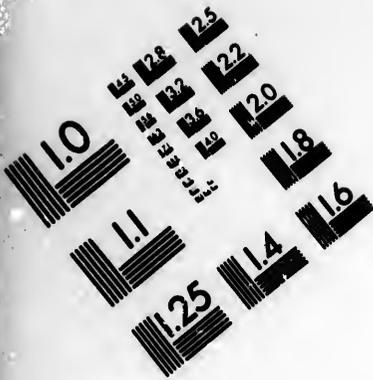
**A DIAGRAM** explaining the manner in which the Parallel of Latitude & Longitude are drawn.



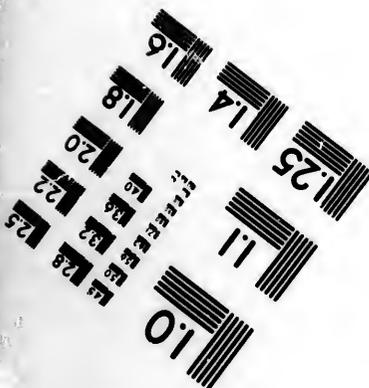
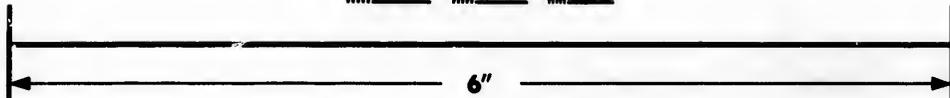
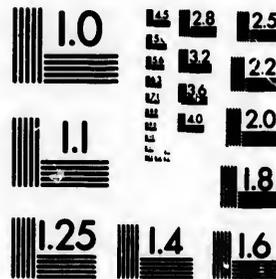
**A DIAGRAM**  
explaining the mode  
by which the Parallels of  
Latitude & Longitude  
are drawn.







**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

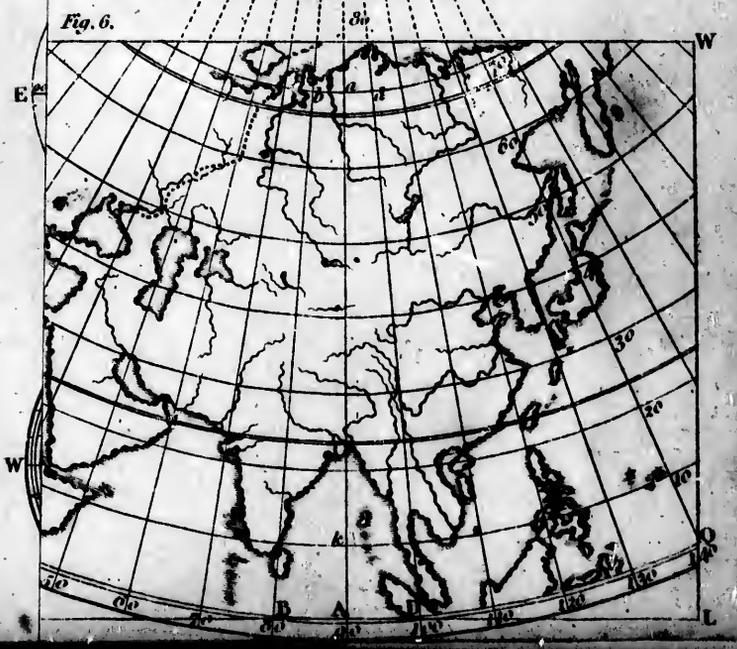
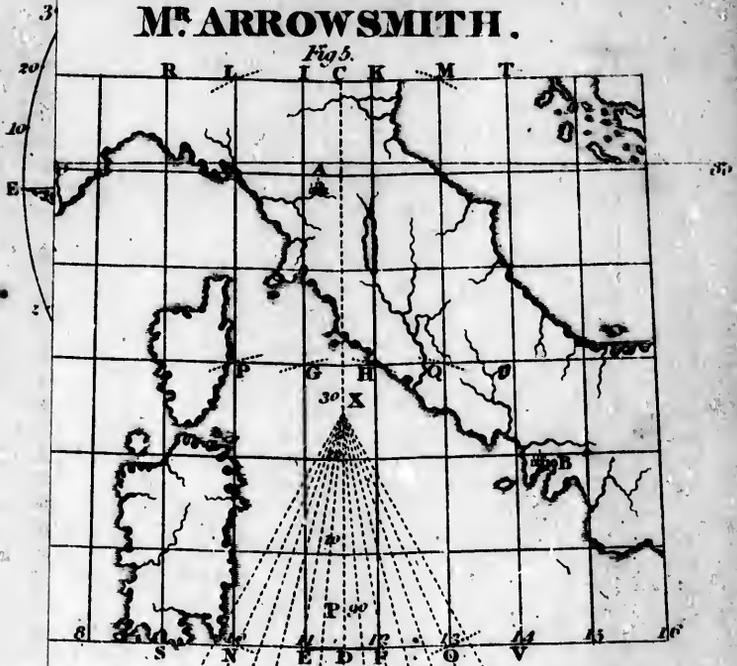
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WEBSTER, N.Y. 14580  
(716) 872-4503

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GLOBE  
*of constructing*  
**M A P S**  
*as practised by*  
**M<sup>r</sup>. ARROWSMITH.**





GLOBE METHOD  
*of constructing*  
**M A P S**  
*as practised by*  
**M<sup>r</sup>. ACROSMITH.**

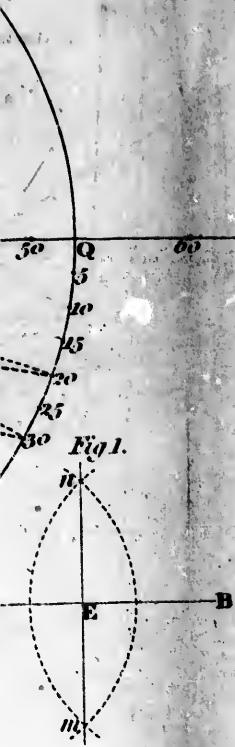


Fig. 1.

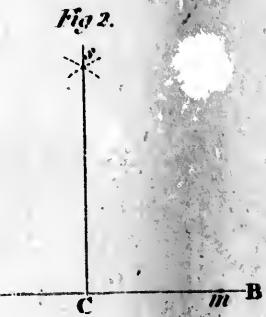


Fig. 2.

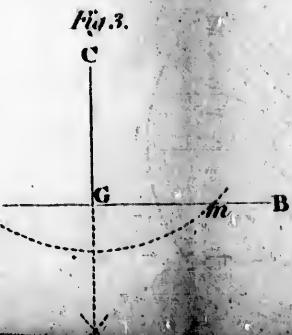


Fig. 3.

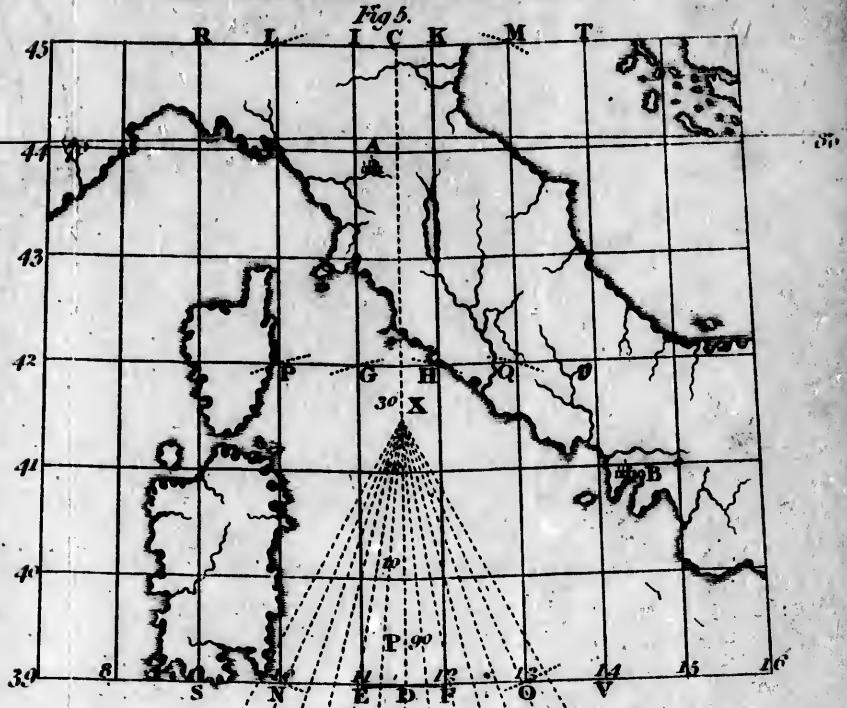


Fig. 5.

Fig. 6.



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Carth  
Cayen  
Ceylon  
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A

# TABLE

OF THE

## LATITUDES AND LONGITUDES

OF THE

### *Principal Places on the Earth's Surface.*

| Names of Places.     | Continents | Sea, or Country. | Latitude. |    |      | Longitude from Greenwich. |    |      |
|----------------------|------------|------------------|-----------|----|------|---------------------------|----|------|
|                      |            |                  | °         | '  | "    | °                         | '  | "    |
| Abo .....            | Europe     | Finland          | 60        | 27 | 10 N | 22                        | 13 | 30 E |
| Agra .....           | Asia       | India            | 26        | 48 | 0 N  | 76                        | 44 | 0 E  |
| Aleppo .....         | Asia       | Turkey           | 35        | 11 | 25 N | 37                        | 10 | 0 E  |
| Alexandria .....     | Africa     | Egypt            | 31        | 11 | 25 N | 30                        | 10 | 22 E |
| Algiers .....        | Africa     | Algiers          | 36        | 49 | 30 N | 2                         | 12 | 45 E |
| Amsterdam .....      | Europe     | Holland          | 52        | 21 | 56 N | 4                         | 51 | 30 E |
| Antigua (St. John's) | Amer.      | Carib. Sea       | 17        | 4  | 30 N | 62                        | 1  | 0 W  |
| Archangel .....      | Europe     | Russia           | 64        | 33 | 36 N | 38                        | 59 | 15 E |
| Athens .....         | Europe     | Turkey           | 38        | 5  | 0 N  | 23                        | 52 | 30 E |
| Babelmandel Straits  | Africa     | Abyssinia        | 12        | 50 | 0 N  | 43                        | 52 | 0 E  |
| Bagdad .....         | Asia       | Mesopota.        | 33        | 19 | 40 N | 44                        | 24 | 30 E |
| Bajador (Cape) ...   | Africa     | Negroland        | 26        | 12 | 30 N | 14                        | 27 | 0 W  |
| Bantry Bay .....     | Europe     | Ireland          | 51        | 28 | 0 N  | 10                        | 10 | 0 W  |
| Barbadoes, Bridg. T. | Amer.      | Atl. Ocean       | 13        | 0  | 0 N  | 59                        | 20 | 0 W  |
| Barcelona .....      | Europe     | Spain            | 41        | 23 | 0 N  | 2                         | 13 | 0 E  |
| Batavia .....        | Asia       | Java             | 6         | 12 | 0 S  | 106                       | 53 | 45 E |
| Bath .....           | Europe     | England          | 51        | 22 | 30 N | 2                         | 21 | 30 W |
| Beachy Head .....    | Europe     | England          | 50        | 44 | 30 N | 0                         | 19 | 40 E |
| Berlin .....         | Europe     | Germany          | 52        | 31 | 30 N | 13                        | 22 | 0 E  |
| Bermudas (Isle)...   | Amer.      | Atl. Ocean       | 32        | 35 | 0 N  | 63                        | 28 | 0 W  |
| Blanco (Cape).....   | Amer.      | Patagonia        | 47        | 20 | 0 S  | 64                        | 42 | 0 W  |
| Bolschereskoi .....  | Asia       | Siberia          | 52        | 54 | 30 N | 156                       | 37 | 20 E |
| Boston .....         | Amer.      | New Engl.        | 42        | 22 | 11 N | 70                        | 39 | 0 W  |
| Botany Bay .....     | Asia       | New Holl.        | 34        | 0  | 0 S  | 151                       | 21 | 0 E  |
| Breslaw .....        | Europe     | Silesia          | 51        | 3  | 0 N  | 17                        | 8  | 45 E |
| Brest .....          | Europe     | France           | 48        | 22 | 42 N | 4                         | 29 | 19 W |
| Brighton Starting-h. | Europe     | England          | 50        | 49 | 48 N | 0                         | 6  | 28 W |
| Cairo .....          | Africa     | Egypt            | 30        | 3  | 12 N | 31                        | 18 | 16 E |
| Calais .....         | Europe     | France           | 50        | 57 | 32 N | 1                         | 51 | 1 E  |
| Calcutta .....       | Asia       | India            | 22        | 34 | 45 N | 88                        | 29 | 30 E |
| Cambridge .....      | Europe     | England          | 52        | 12 | 35 N | 0                         | 4  | 15 E |
| Candia (Isle).....   | Europe     | Medit. Sea       | 35        | 18 | 35 N | 25                        | 18 | 0 E  |
| Canterbury Cathed.   | Europe     | England          | 51        | 18 | 26 N | 1                         | 4  | 52 E |
| Canton .....         | Asia       | China            | 22        | 8  | 9 N  | 113                       | 3  | 30 E |
| Cape Florida .....   | Amer.      | Florida          | 25        | 44 | 0 N  | 80                        | 44 | 0 W  |
| Cape Table .....     | Asia       | New Zeal.        | 39        | 6  | 40 S | 111                       | 47 | 41 W |
| Carthage .....       | Amer.      | Terra Firma      | 10        | 25 | 19 N | 75                        | 42 | 54 W |
| Cayenne .....        | Amer.      | I. Cayenne       | 4         | 56 | 15 N | 52                        | 15 | 0 W  |
| Ceylon, S. Point...  | Asia       | India            | 5         | 47 | 0 N  | 81                        | 52 | 0 E  |
| Cochin .....         | Asia       | India            | 9         | 33 | 0 N  | 75                        | 35 | 0 E  |

The Latitudes and Longitudes of Places.

| Names of Places.    | Continents | Sea, or Country. | Latitude. |    |      | Longitude from Greenwich. |    |      |
|---------------------|------------|------------------|-----------|----|------|---------------------------|----|------|
|                     |            |                  | °         | '  | "    | °                         | '  | "    |
| Constantinople..... | Europe     | Turkey           | 41        | 1  | 27 N | 28                        | 55 | 0 E  |
| Copenhagen.....     | Europe     | Denmark          | 55        | 41 | 4 N  | 12                        | 35 | 15 E |
| Cork.....           | Europe     | Ireland          | 51        | 53 | 54 N | 8                         | 28 | 15 W |
| Cracow.....         | Europe     | Poland           | 49        | 59 | 20 N | 19                        | 50 | 0 E  |
| Cyprus.....         | Asia       | Syria            | 34        | 30 | 0 N  | 33                        | 16 | 0 E  |
| Dantzic.....        | Europe     | Poland           | 54        | 21 | 9 N  | 13                        | 38 | 0 E  |
| Deal Castle.....    | Europe     | England          | 51        | 13 | 5 N  | 1                         | 23 | 59 E |
| Drontheim.....      | Europe     | Norway           | 63        | 26 | 2 N  | 10                        | 22 | 0 E  |
| Dublin.....         | Europe     | Ireland          | 53        | 21 | 11 N | 6                         | 6  | 30 W |
| Dungeness.....      | Europe     | England          | 50        | 52 | 20 N | 0                         | 59 | 6 E  |
| Dunkirk.....        | Europe     | France           | 51        | 2  | 11 N | 8                         | 22 | 23 E |
| Easter Island.....  | Amer.      | Pacific Oc.      | 27        | 6  | 30 N | 109                       | 46 | 45 W |
| Edinburgh.....      | Europe     | Scotland         | 55        | 57 | 57 N | 3                         | 12 | 15 W |
| Eddystone.....      | Europe     | Eng. Chan.       | 50        | 8  | 0 N  | 4                         | 24 | 0 W  |
| Elsinor.....        | Europe     | Denmark          | 55        | 0  | 0 N  | 13                        | 35 | 0 E  |
| Falmouth.....       | Europe     | England          | 50        | 8  | 0 N  | 5                         | 2  | 20 W |
| False Bay.....      | Africa     | Caffres          | 34        | 10 | 0 S  | 18                        | 23 | 0 E  |
| Farewell (Cape).... | Amer.      | Greenland        | 59        | 28 | 0 N  | 42                        | 42 | 0 W  |
| Ferro Isle (Town)   | Africa     | Canaries         | 27        | 47 | 20 N | 17                        | 45 | 50 W |
| Finisterre (Cape)   | Europe     | Spain            | 43        | 54 | 0 N  | 9                         | 17 | 10 W |
| Florence.....       | Europe     | Italy            | 43        | 46 | 30 N | 11                        | 3  | 30 E |
| Francf. (on the M.) | Europe     | Germany          | 49        | 55 | 0 N  | 8                         | 35 | 0 E  |
| Geneva.....         | Europe     | Savoy            | 46        | 12 | 0 N  | 6                         | 00 | 0 E  |
| Genoa.....          | Europe     | Italy            | 44        | 25 | 0 N  | 8                         | 56 | 32 E |
| St. George (Fort)   | Asia       | India            | 13        | 4  | 54 N | 80                        | 39 | 45 E |
| Gibraltar.....      | Europe     | Spain            | 36        | 6  | 30 N | 5                         | 22 | 0 W  |
| Glasgow.....        | Europe     | Scotland         | 55        | 51 | 22 N | 4                         | 15 | 0 W  |
| Good Hope (Cape)    | Africa     | Caffres          | 34        | 26 | 29 S | 18                        | 23 | 15 E |
| Goree (Isle).....   | Africa     | Atl. Ocean       | 14        | 40 | 10 N | 17                        | 25 | 0 W  |
| Gottenburgh.....    | Europe     | Sweden           | 57        | 42 | 0 N  | 11                        | 28 | 45 E |
| Gottingen (Observ.) | Europe     | Germany          | 51        | 31 | 54 N | 9                         | 53 | 20 E |
| Gratz.....          | Europe     | Germany          | 47        | 4  | 9 N  | 15                        | 25 | 45 E |
| Greenwich (Obser.)  | Europe     | England          | 51        | 28 | 40 N | 0                         | 0  | 0    |
| Guadaloupe.....     | Amer.      | Carib. Sea       | 15        | 59 | 30 N | 61                        | 48 | 15 W |
| Guernsey.....       | Europe     | Brit. Chan.      | 49        | 30 | 0 N  | 2                         | 47 | 0 W  |
| Hague.....          | Europe     | Netherlands      | 52        | 4  | 10 N | 4                         | 17 | 30 E |
| Hamburgh.....       | Europe     | Netherlands      | 53        | 33 | 3 N  | 10                        | 1  | 11 E |
| Hanover.....        | Europe     | Germany          | 52        | 22 | 18 N | 0                         | 48 | 15 E |
| Harlem.....         | Europe     | Netherlands      | 52        | 22 | 14 N | 4                         | 37 | 0 E  |
| Havannah.....       | Amer.      | Cuba             | 23        | 11 | 52 N | 82                        | 18 | 20 W |
| St. Helena.....     | Africa     | S. Atl. Oc.      | 15        | 55 | 0 S  | 5                         | 49 | 0 W  |
| Holyhead.....       | Europe     | Wales            | 53        | 23 | 0 N  | 7                         | 40 | 0 W  |
| Morn (Cape).....    | Amer.      | Terra del F.     | 55        | 58 | 0 S  | 68                        | 15 | 0 W  |
| Jamaica (Port Roy.) | Amer.      | Atl. Ocean       | 18        | 0  | 0 N  | 76                        | 44 | 30 W |
| Janeiro (Rio).....  | Amer.      | Brazil           | 22        | 54 | 10 S | 43                        | 43 | 45 W |
| Jerusalem.....      | Asia       | Palestine        | 31        | 46 | 34 N | 35                        | 20 | 0 E  |
| St. John's.....     | Amer.      | Antigua          | 17        | 4  | 30 N | 62                        | 29 | 0 W  |
| St. John's.....     | Amer.      | Newfoundl.       | 47        | 59 | 0 N  | 52                        | 26 | 0 W  |

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The Latitudes and Longitudes of Places.

| Longitude from Greenwich. | Name of Places.      | Continents. | Sea, or Country. | Latitude.  | Longitude from Greenwich. |
|---------------------------|----------------------|-------------|------------------|------------|---------------------------|
| 28 55 0 E                 | Isbahan.....         | Asia        | Persia           | 35 23 0 N  | 52 33 0 E                 |
| 14 35 15 E                | Kola.....            | Europe      | Lapland          | 66 52 30 N | 33 0 30 E                 |
| 8 28 15 W                 | Ladrone (Grand)      | Asia        | Pacific Oc.      | 22 2 0 N   | 113 56 0 E                |
| 19 50 0 E                 | Lead's End.....      | Europe      | England          | 50 4 7 N   | 5 41 31 W                 |
| 33 16 0 E                 | Leeds.....           | Europe      | England          | 53 46 0 N  | 1 34 15 W                 |
| 13 38 0 E                 | Laghorn.....         | Europe      | Italy            | 43 33 0 N  | 19 25 0 E                 |
| 1 23 59 E                 | Layden.....          | Europe      | Holland          | 52 0 40 N  | 4 23 0 E                  |
| 10 22 0 E                 | Lisbon.....          | Europe      | Portugal         | 38 44 25 N | 9 4 40 W                  |
| 6 6 30 W                  | Liverpool.....       | Europe      | England          | 53 24 0 N  | 3 10 0 W                  |
| 0 59 6 E                  | London (St. Paul's)  | Europe      | England          | 51 31 0 N  | 0 5 37 W                  |
| 2 22 23 E                 | Lowestoffe.....      | Europe      | England          | 52 29 0 N  | 1 44 9 E                  |
| 109 46 45 W               | Lyme.....            | Europe      | England          | 51 4 20 N  | 1 1 23 E                  |
| 3 12 15 W                 | Madeira.....         | Africa      | Atl. Ocean       | 32 37 40 N | 16 56 0 W                 |
| 4 24 0 W                  | Madras.....          | Asia        | India            | 13 4 54 N  | 80 39 46 E                |
| 13 35 0 E                 | Madrid.....          | Europe      | Spain            | 40 25 18 N | 3 21 0 W                  |
| 5 2 30 W                  | Mahon (Port).....    | Europe      | Minorca          | 39 50 46 N | 3 48 30 E                 |
| 18 33 0 E                 | Majorca.....         | Europe      | Medit. Sea       | 39 35 0 N  | 2 29 45 E                 |
| 42 42 0 W                 | Malta.....           | Africa      | Medit. Sea       | 35 53 47 N | 14 28 30 E                |
| 17 45 30 W                | Marseilles.....      | Europe      | France           | 43 17 43 N | 5 21 43 E                 |
| 9 17 10 W                 | Mecca.....           | Asia        | Arabia           | 21 40 0 N  | 41 0 0 E                  |
| 11 3 30 E                 | Mexico.....          | Amer.       | Mexico           | 19 25 50 S | 100 5 45 W                |
| 8 35 0 E                  | Moscow.....          | Europe      | Moscovy          | 55 45 46 N | 37 32 45 E                |
| 6 0 0 E                   | Munich.....          | Europe      | Bavaria          | 48 9 55 N  | 11 30 0 E                 |
| 8 56 37 E                 | Muswell Hill.....    | Europe      | England          | 51 35 32 N | 0 7 30 W                  |
| 80 39 45 E                | Napkin.....          | Asia        | China            | 32 4 40 S  | 118 47 0 E                |
| 5 22 0 W                  | Naples.....          | Europe      | Italy            | 40 50 15 N | 14 17 30 E                |
| 4 13 0 W                  | Niagara.....         | Amer.       | Canada           | 43 4 25 N  | 79 7 51 W                 |
| 16 23 15 E                | Nootka.....          | Amer.       | Pacific Oc.      | 49 56 6 N  | 126 42 30 W               |
| 17 25 0 W                 | Norfolk Island.....  | Asia        | Pacific          | 29 45 S    | 168 10 0 E                |
| 11 38 46 E                | North Cape.....      | Europe      | Lapland          | 71 10 0 N  | 25 57 0 E                 |
| 9 53 0 E                  | Oporto.....          | Europe      | Portugal         | 41 10 0 N  | 8 23 0 W                  |
| 15 25 45 E                | Owhyhee.....         | Amer.       | Pacific          | 18 34 30 N | 155 46 0 W                |
| 0 0 0                     | Oxford (Observat.)   | Europe      | England          | 51 45 38 N | 1 13 30 W                 |
| 61 48 15 W                | Paris (Observatory)  | Europe      | France           | 48 50 14 N | 2 20 0 E                  |
| 2 47 30 E                 | Pekin.....           | Asia        | China            | 39 54 13 N | 116 27 30 E               |
| 4 17 30 E                 | Petersburg.....      | Europe      | Russia           | 59 56 28 N | 30 19 0 E                 |
| 10 1 11 E                 | Philadelphia.....    | Amer.       | Pennsylvan.      | 39 56 55 N | 75 18 30 W                |
| 0 48 15 E                 | Phillips's Island... | Asia        | Pacific          | 16 24 0 S  | 143 57 0 W                |
| 4 37 0 E                  | Plymouth Garrison    | Europe      | England          | 50 21 22 N | 4 7 24 W                  |
| 92 18 30 W                | Poole Church.....    | Europe      | England          | 50 42 50 N | 1 58 55 W                 |
| 5 49 0 W                  | Portland Light-ho.   | Europe      | England          | 50 31 22 N | 2 26 49 W                 |
| 74 40 0 W                 | Portsmouth Church    | Europe      | England          | 50 47 27 N | 1 5 57 W                  |
| 68 18 0 W                 | Prague.....          | Europe      | Bohemia          | 50 5 47 N  | 14 24 0 E                 |
| 76 44 30 W                | Quebec.....          | Amer.       | Canada           | 46 47 30 N | 71 10 0 W                 |
| 49 43 45 W                | Quito.....           | Amer.       | Peru             | 0 13 17 S  | 77 55 0 W                 |
| 35 30 0 E                 | Ramsgate.....        | Europe      | England          | 51 19 49 N | 1 24 4 E                  |
| 62 9 0 W                  | Rhodes.....          | Asia        | Archipelago      | 35 37 0 N  | 28 45 0 E                 |
| 52 26 0 W                 | Rio Janeiro.....     | Amer.       | Brazil           | 23 54 10 S | 42 43 45 W                |



|   |     |    |    |   |
|---|-----|----|----|---|
| N | 19  | 39 | 16 | E |
| N | 8   | 39 | 0  | E |
| N | 1   | 37 | 0  | W |
| N | 16  | 16 | 14 | W |
| N | 0   | 13 | 0  | W |
| N | 6   | 43 | 0  | W |
| S | 44  | 25 | 0  | E |
| N | 16  | 31 | 30 | W |
| N | 100 | 20 | 0  | E |
| N | 1   | 32 | 36 | W |
| N | 13  | 3  | 35 | E |
| N | 1   | 40 | 3  | W |
| N | 33  | 37 | 0  | E |
| N | 73  | 23 | 30 | E |
| N | 15  | 40 | 0  | W |
| S | 37  | 43 | 0  | W |
| N | 65  | 26 | 0  | E |
| N | 3   | 36 | 0  | W |
| N | 34  | 18 | 0  | E |
| S | 136 | 43 | 0  | W |
| N | 13  | 2  | 15 | E |
| N | 7   | 40 | 0  | E |
| N | 17  | 39 | 43 | E |
| N | 13  | 43 | 44 | E |
| N | 13  | 33 | 43 | E |
| N | 17  | 30 | 44 | W |
| N | 3   | 7  | 7  | E |
| N | 15  | 16 | 33 | E |
| N | 31  | 6  | 45 | E |
| N | 19  | 0  | 0  | E |
| N | 3   | 34 | 0  | W |
| N | 1   | 6  | 40 | W |
| N | 73  | 11 | 0  | W |
| S | 73  | 3  | 0  | W |

